



Bible Doctrines II - Survey

Human Affairs

I. SOCIETY

A. The Breakdown of Society

1. Neighbourhood
 - a. Government and government officials and citizens
 - b. Neighbours, friends, and foes
2. Family
3. Church

B. The Interdependence of Society

1. The nature of interdependence
 - a. The interdependence stated
 - (1) From the top to the bottom
 - a) Governments pass laws that impacts citizens.
 - b) Pastors make decisions and teach doctrines that effect church members.
 - c) Men and women make choices that harm or help children.
 - (2) From the bottom to the top
 - a) Citizens make decisions moving governments to pass laws.
 - b) Church members can allow things into their lives or take up practices that move pastors to teach, admonish, or correct those church members.
 - c) Children make decisions that bring troubles or blessings to parents and can cause joy or grief between the couple.
 - b. The interdependence demonstrated
 - (1) Adam and Eve (Genesis 3:1-24)
 - (2) Achan (Joshua 6:17-19; Joshua 7:1-26)
2. The complexities of interdependence
 - a. The free will of man
 - (1) Adam and Eve made decisions based upon their freedom.
 - (2) The choices made by Adam and Eve limited choices available to their immediate offspring as well as future generations.
 - (3) Thus, Adam and Eve may have been the only people ever to live who possessed complete free will.
 - (4) That being said, each member of society, past and present, makes decisions impacting the lives of others within the society.
 - (5) Yet, each member of society is responsible for his own actions.
 - b. The providence of God (Romans 8:28)—God is able to take the various pieces and work them together for good to those who love Him and are called according to His purpose.



II. FAMILY

A. Marriage

1. The institution of marriage (Genesis 2:7-25)
 - a. The creation of man (Genesis 2:7-15)
 - (1) His forming (Genesis 2:7)
 - (2) His environment (Genesis 2:8-14)
 - (3) His labour (Genesis 2:15)
 - b. The commandment to man (Genesis 2:16-17)
 - (1) The participants of the command—"the LORD God commanded the man" (Genesis 2:16)
 - (2) The content of the command (Genesis 2:16-17)
 - a) The positive—"Of every tree of the garden thou mayest freely eat" (Genesis 2:16)
 - b) The negative—"But of the tree of the knowledge of good and evil, thou shalt not eat of it" (Genesis 2:17)
 - (3) The consequences of the command—"for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17)
 - c. The consequences for man (Genesis 2:18-20)
 - (1) The observer of the problem—"the LORD God said, It is not good that the man should be alone" (Genesis 2:18)
 - (2) The plan for the problem—"I will make him an help meet for him" (Genesis 2:18)
 - (3) The manifestation of the problem (Genesis 2:19-20)
 - a) The creation and naming of the animals (Genesis 2:19-20)
 - b) The absence of an help meet for Adam (Genesis 2:20)
 - d. The companion for man (Genesis 2:21-25)
 - (1) The LORD God operated on Adam and made a rib a woman (Genesis 2:21-22).
 - (2) The Lord brought her unto Adam (Genesis 2:22).
 - (3) Adam made proclamation of his oneness with Eve and his responsibility to her (Genesis 2:23-24).
 - (4) Adam and Eve were naked, but were unashamed (Genesis 2:25).
2. The definition of marriage
 - a. Some have supposed, founded upon 1 Corinthians 6:16, marriage is accomplished when physical relations are had. In short, this has been stated by saying that marriage involves "flesh joining flesh."
 - (1) This position seems to be emboldened by the phrase, "for two, saith he, shall be one flesh."
 - (2) A quick study shows that this phrase is closely associated with and descriptive of the marriage relationship (Genesis 2:24; Matthew 19:4-12; Mark 10:1-12; Ephesians 5:31).
 - (3) The supposition becomes that 1 Corinthians 6:16 identifies physical relations as entrance into the marriage relationship.



- b. If this is true, the scripture would indiscriminately tie the two together and there would be no separation between marriage and physical relations. However, in scripture:
 - (1) Shechem defiled Dinah, but then asked if she could become his wife (Genesis 34:1-4).
 - (2) A man could lie with a woman that was not his wife and as a result be responsible for taking her to be his wife (Exodus 22:16; Deuteronomy 22:28-29).
 - (3) A man could marry a wife only to find that she had been unfaithful with another man to whom she was not married (Deuteronomy 24:1; Matthew 5:32).
 - (4) David knew Bath-sheba and she was with child (2 Samuel 11:3-5), but she did not become his wife until after the death of Uriah when David sent for her (2 Samuel 11:26-27).
 - (5) Joseph took Mary to be his wife (Matthew 1:24), but knew her not till she brought forth Jesus (Matthew 1:25) months later.
 - (6) The woman at the well had an improper relationship with a man, but the Lord declared that that particular man was not her husband (John 4:16-18).
 - c. One should also consider some of the other implications brought on by acceptance of physical relations as a marriage.
 - (1) If physical relations constitute a marriage, we must reread John chapter 2 and be willing to consider that Christ and the disciples were perverts who witnessed physical relations between a man and a woman (John 2:1-2).
 - (2) If physical relations constitute marriage, we must accept pre-marital relations as the constitution of a marriage.
 - (3) If physical relations constitute a marriage, the cessation of physical relations would constitute a divorce. If this is the case, there would be no need for a bill of divorcement.
 - d. A careful comparison of the scripture clarifies that marriage occurs when God joins a man and a woman (Genesis 2:21-24; Mark 10:9). This joining is established and made public by a ceremony in which vows are exchanged (Matthew 22:1-13; John 2:1-2). Note: This joining is at times within God's permissible rather than perfect will.
3. The requirements of marriage
- a. Introductory thoughts
 - (1) God instituted marriage and He alone has the right to establish the rightful candidates to join together (Matthew 19:3-5).
 - (2) Man has no right to interfere with the precepts of God.
 - b. Only opposite sexes should marry
 - (1) Everything in creation declares marriage always includes only a relationship between one man and one woman.
 - (2) In God's eyes, marriage is a specific relationship fulfilled only between one man and one woman (Genesis 2:21-23), and any deviation of this is unseemly and an abomination to God (Leviticus 18:22; Leviticus 20:13; Romans 1:26-27).



- c. Only saved individuals should marry (2 Corinthians 6:14)
 - (1) Scripture plainly reveals that God repeatedly calls for His people to separate from the world.
 - (2) This separation extends to every aspect of life, especially including the marriage bond. Why?
 - (3) Because God knows the very real danger that unbelievers pose to believers by drawing them away from Him (Deuteronomy 7:3-4; Judges 3:6-7; 1 Kings 11:2).
 - (4) This is why God specifically instructed His people in both the Old and New Testament to marry among themselves (Jew with Jew and Christian with Christian).
 - (5) The nation of Israel was forbidden to yoke up with the surrounding nations because Israel would adopt heathen practices and the worship of false gods (Exodus 34:15-16).
 - (6) Though God's commands for the New Testament believer are often different from His plan for the Jew, in this aspect they remain constant and unchangeable.
- 4. The dissolution of marriage
 - a. God hates putting away (Malachi 2:16)
 - (1) God never intended for a marriage to end in divorce.
 - (2) Instead, He desires for one man and one woman to remain together until death parts the two asunder.
 - (3) Divorce would be nonexistent apart from sin (Mark 10:5).
 - (4) Just as God hates sin, He also hates the results of sin.
 - (5) Instead of recognizing God's true feelings for divorce, men justify their sinful choices suggesting that God understands and would not want them to remain in an unhappy environment.
 - (6) As sin increases, men's opinions concerning divorce continue to drift away from God.
 - (7) Years ago, communities, families, and churches frowned upon the act of divorce; however, today divorce has become accepted as the norm rather than the exception.
 - (8) Unfortunately, divorce is not only accepted in the world but readily accepted in the pew and the pulpit.
 - b. The hardness of hearts (Matthew 19:3-8)
 - (1) Because of man's hard heart, God permitted him to seek a divorce.
 - (2) The Pharisees, who generally sought to broaden the law's reach and its application, sought to expand the justification for divorce.
 - (3) The Lord never condoned this type of perversion of truth but quickly told the Pharisees God never intended for marriage to have an escape clause.
 - (4) God introduced the bill of divorcement because of the hardness of men's hearts.



- (5) Even then, the Lord indicated very limited grounds for a biblical divorce.
 - (6) Divorce was never intended to be an option for the masses, and even in those cases where a bill of divorcement was justified or allowed, the Lord still preferred reconciliation between the husband and wife.
- c. Grounds for divorce
- (1) The world justifies an almost unlimited range of reasons for divorce, but the Lord is much more narrow-minded than today's promiscuous society.
 - (2) Society reduced its strictness concerning divorce and now the populace accepts no-fault divorces generally citing incompatibility as the cause.
 - (3) The Lord only offered one cause for divorce (Matthew 19:9).
 - a) An excellent cross reference (Deuteronomy 24:1) indicates that the fornication mentioned may have been directed more toward an uncleanness found within the woman that took place prior to marriage.
 - b) This truth is validated in Deuteronomy 22:28-29 where a man who lies with a virgin prior to marriage and becomes responsible to marry her with no right to ever put her away.
 - (4) One might argue that the Lord broadened this scope when speaking of the unbelieving spouse leaving the believer, but even there the Lord said to the believing husband, "let him not put her away" (1 Corinthians 7:12) and to the believing wife, "let her not leave him" (1 Corinthians 7:13).

B. The Home

1. The proper order of the home
 - a. The proper hierarchy (1 Corinthians 11:3)
 - (1) God is the head of Christ.
 - (2) Christ is the head of man.
 - (3) Man is the head of woman.
 - b. The proper responsibility
 - (1) The husband is to submit himself to Christ.
 - (2) The husband is to love the wife (Ephesians 5:25; Colossians 3:19).
 - (3) The wife is to submit to the husband (Ephesians 5:22-24; Colossians 3:18).
 - c. The consequences of improper order
 - (1) Demonstrated in the garden in Eden (Genesis 3:1-8)
 - (2) Demonstrated in the life of Hagar and Ishmael (Genesis 16:1-6)



- (3) Demonstrated in the last days of Isaac (Genesis 27:1-46)
 - (4) Demonstrated in the life of Samson (Judges 14:10-20; Judges 16:4-21)
 - (5) Demonstrated in the character of Jezebel (1 Kings 18:4, 13, 19; 1 Kings 19:1-3; 1 Kings 21:1-16)
2. The proper roles within the home
- a. The role of a wife (Ephesians 5:22-24)
 - (1) Her role toward her husband
 - a) Submission to the husband (Ephesians 5:22-24; Colossians 3:18; Titus 2:5; 1Corinthians 11:3)
 - b) Love for the husband (Titus 2:4)
 - c) The trust of her husband (Proverbs 31:11)
 - d) The good of her husband (Proverbs 31:12)
 - e) The honour of her husband (Proverbs 31:23; Proverbs 12:4)
 - f) To reverence her husband (Ephesians 5:33)
 - (2) Her role toward her home
 - a) She will be a keeper at home (Titus 2:5). Note: This obviously does not necessarily mean that a woman was never to do anything outside the home because a similar thing is expected of a man (Habakkuk 2:5).
 - b) She will guide the home (1Timothy 5:14)
 - c) She looks well to the ways of her household (Proverbs 31:27).
 - b. The role of a husband (Ephesians 5:25-31)
 - (1) To love his wife (Ephesians 5:25-28; Colossians 3:19)
 - (2) To cleave to his wife (Ephesians 5:31; Genesis 2:24)
 - (3) To honour his wife (1 Peter 3:7)
 - (4) To praise his wife (Proverbs 31:28)
 - (5) To rejoice with his wife (Proverbs 5:18)
 - c. The role of the children (Ephesians 6:1-3)
 - (1) They are to obey (Ephesians 6:1; Colossians 3:20; see Proverbs 30:17).
 - (2) They are to honour their parents (Ephesians 6:2).
 - (3) They are to heed the words of their parents (Proverbs 1:8).
 - d. The role of the parents (Ephesians 6:4)
 - (1) To teach their children (Deuteronomy 6:7)
 - (2) To train their children (Proverbs 22:6)
 - (3) To provide for their children (2Corinthians 12:14)
 - (4) To nurture their children (Ephesians 6:4; Colossians 3:21)
 - (5) To discipline their children (Proverbs 13:24; Proverbs 19:18; Proverbs 22:15; Proverbs 23:13)
 - (6) To love their children (Titus 2:4)