**Biblical Marriage Part 1**

­­­­I. Marriage is Given by God and is Very Good

A. Biblical Basis - Genesis 1:26-31; Genesis 2:18-24

B. Biblical Marriage Essentials

- Marriage is \_\_VERY GOOD\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and from God

- Biblical marriage follows the commands and precepts of Scripture, not the world

- Biblical marriage is a COVENANT (3 parties), not a contract.

- Biblical marriage includes God-instituted, \_\_\_ROLES AND RESPONSIBILITIES\_\_\_\_\_\_\_.

- Biblical marriage \_\_MUST\_ include \_\_LEAVING\_\_ and \_\_CLEAVING\_\_.

- Biblical marriage is based on intimate \_COMPANIONSHIP\_ first, then multiplication.

- Biblical Marriage is the anchor of the family – one man and one woman = one family.

- Biblical marriage is for life.

- Biblical marriage is about grace and forgiveness

C. Marriage is Given by God and is Very Good (Gen. 2:18-24)

- Marriage is a \_COMMON\_\_ \_GRACE\_\_ institution for all people.

- Biblical marriage is a picture of the Gospel – Christ loves us and gave Himself up for us; He washes and nurtures us and we respond to Him in faithfulness. Husbands love their wives like Christ loved us and wives submit to their husbands as we submit to Christ.

- God’s standard in the Bible is the ONLY acceptable standard regardless of how man practices it (one man/one woman; headship/submission; one flesh; forever).

- In today’s culture, we cannot assume that all people are in agreement and understand what God says about marriage. We can’t listen to the counsel of the ungodly (Ps 1).

- Christian marriage is bound to God’s standard and as reinforced in Scripture.

- Marriage is very GOOD. Nothing changes God’s plan (not even congress nor the media).

- SMCC Marriage Statement (2015)

- Biblical Marriage is a means of holiness (Sanctification)

**God**

**H W**

Sanctification is growing and maturing in Christlikeness – as we grow closer to God and mature in sanctification spouses grow closer to one another.

E. Most common marriage difficulties and issues:

Spiritual dryness or negligence

Lack of leadership (husband) and submission (wife)

Selfishness

Lack of intimacy

Poor or no communication

Poor conflict resolution

Unforgiveness

Finances

Parenting

Sex

Sexual sin

Family (leaving and cleaving)

Friends.

II. Biblical marriage is reinforced by Jesus in Matthew 19:3-6.

One flesh brought together by God; \_LEAVE\_\_, \_CLEAVE\_, and \_WEAVE\_, and no one can separate it.

III. Husbands and wives’ \_ROLES\_\_ and \_RESPONSIBILITIES\_ are clearly delineated and established (Ephesians 5: 22-33).

- \_\_\_HEADSHIP\_\_ (Love as Christ loved the Church)

- \_\_\_SUBMISSION/RESPECT\_\_\_\_ (Most suitable helper)

IV. The Bible spells out how to live out Christ-centered marriages:

- Matthew 22:36-40 – Love God first and most

- Ephesians 4:1-3, 32-5:2 – Relational peace, humility; imitate God in the relationship

- Philippians 2:3-6 – Put on humility

- 1 Peter 3:1-7 – Submission/humility

V. Marriage Provides Companionship (opportunity to serve, glorify God)

A. Basic purpose of marriage is \_COMPANIONSHIP\_\_, in the context of role differences (Genesis 2:15-18).

B. Marriage is not primarily based on \_\_LOVE\_\_\_ or \_\_\_SEX\_\_\_\_\_\_\_\_.

VI. Marriage is a Growing Relationship (leave, cleave, weave) Genesis 2; Matthew 19

A. Leaving: When couples do not \_\_LEAVE\_\_ their parents, they are not following God’s plan for marriage.

1. There should be \_\_GEOGRAPHICAL LEAVING\_\_ leaving with exceptions.

2. Has there been physical leaving by the \_\_CHILDREN\_\_\_\_\_\_\_\_\_\_?

Watch for excessive compliance on the part of the couple, that can include:

* Extreme dominance by one set of parents
* Comparison of one set of parents with the other
* Gossiping to parents regarding mate, taking parent’s side against mate

- Partiality to one set of parents, such as only approaching one set of parents for input in decision making

3. Has there been \_\_LETTING\_ \_GO\_ by parents?

Listen for signs of meddling, over possessiveness, expectations of a child.

4. Watch out for signs of subtle leaving problems (especially in first five years):

Imitation issues where a spouse tries to imitate the lifestyle of the family of origin.

Reactive response to spouse’s choices of lifestyle can indicate that a spouse wants to imitate family of origin.

B. Couples must \_\_CLEAVE\_\_\_ to one another.

1. \_\_\_PRIORITY\_\_\_: The idea here is that of glue. Must understand the new relationship should be given priority over:

Parents

Cultural orientation and cultural habits

Personal desires

2. PERSPIRATION. Perseverance without end. Cleaving takes work in such new areas as conflict resolution, communication, extending grace, problem solving, and granting forgiveness.

C. WEAVE – \_\_AN INTIMATE RELATIONSHIP\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Two personalities make a third – a \_ONE\_\_\_-\_\_FLESH\_\_\_\_ relationship.

2. Couples must understand and reinforce the uniqueness of their relationship.

3. \_INTIMACY/PASSION\_\_\_ – Spouses must learn to delight in their mate. There are four areas in which this can be done (one-flesh couples delight in all four):

Yearning - Sexual stimulation

Passionate desire for each other

Tender affection

Dependability, standing up for each other

VII. Biblical Basis for Role Differences

A. The Bible teaches \_\_COMPLEMENTARIANISM\_\_\_\_\_\_\_\_

1. \_\_EQUALITY\_\_\_\_\_\_ in spirituality and personhood (Genesis 1:26-28, Galatians 3:25-29, 1 Peter 3:7).

2. Functional \_ROLE\_\_\_ \_\_DIFFERENCES\_\_\_ in the home and in the church. (Proverbs 31:10-31, Ephesians 5:22-33, 1 Peter 3:1-7).

B. Old Testament

1. In pre-fall perfection, God prescribes and describes complementarianism as the way of life by which one-flesh relationships are achieved (Genesis 2:15-18).

2. Old Testament narratives bolster a recognition of complementarianism as God’s primary and central mindset (e.g. Sarah, Deborah, and “The Proverbs 31 Woman”).

C. New Testament – Headship and Submission (Ephesians 5:22-33)

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D. . New Testament – Headship and Submission (Ephesians 5.

HUSBAND LOVES AND LEADS HIS WIFE

WIFE SUBMITS TO AND RESPECTS

HER HUSBAND

VIII. Basic Marriage Principles

1. Both of You: Put Jesus First; Love Jesus Most: Matthew 22:35-38

2. Both of You: Be Empowered, Changed, and Comforted by the Trinity—Be Filled by the Spirit, Empowered by the Son, and Comforted by the Father: Eph. 5:18; 6:10-18; 2 Cor. 1:3-8

3. Both of You: Remember Who Your Enemy Is—Satan!: Eph. 6:11-12

4. Both of You: Take Personal Responsibility: Joshua 1:6-9; Philippians 4:9

5. Both of You: Take the Log Out of Your Own Eye, Confess, Repent: Matthew 7:3-5; James 4:1-4

6. Both of You: Forgive Each Other, Reaffirm Your Love, Comfort Each Other: 2 Corinthians 2:5-11

7. Both of You: Speak Life Words, Not Death Words to Your Spouse: Ephesians 4:29; Proverbs 18:21

8. Both of You: Put the Interests of Your Spouse First in the Power of Christ: Phil. 2:1-5

9. Husband: Lead, love, and shepherd Your Wife with Christ’s Sacrificial, Other-Centered Love: Ephesians 5:22-33; 1 Peter 3:7

10. Wife: Respectfully love and submit to your Husband like the Church loves and submits to Christ: Ephesians 5:22-33; 1 Peter 3:1-6

**SMCC Constitution and By-Laws (extract) 2015**

**Article X, Practical Theology and Issue Positions** – Shades Mountain Community Church believes and teaches that our members’ behavior and campus usage should be consistent with the character and nature of our doctrine. Therefore, we reserve the right to not allow, promote, or engage in activity or campus usage that is inconsistent with our doctrinal beliefs or stated positions.

A. **Marriage and Sexuality** – Shades Mountain Community Church believes and teaches the following regarding marriage and sexuality:

1. Every person must be afforded compassion, love, kindness, respect and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture or the doctrines of the church. Faithful proclamation of the Scripture, including the call to repentance, and the carrying out of church discipline as defined in the Scripture, does not constitute hate speech, or hateful or harassing behavior. Instead, it is a fundamental part of the church’s loving mission to the world. (Matt 18:15-17; Col 3:12-14; Col 4:5-6; Jam 5:19-20)

2. God offers redemption and forgiveness to all who confess and forsake their sin, including sexual sin, and seek His mercy and forgiveness through Jesus Christ. His forgiveness is total and complete and imputes the full righteousness of Christ to the believing sinner. The forgiven sinner has been cleansed from the guilt of sin, set apart unto God, made holy and justified before Him. Any man or woman who has received that forgiveness is “in Christ” and is a “new creation,” able to persevere in and pursue a way of life that pleases the Lord by the power of the Holy Spirit. (II Cor 5:17; Eph 2:4-10)

3. Marriage was given by God as part of His common grace, and it has no meaning other than as He has provided. Marriage is subject to the curse of the Fall, but neither this curse nor societal preferences changes the definition of marriage established at creation. Believers, living in obedience to the Scripture and under the control of the Holy Spirit, can experience peaceful, productive, and fulfilling marriage as intended by God. (Gen 2:18-24; Mat 19:4-6)

4. The term “marriage” has only one meaning in the context of human relationships. It is a covenant relationship that is sanctioned by God which joins one man and one woman in a single, exclusive union as defined in Scripture. (Mat 19:4-6)

5. Marriages of believers are to illustrate the loving relationship of Christ and His church, with the husband loving his wife as Christ loves the church and the wife responding to her husband’s loving leadership as the church responds to Christ. Therefore, believers should choose to marry only those who share their faith and regenerated life. (Eph 5:22-33)

6. Prolonged conjugal cohabitation, which may include a legally recognized “common law marriage” does not establish, and is not equivalent to a biblical marriage. Biblically, such a relationship is fornication, requiring repentance of such behavior. Where no such covenant exists (see paragraphs 4 and 5 above), between a cohabiting couple, prior to coming to faith in Christ, family units should be preserved to the extent possible and, if otherwise appropriate, marriage encouraged. (John 4:18)

7. God intends sexual activity to occur only between a man and a woman who are married to each other. God has commanded that no sexual activity be engaged in outside of marriage. (Gal 5:19; I Thes 4:3)

8. Any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pedophilia, the creation or use of pornography, and any attempt to change one’s biological gender either bodily or through cross behavior or dressing, is sinful and offensive to God. (Deut 22:5; Gal 5:19; Rom 1:26-27; I Cor 6:9; I Tim 1:10)

B. **Employees and Volunteers** – In order to preserve the function and integrity of the church as the local Body of Christ and to provide a biblical role model to the church and the community, it is imperative that all persons employed by the church in any capacity or who serve as volunteers agree and abide by our Statement on Marriage and Sexuality.

**Article XI, Amendments** – Revisions, additions or amendments of this Constitution and By-Laws must be approved by three-fourths of the Council of Elders, made available to active members in written form prior to or along with notification of an upcoming business meeting, and approved by at least three-fourths of the active members present and voting at said business meeting.