

THE MARRIAGE TIE

Marriage is a divine institution which God Himself has instituted. Gen. 2: 18, 24. And the Lord God said, it is not good that man should be alone, I will make him an help meet for him. Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they twain shall be one flesh. 1 Cor. 11: 9. Neither was the man created for the woman, but the woman for the man.

God commanded it. Gen. 2: 18 and Prov. 18: 22. "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord."

God is in it. Matt. 19: 6. And He answered and said unto them, Have ye not read that He which made them at the beginning made them male and female. Therefore they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder?

It is honorable in all. Heb. 13: 4. "Marriage is honorable in all, and undefiled, but whoremongers and adulterers God will judge."

Christ attended a wedding in Canaan. He went to adorn it, to beautify it with His presence. John 2: 1, 2. And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and His disciples to the marriage.

The forbidding to marry is the doctrine of devils. 1 Tim. 4: 1, 3. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. . . . Forbidding to marry."

Marriage Binding for Life. God has approved of but one wife and one husband. Gen. 2: 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall be one flesh."

Pharisees also came unto Him, tempting Him, and saying unto Him, It is lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Therefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder.

The husband and wife are bound together for life. Rom. 7: 2. "For the man which hath an husband is bound by the law to his husband as long as he liveth; but if the husband is dead, she is loosed from the law of her husband." 1 Cor. 7: 39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord."

No court of man should sever the marriage tie. Matt. 19: 6. "Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder." Death alone severs the marriage tie. Heb. 9: 12.

Moses' Law of Divorce. Under Moses' law, he suffered men to divorce their wives and marry again, because of the hardness of their hearts. Matt. 19: 7, 8. "They say unto Him, Why did Moses then command to give a bill of divorce, and to put away a woman? He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. Under Moses' law they had been accustomed, for any uncleanness, adultery, fornication or some cause not as much as that, to put away the wife by giving her a bill of divorce, and she could go and be another man's wife. But under the New Testament law, the law of Christ, she is bound by the law to her husband till death.

The Edenic Standard of Matrimony. Jesus did away with the divorce law, and restored matrimony back to the Edenic standard. Under Moses' law, the sacredness of matrimony was lost through the hardness of hearts. But under the law of grace, it is restored back as in the beginning of grace. Praise God, God's promises are true and sure. Hallelujah!

Under the New Testament law, the law of Christ, there is but one cause for which a man may put away his wife, but not right to marry again. This cause is fornication or adultery. Matt. 5: 31, 32. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce; but I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Matt. 19: 9. "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and whosoever shall marry her which is put away doth commit adultery." These two scriptures are just the same in meaning. Matt. 5: 31, 32 is the key to the whole subject. It settles the question.

Forbidden to Marry Again. After a man has lawfully put away his wife, or a wife has lawfully put away her husband, they are positively forbidden to marry again, under the New Testament law, until the former companion is dead. Mark 10: 11, 12. "And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

other, she committeth adultery." Luke 16: 18. "Whosoever putteth away his wife and marryeth another, committeth adultery; and whosoever marryeth her that is put away from her husband committeth adultery." Rom. 7: 2, 3. "For the woman which hath an husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man."

Adultery and Fornication. The act of adultery is between a married person and another who is not the lawful companion. Both parties may be married or only one. When only one is married, the act is called fornication. Matt. 19: 9 and 5: 32. Jesus said, "Whosoever shall put away his wife, saving for the cause of fornication causeth her to commit adultery." These sins are just the same, only one is committed while living with a husband and the other is when one has separated and married again.

No man can enter the kingdom of heaven without confessing and forsaking adultery and fornication. Gal. 5: 19, 20. The new law is written on the hearts of those who are these, adultery, fornication, uncleanness, lasciviousness, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in the past, that they have place in such things will not inherit the kingdom of God. 1 Cor. 6: 9, 10. "Let the wicked forsake his way and the unrighteous man his thought, and let him return unto the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon."

The Innocent Party

If Jesus had intended that the innocent party should marry, He would have said so, and would not have said, Moses suffered it because of the hardness of your hearts. Jesus made them very plain, that the innocent party marries, they are living in sin. Jesus, showing the sacredness of matrimony, declared below, let us obey God in spite of everything. "There is no sin in the heart of man, but in the flesh, as it is in Matt. 10: 6, where Jesus said, "But I say unto you that whosoever shall put away his wife, except for the cause of fornication, and shall marry another, committeth adultery, and whosoever shall marry her that is put away committeth adultery."

Paul in 1 Tim. 3: 2 said, "A bishop then that is put away his wife, he is loosed over this. "Except it be for fornication and marryeth another." Some think that this party would be entitled to marry again, but let us stop and see what Jesus said. He said, "If a man put away his wife, except for the cause of fornication, he committeth adultery, and whosoever shall marry her that is put away committeth adultery." This party would be entitled to marry again, but let us stop and see what Jesus said. He said, "If a man put away his wife, except for the cause of fornication, he committeth adultery, and whosoever shall marry her that is put away committeth adultery."

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SALVATION ACCORDING TO THE TRUE TABERNACLE

Moses made the tabernacle after the pattern shown him in the mount. This tabernacle was the pattern of the unseen King that came to earth. The Lord wants us to have salvation according to the true tabernacle, which is Christ. Our tabernacle must be built according to the pattern in the Word. Now all things under the law were a shadow of what we are to receive in grace.

The Brazen Altar, Justification

First we come to the court of the tabernacle. This is where the sinner does his first works. Here we find the brazen altar which stands for justification. We receive pardon and regeneration right at the brazen altar. On the altar is the sin offering, on the horns of the altar, blood. Here is pardon and regeneration combined. As soon as a soul is pardoned, he is washed and the work of regeneration is wrought in his soul. Here we find also the laver, which stands for the washing from guilt and uncleanness. The sinner must wash himself before he entered the Holy Place. Here the sinner, even though his sins be red like crimson, is justified. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." This is court work.

The Golden Altar, Sanctification

There are two altars in the tabernacle and the golden altar. We see this represents two works of grace, two altars. Now the believer comes to the golden altar. Since the new birth is implanted in his soul, he has access to present himself a living offering. When he came to the altar, he was dead in trespasses and sins, and had nothing to consecrate. Now he can consecrate himself to be sanctified. Here he offers himself to God. The blood of Jesus represents Christ the sanctifier of His people. He receives Christ to rule and to reign in his soul, and every enemy of doubt and carnality is cast out and destroyed by the blood. Then he is one with Christ. "For both He that sanctified and they who are sanctified are all of one." This is the Holy Place. All that enter wear holy garments, the white linen of the saints from the court of the Holy Ghost, thus qualifying it "all to minister in this Gospel. On the day of Pentecost, they all entered through the power of the Holy Ghost. In Christ Jesus there is neither male nor female, all are one."

The Pentecost means power. Peter did not have power before Pentecost to stand up and say, "This is the Lord's body." He was a weak man, but he was raised from the dead. No, he could be a little more. But when the power came into his heart, he was able to preach boldly in the temple and on the streets. Christ came to be crucified. Hallelujah! They put him in jail, but the saints gathered and prayed and the angel led him out.

The Holy of Holies, the Holy Ghost

We can see that the baptism with the Holy Ghost is not a work of grace for there is no altar in the Holy of Holies. This is another step, the gift of the Holy Ghost. Instead of an altar, there is an ark of gold, which represents the Lord Jesus Christ perfected in you, for in Christ you have the experience of justification, sanctification and the baptism with the Holy Ghost. There is always prayer and praise to God here, as you see those cherubim over the altar praying and praising God.

In the ark, you find Aaron's rod that budded, which represents justification; the hidden pot of manna, which stands for sanctification; and the table of shewbread, which God wrote Himself, representing the baptism with the Holy Ghost. Right above the ark is the great Shekinah glory. The Holy of Holies did not have any light from the sun, neither did it have any candle, but the light of the Holy Ghost lit it up. Over rested the pillars of cloud by night and the pillars of fire by day, the very presence of God. When a man or woman gets the baptism with the Holy Ghost, they are filled with continual light. It is a greater light than when you were sanctified. It is the full blessing of Christ. Justification and sanctification come from God through His death on the cross, and He also purchased on the cross the baptism with the Holy Ghost for every believer.

PENTECOSTAL NOTES

The baptism with the Holy Ghost is more of God. It is God glorified in our hearts.

In sanctification the union of the Holy Ghost comes on you in speaking, but the baptism is power through your whole body. It is a continuous power. It comes down after the Holy Ghost is come upon you. Everyone that gets the baptism gets power. It is a continuous power. It comes down from heaven. The Lord sends and speaks through you in another tongue. He never did that in sanctification.

Jesus said, "Tarry ye." For what? For a work of grace? No, for He had said

before He went down into the grave, "Ye are clean." He got all his fears and doubts out of His church before He went back to bright glory. After He came back to the Father, all they had to do was to praise God till the Comforter came. They did not have to mourn and weep for the Lord to give them a clean heart, for the vessel was already clean.

It is so precious to have a pot of oil which is the type of the Holy Spirit. Bless the Lord! The Lord will fill every sanctified vessel with oil. We read in Kings that the prophet told the widow to send out and get empty vessels to be filled with oil. Empty of self, cleansed through the blood. Then they are prepared to hold the precious oil of the Spirit. People have to confess, make restitution, empty out, and be crucified before they can get this blessed oil.

There have been those who have sought for the baptism and could not get it because they did not come humbly as a little babe. They did not give up their doctrines and opinions; they did not empty out, but so they could get the filling. This is not revealed to our great theologians. Jesus said, "Thou hast hid these things from the wise and prudent and revealed them unto babes." Some came like men and with great plenty of knowledge and did not empty out; but came as babes, and were not able to fall in and say, Here, Lord, if you have any more for me, I want it.

When you were converted, you got rid of sin; when you were sanctified, you were free of carnality; but the baptism is the third Person of the Trinity upon your soul, that reveals Christ and takes the things of the Father and shows them unto you.

Jesus filled the upper room where they were sitting, with rivers of salvation. He made a baptismal pool of that little room, and they were all immersed in the Holy Spirit. The disciples, priests, and kings were anointed. Tongues of fire sat upon each of them, which represents burning witnesses.

Before Jesus ascended to heaven, holy anointing had never been poured on a woman's head; but before He organized His church, He poured the anointing on the upper room, both men and women, and anointed them with the oil of the Holy Ghost, thus qualifying it "all to minister in this Gospel. On the day of Pentecost, they all entered through the power of the Holy Ghost. In Christ Jesus there is neither male nor female, all are one."

The Pentecost means power. Peter did not have power before Pentecost to stand up and say, "This is the Lord's body." He was a weak man, but he was raised from the dead. No, he could be a little more. But when the power came into his heart, he was able to preach boldly in the temple and on the streets. Christ came to be crucified. Hallelujah! They put him in jail, but the saints gathered and prayed and the angel led him out.

Everyone that gets this baptism gets the real refining fire. You do not have to pray for fire when you are baptized, for when we have the baptism with the Holy Ghost, we have the fire also. The Holy Ghost brings the fire with Him. We are on fire for God, as the bush which burned with fire but was not consumed. John prophesied, "He shall baptize you with the Holy Ghost and fire." This was fulfilled on the day of Pentecost. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost."

O beloved, there is power in this Gospel. It is the sweetest thing this side of heaven because it gives you overcoming power. It gives you power in time of need and affliction. In times when all the powers of hell seem to be set down upon your soul, there is something in your inmost being that moves away the powers of hell the instant you call for the blood. It gives you power that when a soul comes to you to be led into salvation, you can cast off the powers of darkness by the precious blood, and see that soul saved to swell and burst out with hallelujahs. He will give you power to preach the Gospel behind prison bars and see results.

The shining anointing, which is the Spirit of Christ, is holy; but it is not the third Person of the Trinity. You have the Father, Son and Holy Ghost in sanctification, but you have not the endowment of power until you are baptized with the Holy Spirit. Then you receive the baptism that Christ received on the banks of Jordan. He had the fullness of the Godhead, but he had to be baptized for His great work. He was anointed with the Holy Ghost and power and went about doing good. He was not sanctified for the Holy Ghost; then we would have Jesus with carnality in Him. He came to His baptism. He did not sanctify himself—not that He had any sin in Him. He set Himself apart for the salvation of the world. He did not come to mix with His people or with any flesh that He might be sanctified through the truth.