

Marriage TODAY

Understanding the Principles To
Build a Stable Relationship

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To Build a Stable Relationship

JEAN TSHIBANGU

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I warmly dedicate this book to my lovely wife, my darling and the mother of lovely children with whom I live in shared life for over thirty decades, without forgetting ,

All our children, our sons' in-law, and our daughters' in-law our grandchildren

All our sons engendered in the Lord ...the many prayerful members and supporters of CAREMS MINISTRIES.

All special persons who had influenced my life by their support, their help in any aspect of my life, for their advice both technically and spiritually.

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God created them male and female, et [...] Therefore, shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh. Let no man separate what God had a joint.

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Prologue

Two types of human relationships are of vital importance in the eyes of the Creator:

- Firstly, the relationship of man with God through the Church. This relation is crucial because it connects man to the Creator who is the breath's Giver.

- Secondly, marriage relationship which is regarded as the most intimate of all human relationships due to the nature of partners in the presence, husband, and wife; all created by God such as cell reproduction in His image. God the Creator gives it a significant place in the rank of His creatures, comparing it with the relationship which binds him with His Church (Isaiah 54; 2 Corinthians 11:2). Everything begins with this relationship which, then, affects other relationships.

Indeed, each person dreams to build one day his family, living with a partner of the opposite sex with whom he will share the rest of his life. This new life begins through an institution established by the Creator, and which is called "marriage."

In common parlance, people used to say that this dress goes with these shoes; the implied idea is that both overlaps and has harmony. Speaking of marriage as an institution of God, we have expectations that the partners who decide to live together live a harmonious life, i.e. in agreement and understanding. They have resolved to hedge or complement as soon as their decision is communicated to the responsible bodies for endorsements: family, Church, and Government.

The new life always begins in pink and always full of excitement, each partner hoping to see it lasting until death. And nobody is expecting ending someday this life. Against all the odds, it happens that the partners who had yet begun this life with charm realize that things are not good as they thought, they have disgusted each other, and then finally they find an outcome of output: separation or divorce. The last decision cancels the first while creating instability in the lives of these miserable people.

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The lack of stability creates disharmony that alienates man before his Creator.

People used to say that the way things start determines their end; -whereas what lives the couple decides what will be the family; what lives the family determines what happens in the city; what goes on in the city determines what occurs in the country; what is taking place in the country determines what an entire civilization becomes. That is much more evident when man or wife chooses the partner from a bad source; he (she) will become a thorn that will sting until the day they will find the way out and return to the place he (she) has been found. Such choice requires the affective and spiritual involvement of each of the partners that it can lead to the creation of a brand of stimulus which could strengthen the ties between the partners in the presence.

Knowing the commitment of everyone in this process is an irrevocable decision. That leads to more prudence and wisdom as far as the partners are concerned. And we understand that it comes to be able to resort to the one who does not look to the appearance, but who can explore even the depths of hidden things. In a nutshell, the quality of our married life has significant influence in the rest of the areas of our life.

What we say to the married couple also applies to the Church, which is also the second institution of God; its stability also depends on the stability of its members. At the level of the society, its development is linked to the way in which its members cooperate and unite in the realization of the objectives defined by the Government. The stability of the society will thus depend on the way individuals maintain and preserve their relationship.

The importance of marriage in the creation explains its position in the book of Genesis and its dominance throughout the other books of the Bible. God having concluded that it was not good for man to be alone, He completed him by creating wife, both in His image and likeness. The enemy on its side and his virulent and destructive anger strive to thwart the will of the Creator in creating all kinds of misunderstandings in marriage to weaken it; and without divine intervention, this leads inexorably to separation or divorce.

From numerous studies conducted in the United States of America, for example, family problems were the primary source of frustration and disappointment in the life of the couple. Thus, we do understand why marriage and Church are fiercely attacked by the devil. Practices such as sexual immorality: homosexuality, lesbianism, cohabitation, polygamy, polyandry, prostitution, separation, divorce, adultery, are some vivid examples of these attacks; which, unfortunately, are loosely tolerated as social facts standardized on behalf of the principles of freedom of opinion, expression- and equality which have profoundly affected the legacy of traditional societies.

David B. Curtis made a statement in his preaching on March 3, 2006:

In the United States, today, most marriages end in divorce. He said: there is a difference between the contemporary American vision of marriage and divorce and the vision of God on marriage and divorce.

The modern American concept of marriage is opposed to God's view, African vision, Asian vision, European view; all these pictures contain each something that differentiates them from the other, while the idea of the Creator remains the same, regardless of the Continent. The history of the destruction of the Tower of Babel seems having influenced these differences.

The diversity of cultures has a significant impact as it affects the variety of visions for marriage which, as such, significantly affects this institution with all kinds of deviations. Divorce, separation, and all other fashion phenomena that dominate the lives nowadays are the result of the misapplication of the thought of God, and the negative influence of evil crops on some societies. Today, in this commercial world dominated by the materialism, it needs just a little trick that husband and wife seek divorce even for the smallest things that could be amicably worked out.

A society where marriage is lived in harmony, and in the will or the thought of God, will be much more likely to flourish and grow efficiently in that everyone will feel concerned in search of the stability and harmony.

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It is true that of all the time marriage had to face the same challenges in all generations to varying degrees, although it still overcame. However, when we look at the extent it takes today, it becomes imperative that we launch the sound of Bell to governing institutions supposed to ensure the community values, which, unfortunately, embark in as accomplices in the promulgation of suicidal laws for human societies. To speak rightly, the world is in a frantic phase of the rebellion to God's law, -uprooting one by one the Christian and human values.

By blindly or knowingly approving the legislation that goes against God's commandments, Governments are cutting the tree on which they sit; forgetting that any authority comes from God. As Christians, we understand that that is the fulfilment of the prophetic message which tells us that the coming of the Antichrist will be preceded by the development of laws that are against God's laws.

The Bible says that unless the Lord builds the house, he who builds in vain (Psalm 127.1). It's the answer to marital life. Therefore, entrust and replace your home with God, and you will live a successful marriage.

Indeed, nature teaches us that to use the product effectively; it is recommended to follow the manufacturer's instructions; -to properly keep or repair the vehicle, there is need to follow the manufacturer's instructions. That is also the case in marriage. Marriage being a creation of God should typically follow the instructions of its Creator, along with a product which complies with the manufacturer's instructions. A parallel to the vision of God vision will lead to divorce, separation.

The facts and statistics in our possession are alarming on the decline and disintegration of the family; the couple has a negative part. Indeed, by creating man and wife, the divine intention was that family is the core unit of society.

In the approach that we have imprinted in this book, we hold up more the position of the God and His Son on marriage and underline the principles that can strengthen the institution of marriage today. That gives to this book its purely Christian character.

In fact, a child who is born and grows in the Lord has the potential to become a holy father or a devoted mother. He is the father of the man or a father of the wife. Though a tree starts producing its first leaves the fruit, the child grows up in an environment that gives shape to his being, his personality of the future father or the expectant mother. He undergoes powerful and harmful influences of his/her family as well as the society around him, - and later, his/her workplace. Its environment eventually defines what he/she will become in the future.

When the young man becomes an adult, he faces a new life that involves new roles and obligations which liberate him from the state of dependency to independence. This new life goes through the first test, among other things, the choice of the partner. However, God has a purpose for each one of us well before our birth. God predestined us before the foundation of the world: our social lives, our work, and spiritual life are rooted in past eternity. God already knows those who are destined for marriage and those who must live in celibacy (Ephesians 1:1-3; Romans 8:28-30; Matthew 19: 3-12).

My experience during my thirty years of marriage, the ups and downs of the life of marriage - everything that we met in our counseling ministry as well as the writings of others on marriage are the source of inspiration from which we derive the substance of our work.

Speaking to the Corinthians, the Apostle Paul wrote:

And this I speak for your profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction (1 Corinthians 7:3.5).

This is also our objective, to bring God's creatures to set time on the clock. When we read the passage such this:

Who can find a virtuous wife? She has more value than pearls (Proverbs 31).

That takes me to a deep review of marriage to respond to many issues that arise in this regard.

The depravity of moral, political instability, economic and financial crises may find their source within the environment where marriage plays a crucial role. As the core cell of society, the

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role of marriage in the deterioration or consolidation of society cannot be underestimated. God says to Jeremiah:

Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations (Jeremiah 1:5).

The choice assumes knowledge of ideal criteria that define what is sought for a human being, while God uses His sovereignty. Currently, the general impression that occurs is that people get married without any hope of living happy and lasting marriages because of lack of knowledge of the principles that sustain the stable marriage. Consequently, we live divorces in cascade.

Considering what the Bible says: who seeks finds, we understand that the issue is to seek and find. The search involves something that is not present or is not visible. But if we're looking for God so; He can give us what we seek.

John Stott says: "What constitutes marriage before God is not the legal document, nor the blessing of neither the Church, nor the pompous reception, neither the rain of gifts, but the reciprocity of vows of faithfulness to life culminating in a sexual union."

Indeed, it takes much patience and God's instructions to avoid falling into the hands of the Devil by making the wrong choice. Some justify moral deviations by unfortunate situations they went through in the past; while others have claimed that by cohabiting with different partners, they encounter plenty of chances to find one who is ideal. However, such an approach often leads to promiscuity and even to a life of debauchery. That is actual evidence of lack of knowledge of the divine principles that sustain the stable marriage. No, think again, the best choice is accomplished when you turn to God who is the Architect and the Builder of the marriage. His choice for you is the best and the right one. That requires a certain course of conduct which involves the Creator; the spiritual path that will produce the best spiritual results.

We take it from Matthew 7:7-8:

Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you. For everyone who asks receives; the

one who seeks finds; and to the one who knocks, the door will be opened

The Bible does not say that one who marries receives the grace of the Lord, but on the contrary, he who finds a wise wife. We understand that any marriage is not the grace of God, but only where man is firmly committed to finding the wise wife.

The occurrence of the verb 'find' demonstrates that the decision of the marriage is not as simple as some take it. As we have mentioned previously, the origin of something determines its destination, which leads to more caution and wisdom in the operation of choice. And we understand that it is a question of the perfect approach to a lasting relationship.

A man or a wife who was chosen from a wrong source such as a tavern will become a thorn in the side which will eventually return to the place where he /she had been found in the first place unless he/she is delivered spiritually by the grace of God.

Generally, people believe that marriage was ordained for all, it is not exclusive to the redeemed only, it is part of the common grace; that is not wrong, but the truth is only those who are truly in Christ can live a happy marriage; I say because those who are in Christ, having Christ's life can live godly life. God created a wife to be a helper of his son, he who obeys His Word. We note that happy marriage is not for everyone, even if some believe that everyone can get married. I do not contradict myself, but there are those who are called to a life of celibacy.

We have this recommendation in Ecclesiastes 9:9:

Enjoy life with your wife, whom you love, all the days of this meaningless life that God has given you under the sun – all your meaningless days. For this is your lot in life and your toilsome labour under the sun.

God gave to His children the wives, so they can enjoy with, not living in enmity, in hatred, neither in bitterness, because marriage comes from God; as it is said: "blessing from the Lord enriches and is accompanied by no grief."

This statement is found in Matthew 19:3-12, which gives us three types of people who are admitted to the celibacy:

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-Those that have no inclination for marriage (eunuchs in the belly of their mother).

-Those who cannot marry (eunuchs by men).

-Those who have the gift of celibacy and used by God (eunuchs for the Kingdom), the case of Jeremiah who was on the recommendation of the Lord (Jeremiah 16:2):

You shall not marry and have sons or daughters in this place.

In the book of 1 Corinthians 7:1-7, although Apostle Paul established the general principle that declared that marriage is the pattern for Christians, —he nevertheless suggested that celibacy as a gift of God is acceptable. In this message, the Apostle Paul speaks to four groups of believers:

1. Those who were married at the time.
2. Those who are married unfairly.
3. Those who are unjustly not married and who want to stay married.
4. Those who are married and who wanted to separate.

In the first case, he gave an option, and in all three Others, he gave commandments. Everyone is found in one of the categories.

Regarding celibacy, the apostle Paul presents three groups:

Unmarried: comes from the Greek agamos, formed of two words: 'a' which means deprived of, and 'gamos,' which means marriage.

It seems that after the departure of Apostle Paul from Corinth, some teachings had emerged which stressed that marriage was morally reprehensible than celibacy. From such teachings, the ideal status for a Christian was celibacy. We still find this design maintained in the Catholic Church where the priest must be single although practically some live married or cohabit or practice all kinds of sexual orientation in secret.

The Virgin: The word virgin comes from the Greek word “Parthenos” which refers to a person who has never been married or who has never had sexual intercourse. Reading Revelation 14:4,

we see it applied so much for girls than for boys.

The widow: as for the word "widower," it comes from the Greek word "chimera" that contains the idea of invalidity of the loss.

Apostle Paul presents marriage as a sensitive issue and would advise those who can live celibacy to remain like him in this state of celibacy (1 Corinthians 7:28). Pauline's statement seems to be confusing as it does not apparently give the right state which should be observed. We do assume that Paul was married, even though it is not clearly expressed in the Bible, He would have lost his status as a spouse before his new obligations as an apostle. He had to realize that remarriage would have an adverse impact on his work for the Lord. We take out this statement from the mouth of William Barclay in his book: the letters to the Corinthians:

We can be quite certain that at some point, Paul was married. He was a Rabbi, and it was his assertion that he had missed in any duties under Jewish law and tradition. Now, the Orthodox Jewish faith provided the obligation of marriage to any member. If a man does not want to get married and to have children, he was regarded as having sacrificed his posterity, for reducing the image of God in the world.

He said that seven categories of people have been excommunicated from the heaven and start on the list with a Jew who has no wife; or who has a wife but no children.

—I've often punished in all the synagogues, and I forced them to blaspheme. In my excess of rage against them, I persecuted them even in foreign cities. It is for this purpose that I preceded to Damascus with the authority and permission from the Chief priests (Acts 26).

To receive membership in the Court of the Sanhedrin was conditioned by marital status because he believed that married men were more merciful than singles. We can also assume that may be Paul's wife dead or even she left him and was divorced when he became a Christian, that he indeed had abandoned all things for the sake of Christ.

Thus, he says that let each person live in the state in which he was when he was called: celibacy or marriage. Paul experience on

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marriage stresses that marriage was not easy to be it was a question of choice. That does not contradict God's intention of marriage obligation. Paul only warns those who are worrying about marriage that it is a gift from God and should be handled in God's way.

God brought down Adam in a deep sleep while He was preparing for him, Eve. Eve is the joy of Adam (2:23), an intimate relationship with God which sweats the purity of Spirit (Genesis 2:25; Malachi 2:14-16). Wife was made for him, and man is the glory of God, as it is stipulated in 1 Timothy 2:13-14. However, when man sinned, he was driven out of the face of God. God in His grace, —and in the death and the resurrection of Jesus Christ, restored this relationship that was broken because of this sin. Thus, those who accept Christ as Lord and Saviour return to the original design:

Marriage should be honoured by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral (Hebrews 13:4).

This spares us from the wrath of God as confirms Romans 8:1:

Therefore, there is now no condemnation for those who are in Jesus Christ, who do not walk according to the sinful nature but according to the Spirit.

Two opposing views are emerging from the conversation of Christ with the Pharisees on the marriage: —the original design that represents the mind of God to which Jesus alluded, and the Jewish conception of the time of Moses. Marriage today is so dominated by these both conceptions.

Rather than embarking on a controversial war, our intention by writing this book is to bring the partners to the right principles to minimize the danger that threatens the marriage as an institution of God, and that fiercely destroy it, —and mainly undertake the required actions in the sense of erasing them. We address these challenges that undermine marriage since sin entered the world.

By proceeding in this way, my concern is to identify these viruses affecting this institution and bring partners to understand the importance of building together, —minimizing the accessory while clinging to the essentials; in other words, increase awareness to take them to the first design of the marriage.

I speak without complacency about things concerning bride and groom, engaged couples, living together, curious; —in short, everyone finds his part, man like wife with a certain rigidity of a person in distress, trying to suggest ways and means maintain the marriage to help couples whose marriage is in danger; save these marriages that are at the end of the wire. It is not a romantic book, but of practical Christian morality. The informative nature of this book appeals to the conscience of everyone by reminding him what God expects from him in the ordinary life as, in that of the couple because the mismanagement of marriage relationships can open the gates of hell.

Nowadays 'real' marriage as defined by a man is idealized, because man by himself is designing the profile of the wife he covets instead of taking into account the reality of intra-individual differences in the human community, —it means that wife has defined her pattern of husband different from the reality that she has in front of her.

I do meet with some young girls who rejected the boys who asked them to get married because they are not the profiles they are expecting; the taller, the one who are life living, who are stars, wealthier. I came to understand that without God, there is no happy marriage (Ephesians 1:3). I'm talking about real happiness as taught in the Bible in the book of Jeremiah 29: 11:

For I know the plans I have for you,' declares the LORD, 'plans to prosper you and not to harm you, plans to give you hope and future.

To summarize, this book is divided into nine Chapters presented in the consistency that allows the reader to move slowly and surely in the understanding of God's will. The style is as simple as everyone who has first English knowledge and has not his own Bible would read it and understand it straightforwardly. Bible Scriptures are fully included.

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In the first chapter, we present marriage from the beginning, the creation, from the initiator of this institution. Our understanding is that God created Eve for a purpose which was to be a helper and end human solitude, and especially the fulfilment of His plan for man.

In the second chapter, we talk about marriage as it is lived today: marriage, a Covenant, and marriage as a contract. These two concepts are opposed; we give our position on the understanding that conforms to the Spirit of God to every man, including atheists who believe in their hearts that God exists. We give the place to God at the time as well to Christians as to unbelievers that could, by curiosity, read this book.

In the third chapter, we present the types of marriage today: marriage as an alliance, — contract marriage and authoritarian or autocratic marriage. We try to show the pattern of marriage in God's view, the one we recommend to the couples.

In the fourth chapter, we discuss the divine pattern of marriage and its characteristics. As in marriage, the spouse or wife always strive to seek the interest of his /her partner; there should be mutual respect and sacrificial love, mutual assistance and defense. True marriage is given by God, and true happiness lies in Jesus Christ.

In the fifth chapter, we present the danger that threatens marriage. The danger is much more aggravated by the nature of the partners in the presence, — depending on whether they are wise or foolish in their approach and their conduct.

Based on the different verses that define the types of women, we felt necessary to introduce a few simple factors, —which sometimes is lacking in the decision-making process. We look at the wise wife and the foolish wife with the hope that individuals be informed on how-to live-in God's will for a happy and lasting marriage. It is the object of our sixth chapter.

Knowing that we are influenced by our environment, society, culture, and traditions of the natural world in which we live as much as we are by political, economic, and educational systems; — in this polluted world, both atmospherically and socially, most couples living under various, obvious or latent, tensions which have more regrettable and dangerous consequences, we propose a

form of therapy that can help mitigate their effects on society. We try to expound it in the seventh chapter.

It is neither impossible nor later to restore a marriage that may seem irreparable, which seems impossible to subsist, or to be reinstated, the one that is agonizing or without hope of life. Yes, with God, we can make it work. That is what we present in the eighth chapter.

The world is exposed to various disputes, and conflicts are inevitable. We offer simple strategies that can facilitate the resolution of conflicts in the ninth chapter.

Here are some of the primary questions this book will address:

1) -How can we speak of finding a wife while we still live in an environment where women are readily available and because of their demographic weight?

2) -How to find a life partner? What becomes a challenge for anyone who seeks to marry?

3) -What criteria should observe the future married to make a wise choice? Is physical beauty or character, the goodness of the heart, its origin, upbringing or aspirations?

4) -What is the divine pattern of marriage?

5) -How to live a happy marriage?

1

Marriage In The Beginning

Becoming one flesh is a gift to all flesh, yet its deeper meaning is a gift that is still not received. (Aida Besancon; Spencer, William David Spencer, Steven R. Tracy, Tracy G. Celestia)

After having prepared the ground for the man, the Lord God says:
Then God said, ‘Let us make humankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals and over all the creatures that move along the ground. ‘So, God created humankind in his image in the image of God he created them; male and female he created them. God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.’ (Genesis 1:26-28).

The creation of man and woman is already pointed out in this first chapter of the creation while the second section explains how and why this was done. Man, and woman were created together for everyday life, to be fruitful, multiply, fill the earth and dominate it. However, although God created them in one transparent body, in the order of appearance, the man was first to be seen physically; he lived surrounded by animals which each had his or her partner. The man is found without his equal. What injustice, could he think! I presume he could have internally asked himself this question.

So, the man gave names to all the livestock, the birds of the heaven and all the wild animals. But for Adam, no suitable helper was found (Genesis 2:20).

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The man had this consciousness that he was the only one to be different from others and lacked his alike. He was aware of this need, and thus, he could not achieve the fulfilment of the will of God without the help of someone else, a wife whose existence was already announced in the creation (Genesis 1:26-27). He couldn't have fertility without a wife, multiply without the wife, subject and dominate the earth without a wife. Thus, the presence of a female was the sine qua non-condition for the fulfilment of God's plan for him.

We can conclude that marriage was, thus, this grace that the Lord had given to a man who, at that time, lived in solitude compared to other creatures which lived as a couple. Although he has not openly asked the Lord, Adam was, nevertheless, in him, this concern is hidden that is the sense of a personal questioning as we have said before.

By asking Adam to give names to animals, livestock, and birds, God wanted to bring him to become aware of the reality of the couple. He understood nothing of himself; created alone and this arose some curiosity to which he could not answer. His internal questioning reached the Creator. God made a man unconscious, opened and took one of his ribs and closed then. In this surgery, the man had lost one of his ribs, so the wife is formed. And, after taking out the rib, the Lord closed. Why did He close? Here, we are faced with a revelation of what marriage should be in the eyes of God: From two, they will become one flesh (v24).

What mystery! A husband who divorces his wife is like someone who says to the Creator: "I do not agree with you; let my rib be in its place; I do not see the necessity of its presence outside me because I am myself fit."

God having created wife, He presented her to man, and the latter took the decision to love her. We can confirm it from his exclamation when the wife was given to him:

This is now bone of my bones and flesh of my flesh: she will be called a wife because she was drawn from the man.

By saying "now," he stresses that what existed before was different from what he has in front of him; "presently" at least he is consoled, a way of saying:

I am pleased that now I have become like other creatures which lived in my entourage.

The use of this procedure is a revelation that we must grasp and understand because Jesus Christ is the only one who can open and close. When He opens, no one can close and when He closes no one can open (Isaiah 22:22):

The key of the house of David will lay upon his shoulder; so, he shall open, and none shall shut; and he shall shut, and none shall open.

This process of forming of a wife contains the spiritual meaning of marriage, the permanency of marriage, and the exclusion of the divorce; because divorce involves the reopening of the rib and its return to its place as it was original. Therefore, He who had opened had closed immediately forever so that marriage becomes a one-way transaction; both because of its purpose and its delicacy; an anaesthesiologist with a unique product. Anaesthesia is the word of God, and God himself is the anaesthetist. This brings us to the concept regarding time.

Marriage in God's view is seen in the revelation of Adam from verse 23-24 where he defines it as follows:

Here this time one that is a bone of my bones and flesh of my flesh! She will be called a wife because she was taken from the man. Therefore, a man shall leave his father and his mother and cleaves to his wife, and they will become one flesh.

We note in the language of Adam two important things:

-Wife is the product of man, of his flesh and bones.

-She is attached to a man who is her source and in whom she finds the reason for her existence. (Kephale) In other words, wife existed in the man, since man began to exist in the plan of God in past eternity before being a material and visible reality in this world. This is what is clearly highlighted in the first two chapters of Genesis.

The material used to form Eve is taken from Adam so that he could recognize her: Bone of my bone, the flesh of my flesh. The bone is not in the flesh, but both are part of the body. A body without flesh is called 'skeleton. What would the reaction such an encounter of a skeleton on the road in the driveway? It would be a

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great curiosity, and a body without bones would be a monster. Man and wife are compared to these two elements; whose wife is the bone and man are the flesh.

Adam shouts out of joy at the sight of the wife in verses 23 and 24 (Chapter 2). However, a clear difference stands out in the process of their creation. The man was created from the dust of the earth, while the wife was drawn from man. The other partners of the animals have not been created from other animals but the dust. Nowadays, the wife still feels the pain of childbirth. There are some who give birth by cesarean section, some pass through this path several times. God has used the same procedure for the formation of the wife as Christ did for the foundation of His Church.

J. John defines Marriage as:

an exclusive and heterosexual relationship between man and wife ordered and sealed by God, preceded by a public separation of parents, consumed in a sexual relationship, making a permanent and mutual association for mutual aid, and generally crowned by the gift of children.

This new definition does not cover the biblical expression "one flesh," which indicates clearly that physical, emotional and social unity is mysteriously personal and deeper than the relationship of the parents with children. Socially, children are the blessing of the Lord. It was not in the mind of God to create man and childless wife. Sara who was childless, and by the lack of knowledge of God's will allowed her husband to have children with her servant (Genesis 16:30).

How can we define the marriage?

."The University of Oxford of Oxford English Reference Dictionary defines marriage as:

-the legal union of man and wife to live together crowned by children.

According to the Dictionary, Encarta World Dictionary Bloomsbury mentioned by J. John, marriage is:

-a legally recognized relationship, established by a religious or civil ceremony between two people who live together as sexual partners and household.

The following definitions give us the insight meaning:

Marriage is a commitment well reflected between two persons of the opposite sex for a common future in conditions predetermined by the creator (the manufacturer) until the end of life.

Five key points are contained in this definition:

- (a) a thoughtful commitment.
- (b) between two people of the opposite sex.
- (c) having a shared future.
- (d) Under conditions predetermined by the creator.
- (e) For a lifetime.

These five points are so profound that they constitute the spiritual basis of any true relationship of marriage as planned by God. This can justify the declaration of God which says: It is not good that man should be alone. In other words, marriage does not mean starting one day and ending another. Thus marriage, according to the Creator, the one that Jesus alluded to in His conversation with the Pharisees is still the same as it was at the beginning: one Adam and one Eve becoming one flesh. Consequently, marriage is not bound to personal culture as it is lived today in different places in the world.

This relationship is crowned with procreation. By creating the marriage, God has provided in humankind the ability to reproduce. It is therefore recommended to encourage childless couples not to make it the cause of divorce, but it is better to urge them to go to the source and ask the Creator to bless them, because children must crown the marriage. And even from physiological