



Divorce  
March 8, 2018

**Verses Covered**

*Deuteronomy 21:10 – 14*

*Deuteronomy 24:1 – 4*

*Malachi 2:14 – 16*

*Matthew 5:31 – 32*

*1 Corinthians 7:10 - 16*

We're going to talk about whether or not you can divorce your husband. The Bible says almost nothing about this. So we're going to look at what the Bible says; very minimal scriptures actually. And then I'll address some bad situations. We'll have to work our way through this as best we can. We're going to start in Deuteronomy 21. It's interesting how the Bible moves and makes a shift in its view, particularly in the Old Testament, there is a shift in the view of marriage. Now listen to Deuteronomy 21:10 – 14 and be glad you didn't live in these days.

<sup>10</sup>“When you go out to war against your enemies, and the Lord your God gives them into your hands and you take them captive, <sup>11</sup>and you see among the captives a beautiful woman,

Now obviously if she wasn't beautiful, you just let her stay there.

but if you desire to take her to be your wife and you bring her home to your house, <sup>12</sup>you shall shave her head and pare her nails. <sup>13</sup>She shall take off the clothes in which she was captured, shall remain in your house and lament her father and mother for a full month; after that you may go in to her and be her husband and she shall be your wife. <sup>14</sup>But if you no longer delight in her, you shall let her go where she wants; but you shall not sell her for money, nor shall you treat her as a slave, since you have humiliated her.

In those days there weren't nations. Hearne would be its own entity. Bryan would be its own little kingdom. People would live outside Bryan. When an enemy would come, they'd run inside the gates of the city of Bryan until the enemy got tired of waiting. So it was kind of that thing and so if you went to war, you generally killed all the men and you took the women. So he makes the argument for them that if they do that, it is weird that he says beautiful woman, I can't explain that one, so don't give me any questions on that. I got nothing. Even in taking a woman like that, if

he decided he couldn't keep her, God did not allow her to be abused. He couldn't sell her. He had to treat her with some decorum. And he had to honor her. So it's interesting that even with a woman taken inside a war plunder, there was still some guarding that God gave for her.

Now look at Deuteronomy 24:1 – 4. It says,

<sup>1</sup>“When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her,

So in other words, she's had an affair, she's done something wrong.

and he writes her a certificate of divorce and puts it in her hand and sends her out from his house, <sup>2</sup>and she leaves his house and goes and becomes another man's wife, <sup>3</sup>and if the latter husband turns against her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife, <sup>4</sup>then her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before the Lord, and you shall not bring sin upon the land which the Lord your God gives you as an inheritance.

So the second thing is, if you boot her, for example, up here, you booted her really for no reason. But you boot her for a reason here, and the next guy marries her and then she leaves him for some reason, he dumps her or he dies, you can't remarry her. You were not allowed to take her back because of the indecency. But look at the change. Go to Malachi 2:14 – 16. Now the women are not allowed to be treated as cattle, but not much better. But there's a shift that occurs when you come to the end of the Old Testament. God alters because the men and women have had the law long enough that they should know how to live a certain way.

<sup>14</sup>Yet you say, ‘For what reason?’ Because the Lord has been a witness between you and the wife and the wife of your youth, against whom you have been faithless, though she is your companion and your wife by covenant. <sup>15</sup>Did he not make them one with a portion of the Spirit in their union? And what was the one God's seeking? Godly offspring. So guard yourselves in your spirit and let none of you be faithless to the wife of your youth. <sup>16</sup>For the man who does not love his wife, but divorces her,” says the Lord, the God of Israel, “covers his garment with violence,” says the Lord of hosts. “So guard yourselves in your spirit and do not be faithless.”

So you have this major shift in the Old Testament. I mean in these verses, pretty much just give her a piece of paper and say, “Have a nice day.” Couldn't mistreat her, but you could get rid of her. But by the time you get to Malachi, to divorce her is an act of violence. Now that is a huge shift change in the Old Testament. If you remember, Jesus talked about the fact that the reason God gave them the divorce thing was because of their hardness of hearts. So now the assumption is that the law being driven into Israel, even in the exile, should have altered their view of marriage and so when you come to the end of the Old Testament, God's view of marriage is extremely high.

Now obviously I can't marry an unbeliever. We don't need to look at that, but I want you to look at the only two real verses about divorce in the entire New Testament. Go to Matthew 5. Look at

verses 31 to 32. And this is the problem we face because there are only two places it even addresses this. Jesus says:

<sup>31</sup>“It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce’; <sup>32</sup>but I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery;

And then the troubling part which I will explain in a minute. Whoever marries a divorced woman commits adultery. As a matter of fact, let me go ahead and walk through that. He says accept adultery. It’s known as the exception clause of marriage. But then he says; so here’s the situation. I’m married to Peg, she doesn’t have an affair, I divorce her, according to the scripture, if she remarries, she commits adultery. But look carefully at what the text says. It says the man that put her away, if I put her away and she didn’t commit adultery and she marries someone, she’s now committing adultery, but the blame for that adultery is on me, not her. That’s what the text says. It says, except on the ground of sexual immorality, makes her commit adultery. It’s not that she’s guilty of adultery. But adultery, the real definition of adultery, is that you’re outside of the original intent God has for you. Once you marry someone, now you’re locked into the original intent God’s got. There’s no exception. And so to leave that original intent is to commit adultery. Peggy would not be guilty of it if she is guilty of being outside the original relationship God had designed for her. That’s on me. So I don’t think it means she can’t remarry, it simply means that I put her in a position where she’s violating the holiness of her original covenant going back to Malachi, but it’s my fault. And therefore the blame for her being outside of the will of God is on me, not her.

Now look at 1 Corinthians 7:10 - 16. Listen to what it says:

<sup>10</sup>To the married I give this charge, not I, but the Lord, that the wife should not separate from her husband <sup>11</sup>(but if she does, she shall remain unmarried, or else be reconciled to her husband), and the husband should not divorce his wife. <sup>12</sup>To the rest I say, I not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. <sup>13</sup>If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. <sup>14</sup>For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband;

So what he works through here is I can leave, but I can’t remarry if I leave without cause. But then he says, if I am left, I can remarry. I’m not bound in those circumstances. Look at verse 15.

<sup>15</sup>But if the unbelieving partner separates, let it be so; in such cases, the brother or sister is not under bondage, but God has called us to peace.

I’m not enslaved. I can remarry if the unbeliever leaves.

<sup>16</sup>For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

So the argument at the end of this is, don't stay in the relationship thinking you can save this person. You have no idea. So if this unbeliever wants to leave, if you're left, then you can remarry. Now there is the totality of what the Bible says about divorce. That's it.

Now here's the difficulty. Now every story I'm going to share with you, I'm going to share four, occurred at churches before I came to Central. And yet, virtually every one of them has been repeated here.

- I've share with you before, I think, I had a lady that came into my office that said, every night her husband took a 357 magnum. For those of you that don't know, that's a really powerful weapon. It will shoot a 125 grain bullet 1,100 feet/second. So it's extremely powerful. He would put one bullet in the cylinder, spin it, cock it, put it up against her head, then pull it down, de-cock it, take the bullet out, put it in the drawer. He did that every night. She had two children in the other room. All that has to happen is the phone ring and he jerks and she's dead and the children have no mother.
- I had a lady that came in one time who said that her husband, when there was something wrong and she said, "I don't want to have sex tonight." He would rape her. And his argument, of course, was, "It's not rape. You're my wife so I can do what I want. We're in a marriage covenant."
- I've had more than one woman over the years come in. I had one lady in particular that came in, her husband beat her at least twice a week. Generally, men are smart; they'll hit them where it can't be seen. And sure enough he beat her twice a week for absolutely no reason.
- And then I had one that came in, I've not had this that often although it has been more than once, but I had a lady come in that said her husband was having sex with her daughter.

Now none of those are addressed here. None of them. Now if I take this, and only this, then I face the difficulty that I have to look at a woman and say, "You've got to live with the guy you're with even if he puts a gun to your head. Even if he's raping you. Even if he's molesting your daughter. Even if he beats you." None of which do I think God would be OK with you staying in that relationship. So to me, you do have this option. 1 Corinthians 7. He talks about the sexual obligation between a husband and a wife. But then he talks about the fact that you can have a period of separation. So I do think the Bible can advocate separation. And I think if any one of these four are going on, then I think you clearly separate until that behavior is altered.

Now if the behavior doesn't alter, can you leave the situation? So I'm going to give you my take today. I don't think the Bible is a rulebook. I think it's a book of principles. I think it's the idea that God lays out certain principles from which, under the direction of the Holy Spirit, I make decisions. For example, when the Bible says in Proverbs spare the rod, spoil the child, it doesn't tell you how to do that. It's not detailed. When it says to the man, he needs to value his wife as Christ values the church, it doesn't tell him how to do that. When the Bible talks about a wife submitting in every way, it doesn't really say what that involves. So you have this difficult thing

in the scripture that it doesn't always lay out all the details because if it was a rulebook, you couldn't carry it.

So this is my take and I'll share this and then open it up for questions. When I look at these two, I think in both these, my principle is that if you're a Christian, now I want you to listen to me all the way through, you can't choose to get out of the relationship. I don't think you have that right. If you're a Christian, you can't choose. Now you have to be forced out. You're forced out by one of two things to me. I think this is an example of what forces you out; not just sexual immorality, but I think any egregious immorality that your spouse brings into the relationship that affects you, can force you out. Which to me would be a 357 magnum at night. It would be beating. It would be sleeping with your daughter. It would be raping you. I want to be careful here. I would probably even put, my best phrase would be, linear pornography. I think if your husband's engaged in long-term pornography and won't stop, then I think you have a legitimate forcing out. If he repents and stops, then I think you don't. So I think you have to be forced out by either a sin that is egregious, which is why I struggle; Barbara had a great question last time we were here about verbal abuse. I struggle with verbal abuse being a legitimate ground because it's not an egregious sin. So I struggle with that because most of the time when I've had women in my office that have said their husbands have been verbally abusive, it's really not verbal abuse; it's the normal give and take inside a bad marriage. So I have struggles with that because I think it's got to be egregious.

The other thing is if you're abandoned. If your spouse abandons you, and here's the problem that you face today. In this day, you didn't really have so much of a struggle in the courts, but today your husband can abandon you and not leave you. There are a lot of guys that will abandon their spouses, but they don't divorce them because, in Texas if you divorce you split everything down the middle. And then they changed something about four or five years ago where now there's alimony for a limited amount of time. In most states, alimony is there as well, but they've actually added alimony. So there are a lot of guys that are done with their wife, but they don't divorce because they've got a massive business and they're going to lose their inventory and their money. And so they tend to stay in the home and yet abandon the spouse. So I struggle with the legality of looking at a woman who's been abandoned in her own home and saying to her, "You can't leave." When I think her husband's really already left her. So generally when I deal with that, I generally tell the wife to go home and look at her husband and say, "Look I want you to do one of two things for me. Either love me or leave me. But do one of the two." Which I think as a wife, you're entitled to those two things. I think he owes you at least that.

So the problem with the Bible is it doesn't speak to numerous issues that you have to address. It simply doesn't. And so for me, these become principles and that helps me work through when I deal with it in my office. It's got to be an egregious, now that's a word that means really loud. It's got to be an egregious sin that he's pulling into the house and putting you in the middle of. If you go to the Women's Federal Prison in Bryan, you'll discover some women there whose husband brought, they're in there because their husbands brought them into the illegal drug trade they were involved in and now they're caught. So should they have to stay with a guy whose forcing them to deliver drugs and lose time and lose their children and be gone? So to me, those are the two things. I think if a husband abandons you or if his sin, in an egregious manner, forces you out, then I think you're free to leave and I think you're free to remarry.

Now the question comes when you violate 1 Corinthians 7:10 – 16. I can leave, but I can't remarry. If I leave my wife without an egregious reason and I just abandon her, I can't remarry until I go back to her and try to make it right. Now here's the problem. Does this mean that you're forever a wicked sinner if you violate this line and you do remarry? I really do believe that the ultimate end of the New Testament is:

**Repentance**  
**Forgiveness**  
**Restoration**

I think in that order, particularly if I violate this, but I think this is still valid. I think God can forgive and restore even if you made a mistake. And this is the other problem you face. You've got two goofy 16-year-olds who get married and then they wind up divorcing at 18, then they find Jesus. How does that play out? The president of Southwestern Seminary, whom I really like, he made the statement last year that if you are divorced prior to coming to Christ, that you can't be a pastor. Which to me is just not true because I think this is the essence of the New Testament. Now I do agree with Charles Spurgeon. He had a great line. They said, "When is a person capable of being restored?" And he said, "When their repentance is as loud as their sin." So when that occurs, then I think restoration occurs. So there are a lot of issues, a lot of things we face in this thing, and the problem is the Bible just doesn't address it.

Now I am not what's known in the seminary circles, which when this comes out, a lot of my buddies will call me this, I'm not a situational ethicist. Now what that means is I'm real committed if you've been here 10 minutes or more, I'm real committed that it's black and white in the Bible. The Bible's real clear for me. Not a lot of issues. Situation doesn't change the reality of the Bible. The problem is for me; the Bible doesn't address all the situations. If it addressed everything, again, you wouldn't be able to carry it. So there's not much in it. You do see this amazing shift where if you enact a covenant, you don't get out. And yet there are issues that can occur that force you out and therefore, I think you have a chance to remarry and put your life back together. It's difficult. I don't have all the answers, but that's as far as I can see in the scripture what it says. Which is limited. Which is interesting to me because of the importance God places on the home. So there you go.

### **Questions**

**Q.** If someone is unfaithful in their marriage, is there an obligation to attempt to restore that?

**A.** No, that's a really good question. If you're in a relationship and the guy has an affair, he comes home and says, "Blew it. Sorry!" This is my other Chris Osborne take. This is my own experience. I think she or he is obligated to try to restore the relationship and offer forgiveness. I do. If it's a one-time thing. I have never seen, in the 31 years I've been here, I've dealt with probably, this is not hyperbole, probably close to 300 affairs. And what I've discovered is the guys that do it more than once, never stop. So once a guy does it a second time, I'd get out of dodge. But I've got a number of men in the church who have done it once, and have repented and have never done it again. Now the hard thing is

it leaves, it leaves a scar you just almost can't repair. It's very difficult. It's interesting to me, there's been a shift in recent years; I'm seen as many women involved in this as I am men. And for a long while it was just men. So I think you are obligated as a Christian to offer forgiveness if it's a one-time thing. You fix it. You do your best to work with it because you're in a covenant. But if a guy does it more than once, my experience has been he never stops. And I've had women in my office with a guy who literally, I've had a guy sitting looking at me with his wife right here and saying to me, "Yeah, I've got my other girlfriend, I'm not letting her go." And the wife's going, "Well I still love him." I can't help that. And then she'll call me six months later and say, "He's still with this woman."

It is about her self-worth. I had a lady in my church in Midland that Peg and I were real close to them, and they come in one day and she said, "My husband's having an affair I think." She brought in some motel statements, and I knew this guy, he was chairman of my deacons, chairman of my finance committee, I said, "Surely he's not doing that." And I just took this hard-boiled stand saying, "No, he wasn't." And literally a month later this girl comes into my office, wants to join the church, she gives me her name, and I remember it's the name on the motel statement. So I looked at her and I said, "So how long have you and C. L. been sleeping together?" She looked at me and said, "Well about a month now." I mean, it's like, so nonchalant. And I said, "Look we're not a church for you. So have a nice day." Then I had to call the wife and deal with that. So, you know, the adultery thing is really difficult. It's always hard for me, the pre-marital, I try to tell them to make sure they don't allow that. The difficulty is, seriously, even the people that have put it together, I can count on one hand the number that really appear to have sort of gotten past it. It's just not something you get past very easily. It's a real difficult deal.

- Q.** I worked with a young woman who was in one of my core groups and we think it's just one time, but she's having a real hard time getting past that. If they're committed to put the marriage back together, how do you encourage her?
- A.** What I'd say to her, if they're really committed, number one, I might go to counseling. Although I think counseling is not always the answer honestly. You can go to counseling all day long. If at the end of the day what it really is, she has to forgive him. And that's just a choice. She has to get up each morning and look at him and go, "God's forgiven him. I have to forgive him." I mean that's all there is. And you can go to all the counselors you want, but at the end of the day, it's all there is. So counseling doesn't really solve everything and that's the hard thing. It's a hard thing to forgive a man you gave yourself to and then all of a sudden he's done that.
- Q.** Chris, I do think there's a, and maybe I'm wrong, in anything we deal with in the Christian realm, especially if it's hard and certainly in a marriage it's very difficult, if we start saying, "Show me how to forgive." Then God's going to start showing you where He has forgiven you.
- A.** I think that is true. You do have the verse: I forgive as people have forgiven me. And that's the hard thing.

**Q.** How do you go about when it's the wife when there's sexual immorality and the husband abandoned her and they got divorced and it was a bad situation. And then 20 years later, she's remarried, been faithful to the husband. And this ex-husband comes to know Christ. How do you reconcile that?

**A.** Oh I think that's easy. Two divorces is not better than one divorce. I've had that happen and I've looked at the woman and said, "No you don't leave this man." Then we have two divorces. So let's stay where we are. And I think that even fits a little bit of the Deuteronomy passage. Don't go back there. And I think that's the key.

**Q.** I know that it might say, "The man, the man, the man, the man." Are we saying it could be interchangeable?

**A.** Yeah, that's a good question, Tina. The difficulty with the scripture, there are all these new versions coming out that are called gender-neutral. Because probably this is obviously referencing a woman and a man. It's just a generic term for both. The principle applies the same to immorality whether the woman does it or the man. But the reason it used the man in that day was it was primarily the man and up until probably 10 years ago it was primarily the man inside my experience. But things have altered. We had to deal with the men the other night on pornography. And one of the things that Mike Russell pointed out was 28% of the paid subscriptions to pornography were women today. And the reason a lot of women are going to pornography is they're trying to figure out what their husband wants and engage in that way. Because their pornography is different. You do have pornography. We addressed this with the men. One of the guys asked the question, "What about my wife. She watches Lifetime and she's got all this stuff." And that is y'all's pornography. And the problem with Lifetime and all these shows is they make this marriage thing out to be simple and easy and if he'll do right, everything will be OK and that's simply not true. So you have your own pornography you've got to stay away from and not go into this thing thinking, "My husband will dance and hold me and look at my eyes and tell me about the stars and how wonderful I am." That is probably not going to happen. So you've got to flush your porn as well as we do.

**Q.** Sometimes when you look at the word in the original form, you give us some insight, I wonder if in Matthew 5, is the word adultery in its original form?

**A.** No. There are two Greek words. There is *moicheía* which is adultery. And there's *porneia* which is just a Greek word for any kind of sexual immorality. This is what's used in Matthew 5. Not the Greek word, if I remember right, but I'm pretty sure that the Greek word in Matthew 5 is *porneia*. We get the English word, pornography, from this. Which is sexual immorality writing. But there is a Greek word *moicheía* which is adultery. And I'm pretty sure that inside Matthew 5 it's *porneia* which would be a far more open word for sexual immorality.

**Q.** So you said many times that you believe that there are only good marriages or bad marriages, there's nothing in between. Why?

A. Because in a good marriage, you're engaged on three levels. You're engaged spiritually, you're engaged emotionally together, and you're engaged physically together. And if those three are fine, then you enjoy each other. If they aren't there, you're just two people living in a room together. And there's really nothing in between. You either are enjoying it or you're not. It's similar to me and the church staff. It's really good or it's really bad. There's nothing in between. And I think that's actually true with almost every relationship. That's true with friendships. If you're starting to not have a good time, what do you do? You find other friends. And there's just nothing in between. The Bible says you are body, soul, and spirit. So you're designed to relate to each other physically. The Bible says that the soul of Jonathan was knit together with the soul of David. So there's this emotional connection between Jonathan and David. And then you have, obviously, the spiritual connection between the two of you. So, yeah, I think there's just, and you're either moving toward some deepening in those three areas, or you're moving away from that deepening. And it is difficult. My wife and I, we have nothing in common. She doesn't golf. She doesn't hunt. She doesn't scuba dive. Which is really good. But we enjoy camping together. We enjoy hanging out together. We enjoy our evenings together. And once your children leave, life is wonderful. Remember you want three G's with your children, right: Godly, gainfully employed, and gone. So it's a wonderful thing. You get your relationship back. And our first two years, we were really bad. It took two years of me righting the ship. Because I was the bad one. And then finally we hit an equilibrium where we enjoyed each other more and more each day. And I think that's the key to non-affairs. I think if I love my wife emotionally, Jesus is number one in my life, and I don't let myself be alone with another woman; Satan can't tempt me to an affair and he can't get me spiritually, he can't get me emotionally, and he can't get me physically. It's when I step away from any one of those three that I hope the door for him. He can't come in there if those three are legit.

Q. Question about the verbal abuse, what if it gets to a point where it causes a woman to lose her self-worth, her self-esteem.

A. I don't care anything about your self-worth. If your husband causes you to lose your self-worth, you didn't have the right self-worth in the first place. Your self-worth should be rooted in Jesus. And if a man can take it, that's on you, not on the man. And I know that sounds harsh and I know that sounds hard, but I'm telling you. Here's what I face in my office. I've got everybody and their dog coming wanting to get out. As a matter of fact, most people that come into my office that are married are coming in because they're going to come in and say, "We tried counseling and it didn't work." They're just coming in to get out. And it's not an egregious violation of your life if your husband can take away your self-worth. He shouldn't be able to do that. It was like last Sunday when I talked about the women. I said, "You want to make sure, if you're an excellent wife, that's based on what Jesus thinks about you, not what your husband thinks about you." So I don't think your husband can take away your worth and your value if it's in Christ. And I'm not trying to be hard in that answer. I just think we've got way too many people out there who are packing out of marriages they have no business packing out of. And the verbal thing just doesn't cut it for me.

**Q.** So I'm taking kind of a stricter, there is only one reason to divorce kind of thinking, so you're widening my viewpoint here. So your husband is not getting up off the couch and playing video games all day. And you have a child. Is that abandonment?

**A.** No. He's still in the marriage. He's still committed to you. Then he's not abandoning. The Bible doesn't give you lazy as abandonment. He may abandon some responsibility, but he has to abandon you. Those are two distinct things to me.

**Q.** I do have a question on the verbal abuse. I know someone who is separated now and she is saying that's why. What do you give to a woman in a marriage when this is taking place?

**A.** If a woman says she's being verbally abused, number one, most of the time, she's as abusive verbally as the husband. 99 out of a 100 times I get that and the woman will say, "Well he yells at me all the time." Don't give me the "all the time" line. No man does that. And you women, let's just get honest here, you had to deal with it Thursday morning and last Sunday. What does Proverbs say about you? That your problem when you get in a relationship and you're struggling in it, you get mouthy. I mean if it says it's better to be on the roof than in the corner of a house with a contentious woman. She's verbally abusive. There's no other way around that. So when I read Proverbs, I have a little trouble with women coming in and telling me their husband is verbally abusive. I just don't buy it. And I don't let them off on that. If they have a real deep problem; they can separate, they can come see me, they can come see a counselor. My problem with a counselor is, a lot of the counselors in town, you can find a counselor who will let you do anything you want. And I think the verbally abusive thing does not fit, to me, an egregious immorality that has been brought into the home that you have to live under. Is it difficult? Absolutely. Which goes back to the question; there are bad marriages and good marriages. If he doesn't leave you and doesn't abandon you, he yells at you once in a while, sorry.

**Q.** But what if he really is being that bad. Is it because she's not doing something?

**A.** No, no, no. Any time a guy does anything, it's never the other person's fault. It's always mine. If the husband's a jerk, it's his fault. It's not her fault.

**Q.** But what can she do?

**A.** Let me say this. 31 years I've never met a woman that I thought was really being verbally abused. I've never met a woman. Because when I really start pinning them down, it's all of a sudden, "Well he doesn't do it all the time." And then we start going. He's not abandoning her and he's not bringing an egregious immorality into the home. So she's got to live there. Beating: we've got an egregious immorality. But not that.

**Q.** Where does, and I realize that we are to submit and my role, but where does totally controlling come in there? If they use verbal abuse to control.

**A.** They can't do it if you're walking well with Christ. They cannot use verbal abuse to control you, because in Christ you can look at them and say, "I'm not going to do that and I'm not

going to respond to this.” So they cannot control you with verbal abuse unless you allow that control.

**Q.** The same with we can't go here because I don't feel like going there.

**A.** You know, the problem with marriage, that's normal crap. We have a standing joke in my home that I don't say where we're going for supper. Because whatever I say will be wrong. And I told her I'm not Charlie Brown anymore. I'm not kicking the football anymore. So there are certain give and take things. That's when this gets really silly. Your husband's a jerk. He's stupid and you're emotional. I mean that really is true. We don't mean to be stupid. It's a gift. You don't mean to be emotional, that's a gift. Normal give and play in a marriage is the way it is. It's got to be really bad.

**Q.** What about the Christian that has divorced and they've gone on and remarried. Where does that leave them?

**A.** Well, I think where it leaves them is here (Repentance, Forgiveness, Restoration). I think there may come a point where they have to sit down before Jesus Christ and say, “I shouldn't have divorced and I shouldn't have remarried. Can you forgive me?” And I think at that point, there's restoration offered. I think this is the end call of the entire Bible. That God wants to forgive us. What you cannot do is try to use the forgiveness to get out of a bad situation. “Well He'll forgive me so it's OK if I leave.” You can't do that if you love Jesus Christ. So that's the difficulty for me. Forgiveness is a post-sin fact. Not a pre-sin excuse.

**Q.** This is off the topic. But what do you think about the New Living Translation?

**A.** No, no, no, no, no. No! No! That's Tyndale. Let me give you the two best translations. OK. English Standard Version. New American Standard Version. Always get the updated version. NASV, if it's not updated, when God is addressed, it will say Thee and Thou. You want English Standard or New American Standard. I liked the Christian Standard for a while, but it butchers some passages. There are only two types of translations, right. There are literal and dynamic. The dynamic translation gets at the thrust of the text, but tries to write it in an easy way. Literal is they take the literal words of scripture and put them in as readable form as they can. The dynamic translation might be good if you just want to read. But if you want to study, you go with ESV or NASV, nothing else. Those are the two that are outstanding.