

The Christian's Ménage à Trois

A shift of emphasis has occurred. The authority of the first marriage was the sinful nature. The authority over the second marriage is Jesus Christ. The counselor to the first marriage was the Mosaic Law. The Counselor to the second marriage is the Holy Spirit.

The only thing that remains constant is the wife who, in the first marriage, was in a status of unbelief but in the second marriage is a believer, saved through grace.

At salvation, the first marriage is ended by means of the death of the unbeliever retroactively to the cross as he is identified with Christ in His spiritual death, physical death, and burial. Simultaneous with this event is the fact that the body of the believer is also identified with Christ during His judgment for our sins, thus the power of the sinful nature within the believer's body is rendered powerless.

The next logical act which occurs is the identification of the person's soul with the resurrection, ascension, and session of Christ. Therefore, this new believer enjoys a position before God which allows him to pursue a lifestyle which is classified by Paul in Romans 6:4 as "*newness of life*." Nevertheless, there remains a condition with forces the old lifestyle and the new lifestyle into conflict.

Although the power of the sinful nature is broken and therefore it is no longer necessary for the believer to fall under its authority, there is a tendency for this to occur. The tendency is qualified by an element of contingency which is human volition!!!

Let's take a look at the culprits of the two marriages:

| Marriage | Husband | Wife | Counselor |
|-----------------|----------------|-------------|------------------|
| First | Old Sin Nature | Unbeliever | Mosaic Law |
| Second | Jesus Christ | Believer | Holy Spirit |

- a. There are two culprits in the first marriage: (1) the sinful nature and (2) the unbeliever.
- b. There is only one possible culprit in the second marriage: the believer.

If it is the tendency of the wife of the second marriage to function in the realm of carnality while at the same time the authority of her first husband has been rendered powerless, then the only possible way for this carnality to occur is through personal volition.

Further, even though the power of the sinful nature is broken yet the believer-wife has a tendency to place herself back under the authority of her first husband, then there must be some additional element which causes this to consistently occur. There is. Remember our definition of the English word "*contingency*": Likely to occur but not logically necessary; dependent on or conditioned by something else; determined by free choice.

That something else by which volition is conditioned is what we have come to know as the "*wheel-tracks of wickedness*." Behavior patterns, associated with the various lust patterns typical of one's lifestyle of unbelief, have become so facilitated that when tempted, even though saved, the believer has the tendency to follow these paths of least resistance.

The sinful nature sends up temptations from the lust pattern forming vectors which challenge the volition of the soul. Volition is free to submit or remain loyal to her new Husband.

Vectors from the lust pattern remind the believer of good times past with her first husband. Volition relents to the pressure and orders the brain to act on the facilitated memory traces required to fulfill the body's desire.

Thus, is created in the Christian's soul a ménage à trois and the believer goes "*a whoring after the heathen.*" This is the person who the proponents of Lordship salvation claim cannot be saved. But he does do these things, as does the proponent of Lordship salvation. This is demonstrated by Paul when he says in Romans 7:14, "*...but I am tendentially carnal, belonging to the realm of the sinful nature.*"

The process and procedure used by the sinful nature to have its way with its first wife is expressed next by the perfect passive participle from the verb: *piprasio* - "*to sell,*" "*to lead astray.*"

Since the second marriage is an eternal union, our soul can never be sold by its Husband, Jesus Christ, back to our first husband, the sinful nature. However, as wife of the second marriage, the believer can be led astray by submitting to the temptations offered by the first husband.

The translation "*led astray*" for the Greek word *piprasko* is supported by the translation of the Hebrew word *makar* into the Greek of the Septuagint. The definition of *makar* is, "*to be led astray.*"

perfect - Dramatic; emphasizes a completed action with emphasis on the result.