Bible Student's Rotebook The Herald of His Grace Volume 22 Presenting every man perfect in Christ lesus. Colossians 1:28 Volume 22 Issue 537

Sacrificing Marriage on the Altar of 1 Corinthians 7

As Seen in the Tragic Example of the Life of John Wesley

Part 2 of 2

by — Clyde L. Pilkington, Jr.

Wesley, 33 years old, established a deep romantic relationship with Sophy, who by all accounts was an "impressionable, easily swayed eighteen-year-old," whose "home had no protective influence." They had a great mutual attraction and passion for each other, spending considerable amount of intimate time together according to all accounts, including his own diary.

Because of his view that singleness was spiritually and scripturally superior to marriage, Sophy eventually became frustrated with his lack of commitment to her and married another. Subsequently, Wesley, quite irritated with her, denied her the rite of communion.

As a result, Wesley was brought up on charges before the local magistrate for being too severe in his pastoral requirements of her. He wrote in his diary,

The hour has come for me to fly for my life, leaving this place.²

So, in December 1737,

Wesley literally fled the territory, departed for England, and never went to America again.³

Grace Murray

Later John, in his mid-40's, fell deeply for Grace Murray, in her 20's. However, his brother Charles thought that it would not be good for John's "ministry" for him to marry Grace – after all, Paul had said that he wished that all men were single as himself.

Charles felt that Paul taught that marriage would be a distraction to the "ministry," that for John to marry Grace would be a weight on his work.

Charles' belief drove him to manipulate the situation between John and Grace. Behind John's back, Charles talked Grace into marrying someone else. Charles sabotaged his brother's love. Understandably, John was livid, and it led to a great strain in their relationship.

Wesley's Experiment with Being as Though He Has Not a Wife

Molly Vazeille

Despite Charles' insistence that John remain unmarried (see MARRIAGE, page 4699)

Sacrificing Marriage on the Altar of I Cor-	
inthians 7	. 4697
Tyndale's Task	.4702
No Endless Pain (poem)	
The Truth Seeker	

^{1.} Strange Fire: The True Story of John Wesley's Love Affair in Georgia, Willie Snow Ethridge (Vanguard, 1971) pp. 71, 79.

The Life and Times of the Rev. John Wesley, Luke Tyerman (Hodder and Stoughton, 1872).

John Wesley and Women, Christianity Today/Christian History magazine, 1983.



Bible Student's Notebook[™] Weeklv

Paul Our Guide - Christ Our Goal

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This *free* weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25):
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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ABBREVIATION KEY

Scripture Version

(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).

CV: Concordant Literal Version DAR: Darby Translation DT: Dabhar Translation

FF: Ferrar Fenton Bible KJV: King James Version

RE: Rotterdam's Emphasized

WT: Weymouth Translation YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch) BDB: Brown-Driver-Briggs Hebrew Lexicon

CB: Companion Bible Notes & Appendixes (Bullinger)

CC: Concordant Commentary (Knoch)

CKC: Concordant Keyword

Concordance (Knoch)

CL: A Critical Lexicon and Concordance (Bullinger)

CWS: Complete Word Study Dictionary (Zodhiates)

FoS: Figures of Speech

(Bullinger)

SEC: Strong's Exhaustive

Concordance

TGL: Thayer's Greek-English

Lexicon

UR: Unsearchable Riches

VED: Vine's Expository

Dictionary

YAC: Young's Analytical Concordance

Reference Notations

cf. – compare

e.g. - for example

et al. - and others

etc. - et cetera (and so on)

ff. - and the following

i.e., - that is

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MARRIAGE (continued from front page)

for the sake of the "ministry," many followers of Wesley thought that, because of his relentless questionable relationships with women, it would be best for him to marry. Less than three years after the debacle with Grace, he was introduced to Mary (Molly) Vazeille. She was a widow who had four children. Through the prominence and inheritance of her late husband she had a respectable social standing, and he was encouraged to consider her as a viable candidate for marriage.

However, the death-knell to their marriage sounded even before they entered into it. John Wesley had it in his mind that his "ministry" shouldn't have to be weighed down by his marriage. He firmly believed that, according to I Corinthians 7, those who were married should be as though they were not. So, in Wesley's mind, he would not preach one less sermon, nor would he travel one less mile on account of being married. He told Molly that he would not be making any adjustments; it would be she who would have to make adjustments. Like it or not, Molly would simply have to adjust her expectations to fit John's "ministry."

To understand how little Wesley valued his wedding, he didn't even mention it in his journal for that day. He preached sermons the day before and after his wedding. That very Sunday Wesley referred to his new marriage as a "cross" that he would reluctantly bear for the sake of his "ministry."

If the marriage started off badly, it became only worse. Molly complained about her husband's lack of attention and sensitivity to her needs. She repeatedly complained about John's insensitivity and lack of love for her. He was constantly traveling and paid little attention to her. After a few months of suffering this neglect, her attempted solution was to try traveling with him. Unfortunately for her, the life of a circuit rider was not easy. Traveling hundreds of miles on horseback and sometimes in the rain was unpleasant to say the least, not to mention dangerous.

She would soon feel despised and scorned by his neglect. Her fits of rage against him were legendary. Once, she was witnessed physically dragging him around their home by the hair of his head.⁴

Wesley's unconscious conflict about his marital expectations functioned in such a way that it victimized Molly, creating an impossible climate for their marriage and casting her as the undeserved villain of the thirty years of their dysfunctional domestic lives.⁵

Sarah Ryan

If the situation weren't bad enough, then entered Sarah Ryan. Sarah was a new convert and had been married three times by her early 30's – never officially being divorced from any of the three. John appointed her the matron for one of his schools.

Often absent for weeks at a time, Wesley gave his wife permission to open all of the mail that came for him. This posed a serious problem, because John's personal communication with women through letters did not change after his marriage. In a particular letter to Sarah, John Wesley had told of his problems with Molly. Molly interpreted John's correspondence with her to be more than simply ministry to a woman under his care. At one public meeting, Molly burst into the room shouting that Sarah was a "whore" and called into question Sarah and John's relational integrity. Molly gave some of their personal letters to London newspapers to publish.

Toward the end of their marriage, though never officially divorced, Wesley and Molly lived in separation. At one point, after a fierce exchange of letters, he sent a scathing, hostile reply, calling her an "insignificant person," adding, "Of what importance is your character to mankind? If you were buried just now, or if you had never lived, what loss would it be to the cause of God?"

In all of this, the story of Wesley's marriage was a miserable one. As uncomfortable as it is for us to read about it, it was far more uncomfortable for him to live. Instead of being married to his wife, John Wesley was married to his "ministry."

After his wife had permanently left him, Wesley, apparently attempting to take some "noble" position, recorded in his journal,

I did not forsake her, I did not dismiss her, I will not recall her.

John Wesley wouldn't even hear about his estranged wife's death until days after she had died.

Wesley's journal entries are significantly cold and detached in their mention of her, even when they record her death.⁷

John Hampson of Manchester "once entered a room unannounced to find Molly dragging her husband across the floor by his hair" (John Pollock, Wesley, Hodder, p. 238).

^{5.} Unholy Desires, Inordinate Affections: A Psychodynamic Inquiry

into John Wesley's Relationship with Women, John Briggs (Connecticut Review).

 [&]quot;There are few stomachs which could bear to have humility administered in such doses." — Robert Southey, The Life of John Wesley, Hutchinson, p. 266

John Wesley and Women, Christianity Today/Christian History magazine, 1983.

One of the advantages in studying history is to learn from the painful mistakes of others. In virtually every sense, Wesley sacrificed (killed) his marriage on the altar of his "ministry." He perceived his work to be far more important than his marriage.

John Wesley's string of jilted women and ultimately his failed marriage stand as a sober warning to any wouldbe teacher. God's Word sets home-life as a high standard for those who would serve the Body of Christ.⁸ For those tempted to confuse God-given priorities, Wesley's negative example in this area ought to be a powerful wake-up call.

The biographer William Petersen's conclusion was,

John Wesley was married to his work. He felt that it would have been a grievous sin to be unfaithful to that "divine marriage." Sometimes a servant of God fails to distinguish between loving God and loving God's work.9

THE IMPORTANCE OF RIGHT DIVISION

For those of us who "rightly divide the Word of Truth" (II Timothy 2:15), we understand a much larger picture in this whole tragedy.

Without a doubt, the twisting of Scripture can cause de-

8. Supervisors and servants were qualified to export their ministry to the rest of the Body of Christ only when they clearly demonstrated the divinely appointed patterns of the home:

One who rules well his own house, having his children in subjection with all gravity; (For if a man knows not how to rule his own house, how shall he take care of the church of God?) (I Timothy 3:4-5).

Even so must their wives be ... faithful in all things (I Timothy

Ruling their children and their own houses well (I Timothy 3:12).

9. Martin Luther Had a Wife (and So Did ...): The Successful and Not-So-Successful Marriages of Famous Christians, Bridge Publishing (1984).

structive effects upon one's life. Whether it's Jamie Coots, the snake handling pastor who died, the young mother watching her baby die because she refuses treatment, or the sad tale of Wesley's life, they are all nonetheless quite destructive.

Life is trying and complicated enough without the added weight of Scripture misapplication. And in the case of Wesley, he would have been spared a lifetime of needless pain and frustration had Paul's early writings simply been read in light of his latter epistles.

In A.D. 59, because of "present distress" and the shortness of time Paul advised singleness, however in A.D. 65 his advice was a return to the original creation design of marriage.

I will therefore that the younger women **marry**, bear children, guide the house, give none occasion to the adversary to speak reproachfully (I Timothy 5:14).

We clearly can tell by this advice given to Timothy, some six years later, that the earlier counsel was a temporary, localized exception to the divine standard of marriage.

The correct understanding and application of Scriptures is always crucial. The twisting of Scriptures beyond their context can have quite destructive effects.

The dangerous twisting of Paul's words in I Corinthians 7 is the foundation for Gnostic error. The wresting of this single chapter from its context has destroyed the lives of many. Don't allow the false teachings of Gnosticism to wreak havoc in your own life. Refuse its abuse. Enjoy the wonderful male-female relationship that God created in Eden's garden. Don't allow yourself to be caught up in unnecessary guilt and shame brought on by the misapplication of Scripture. Enjoy God's benevolent gifts, among which are love, sexuality, and family life. What a difference it would have been in the life of Wesley, if he had



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known these great truths, and had he relished this wonderful instruction of Paul,

Husbands, love your wives, even as Christ also loved the church, and gave Himself for it (Ephesians 5:25).

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... that if they perceived in any place that the version has not attained unto the very sense of the tongue or the very meaning of Scripture, or have not given the right English word, that they should put to their hands and amend it, remembering that so it is their duty to do.

Though he was the first English scholar to translate directly from the Hebrew and Greek, he himself eagerly embraced opportunities of revising his own work. This is the spirit which actuated his successors, whose learning never led them into the pitfall of infallibility.

— A.E. Knoch (1874-1965) *Unsearchable Riches*, vol. 5, page 41

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No Endless Pain

You may think it a passing fancy, But since I was a child of ten I have hated that awful doctrine That taught unending pain for men.

I could never believe in heaven
Being a place of joy and peace,
While thousands and thousands suffer
In a hell that'll never cease.

Oh, my God is a God of mercy,
He is a God of justice, too.
But the frightful stain of endless sin,
I could never believe it true.

Father in heaven, forgive them, Who teach such crime as true. In Thy kindness remember that They too "know not what they do."

— R.H. Judd Faith Fellowship, Vol. 60, No. 1

The Truth Seeker

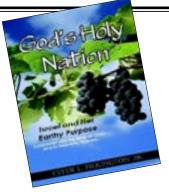
In the progress of the seeker after truth, three stages, at least, may be discerned.

First comes the knowledge of ignorance.

Then the recognition that truth may be, and it is known at least in part.

Lastly comes the knowledge that we can never, at least on earth, know all of the truth. Nor is the first stage or condition of the truth-seeker merely temporary, for the knowledge of our ignorance will enlarge and grow as the consciousness of our knowledge increases.

— Alan Burns (?-1929) *Unsearchable Riches*, Volume 6, page 197



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