

Marriage, Divorce, Remarriage

June-August, 2021

Auditorium Class

Teacher: *Steve Fontenot*

The last time this class was taught in its entirety was in 2014-2015. We began it again in 2020, but it was interrupted by the pandemic. This is a complete revision of the class material, with each class on one page. MDR can be a complex and tedious subject. The aim of the revision is to make it more “user friendly,” and hopefully, more inviting to complete each lesson. The 2014-2015 version had 58 pages; this version has 28 pages.

If you have format of the 2014-2015 series, it can be consulted in doing these lessons. That format had more footnotes, so if you have it, you can consult those. If you do not have it, but would like a copy, I can make a digital copy available for download.

The student will benefit more if they have studied the lessons previous to coming to class, and we encourage each one to do so.

Digital copies of the entire class in PDF, WORD, and PAGES format can be downloaded at humblechurchofchrist.com. Single lesson copies will be available at the building each class.

Table of Contents

| | |
|--|----|
| Acronyms | 3 |
| C1 - Attitudes..... | 4 |
| C2 - Attitudes II | 5 |
| C3 - Definitions - "marriage" relationship; 2 requisites ... #1, covenant..... | 6 |
| C4 - Definitions - special study: "covenant" | 7 |
| C5 - Definitions - "marriage" relationship; 2 requisites ... #2, sexual consummation | 8 |
| C6 - Definitions - "marriage" ... civil law; ceremony | 9 |
| C7 - Definitions - "divorce" ... severance of the relationship; separation | 10 |
| C8 - Definitions - "adultery" | 11 |
| C9 - Definitions - "fornication" | 12 |
| C10 - Passages - Mt 5:31-32 | 13 |
| C11 - Passages - Mt 19:3-12 | 14 |
| C12 - Passages - Mk 6:17-18; 10:2-12; Lk 16:18..... | 15 |
| C13 - Passages - Rom 7:1-3 | 16 |
| C14 - Passages - 1Co 7 (I) | 17 |
| C15 - Passages - 1Co 7 (II) | 18 |
| C16 - Positions I, II | 19 |
| C17 - Positions III, IV | 20 |
| C18 - Positions V, VI | 21 |
| C19 - Positions VII, VIII | 22 |
| C20 - Positions IX, X..... | 23 |
| C21 - Positions XI, XII..... | 24 |
| C22 - Positions XIII, XIV..... | 25 |
| C23 - Review | 26 |

Acronyms

AGB = Walter Bauer/ William F. Arndt/ F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (The Univ. of Chicago Press, Chicago & London, 1979)

ASV = American Standard Version of 1901

ESV = English Standard Version

KJV = King James Version

NASB = New American Standard Bible

NAS77 = New American Standard Bible, 1977 edition (pre95)

NIV = New International Version

NKJV = New King James Version

NT = New Testament

OT = Old Testament

OXD = *New Oxford American Dictionary* 3rd edition by Oxford University Press, Inc.

TH = C. G. Wilke / C. L. Wilibald Grimm / Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* (Zondervan Pub. House, Grand Rapids, Mich., 1962)

VN = W. E. Vine, Merrill F. Unger, William White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*

WOTWS = *Wilson's Old Testament Word Studies* (MacDonald Publishing Co., McLean, VA)

YLT - Young's Literal Translation

C1 - Attitudes

1. **1Co 6:9-10** - What actions are 1st and 3rd in this list?

What will happen to those guilty of these?

2. **Eph 2:2** - What influenced how the Ephesians thought and lived before they became Christians?
3. **1Pt 1:18** - Where had Peter's readers learned their way of life?
4. **Ezra 9:2** - What was the "unfaithfulness" ("trespass" NKJV; "faithlessness" ESV) of the people?

Who was "foremost" ("chief" KTV, ASV; "led the way" NIV) in it?

5. **Ezra 10:2-5,8,14** - Who stood with Ezra in leading the reformation?
6. **1Co 5:6** - What was one reason Paul gave for removing the immoral man from the congregation?
7. **Eph 5:3-10,15-17** - What warning is given (v6) concerning participation in these things?

What are they encouraged to do? (v17)

8. **1Th 5:19-22** - What was the responsibility of the Thessalonian Christians relative to teaching they heard?
9. **Ac 17:11** - What are the Christians in Berea commended for?

C2 - Attitudes II

1. **2Th 2:10-12** - What are the two contrasting attitudes in this text?

How do these two attitudes impact what one believes?

2. **Ezra 10:19,44** - How did being convicted of being in unscriptural marriages affect them?

Ezra 9:4; 10:3,14 - What motivated them to put away their wives?

3. **Mt 22:23-28** - What did the Sadducees present as a seemingly insurmountable difficulty with belief in resurrection of a human body?

In Jesus' response, what did he point them to?

4. **Mk 6:18** - What did John say was wrong with Herod's marriage?

5. **2Tim 4: 1-2** - What is the solemn responsibility of a preacher?

C3 - Definitions - "marriage" relationship; 2 requisites ... #1, covenant

Biblically, "marriage" is a relationship between a man and a woman, established by 1) a **covenant** to "become one another's" (intimate companion) for life and 2) **sexual consummation**. This class will consider the marriage relationship and the first requisite.

1. **Dt 24:2** What phrase is used to describe the marriage relationship?¹
2. **Dt 7:3** In prohibiting intermarriage with the motions in Canaan, how is that act described relative to the women?²
3. **Gen 2:24** What is a man to do when forming the marriage relationship?
4. **1Co 7:2-4** What words indicate the man and woman in this relationship belong to one another?
5. **Ezk 16:8** The imagery of marriage (v32) is used in chapter 16 to portray God's relationship to Israel. What phrase is used to describe the relationship in the last part of v8?³

What transpired between God and Israel previous and requisite to this relationship?
6. **Mal 2:14** What two phrases are used synonymously with "wife of your youth"?
7. **Gen 2:18,20,22,24** What was the purpose of the relationship of marriage?

¹ See also Ezk 16:8; 23:4; Jer 3: 1.

² See also Gen 28:1,6,9; 29:19,21; 34:8,9; Dt 24:1; Josh 15:17; Jdg 21:7; Mt 24:38

³ In Rom 7:3 the word translated "be married" in KJV, "marries" in NKJV, or "be joined" in the ASV or "is joined" in the NASB means "to become a man's wife, Ro. vii. 3 sq." - TH

C4 - Definitions - special study: "covenant"

Biblically, "marriage" is a relationship between a man and a woman, established by 1) a **covenant** to "become one another's" (intimate companion) for life and 2) **sexual consummation**. This class will focus on the definition of "covenant."

1. Compare definitions of "covenant" in more than one dictionary. Observe that some definitions involve religious sanction, some a ceremony, some, an oath, some, a written document. Definitions vary. We want to ascertain what was meant in the Bible in reference to the "covenant" required for "marriage."
2. "Vow" and "oath" - a "vow" is a promise to do or not do something; an "oath" is an affirmation of the truthfulness of something, e. g. a vow, a statement.
3. **Gen 28:20...31:13** - Must the vows be PUBLIC (including ceremony and witnesses) for the covenant to be valid? Add supporting notes for your answer.¹
4. **Dt 23:21-23** - Must the vows be SINCERE in order for the covenant to be valid? Add supporting notes for your answer.²
5. **Jdg 11:30-40** - If a vow is made RASHLY, does that invalidate it? Add supporting notes for your answer.
6. **Ex 23:32; 1Sam 20:16** - Does a covenant require an oath sanction by legal authorities? Add supporting notes for your answer.³
7. Is an "engagement" a covenant? An engagement is a covenant, but it is not the same as the marriage covenant. One is a promise to marry *in the future*. The other is a promise to enter into and fulfill the obligations of marriage *today*.
8. Is an "engagement" the same as a Jewish "betrothal"? Jewish customs developed that serve to "solemnize" the promise, but basically both refer to a promise to marry. Whatever customs later developed to "solemnize" the promise were not present in the original marriage ("from the beginning..." **Mt 19:4**) nor in some of the patriarchal marriages (**Gen 24**).

¹ See also Num 30; Ac 23:12-16; 1Sam 1:11...12,13

² See also Ecc 5:4-6; Pro 20:25

³ See also Ex 34:12-17; Josh 24:15...24,25; 1Sam 18:3; 20:16,17; 23:18; 2Sam 3:12,13; 5:3; 1Ki 5:12; 20:34

C5 - Definitions - "marriage" relationship; 2 requisites ... #2, sexual consummation

Biblically, "marriage" is a relationship between a man and a woman, established by 1) a **covenant** to "become one another's" (intimate companion) for life and 2) **sexual consummation**. This class will consider the marriage relationship and the second requisite.

1. Compare **Gen 2:24** with **1Co 6:16**. What act is the phrase "one flesh" built on?¹
2. **Mt 5:32** - If the one who "marries" the divorced woman commits adultery in so doing, and if adultery is a sexual act, "marries" must include what?
3. Joseph and Mary
 - a. How is their relationship described
 - before any sexual relationship? **Lk 2:7**
 - three (?) months later? **Mt 1:18**
 - after they began to live together but *before* any sexual relation. **Lk 2:5** - see **Mt 1:25**.
 - b. Called "husband" and "wife before "married"? **Mt 1:18,20...25**
 - Define "prolepsis."
 - **Mk 15:2** - If Jesus did not begin reigning as King until after his resurrection and ascension (**Ac 2:30-36**), how could He confess being "King of the Jews" before that?
 - **Lk 2:11** - Since we are saved by the death and resurrection of Christ (**Rom 5:9-10**), how could the angel announce Him as "Savior" at His birth?
 - **Dt 22:22-24** - Verse 22 deals with unlawful sexual conduct of a "married" woman ("wife" ESV). Verses 23-24 deal with the sexual conduct of an "engaged" ("betrothed" NKJV, ESV) woman, yet this woman is called a "wife" - How can she be called a "wife" since she is not married, but only engaged to be married?²
 - c. How could Joseph "put her [Mary] away" ("divorce her" ESV) if they were not married?

Answer: There is nothing in the word³ translated "put away" that implies "marriage." What bond one is released from, or connection is severed, must be ascertained from the context. Note the following examples where this word is used: **Mt 18:27**, "released" [from a debt]; **Mt 5:31,32** "sends away" (NASB), "put away" (KJV); "divorces" (NKJV, ESV); **Mt 27:15**, "release" [prisoner]; **Lk 6:37**, "pardon" (NASB), "forgive" (NKJV), etc.⁴
4. Note: "Husband" and "wife" may be used in regard to an *anticipated* relationship (as above), and *existing* relationship, or a *past* relationship (**2Sam 11:26; 12:10**). *Context* and *harmony* must determine.

¹ See 1Co 7:4 in the context of vv1-5.

² See also Dt 20:7, "betrothed a wife" (KJV, ASV, ESV) Gen 24:3,4,7,38,40, "take a wife" ...51....67; Rev 19:7-9 ("wife" KJV, NKJV, ASV, NASB footnote)

³ *apoluO* = "lit. to loose from (*apo*, from, *luO* to loose)" VN; "*to loose from, sever by loosening, undo...*" TH.

⁴ See also Lk 13:12, "freed" (NASB), "loosed" (NKJV); Mt 14:15,22,33; 15:23,32,39; Ac 15:30,33, of being let go, dismissed, or sent away from one's company or association

C6 - Definitions - "marriage" ... civil law; ceremony

Biblically, "marriage" is a relationship between a man and a woman, established by 1) a **covenant** to "become one another's" (intimate companion) for life and 2) **sexual consummation**. This class will consider the bearing civil law and ceremony have.

1. **Mt 19:4** - In discussing marriage as God ordained it, Jesus went back to the "beginning." What civil law was complied with then? What ceremony was engaged in? How does this bear on the definition of "marriage"?
2. **Ezra 9,10**. Issue: Israelites had married foreign women (**9:1-2; 10:2**). Were these marriages *lawful* or *unlawful*? (**9:10-14; 10:2-3**). Note: Their law was both religious and civil - see **10:8**.
3. **Gen 24:3,4...56-58...67** - what part did civil law or a ceremony play in validating this marriage? Was this a holy marriage, approved by God?
4. **Rom 13:1** - We ought to obey civil law.
 - If civil law does not sanction a *church*, is it therefore not a church?
 - If civil law does not sanction a *marriage*, is it therefore not a marriage?
 - Apply to baptism, the Lord's Supper, etc.
 - If civil law sanctions a marriage, does that mean the two people are not committing adultery?
5. **Rom 12:17** - We ought to provide for what is honorable in the sight of men.

If two people elope and get married secretly without family approval, are they married?
6. Marriage is a *relationship* - *holy* or *unholy*,
 - **Mark 6:17-18** - Was Herod's relationship with Herodias *holy* or *unholy*? Were they married?
 - **Mt 5:32** - Jesus said, "whoever marries a divorced woman commits adultery." Is this marriage *holy* or *unholy*? Are these two people "married" in Jesus' view?
7. Discuss
 - Difference in fornication, rape, marriage.
 - Difference in housemaid, concubine, wife.
 - "Common law" marriage.

C7 - Definitions - "divorce" ... severance of the relationship; separation

As "marriage" is a relationship between a man and a woman based on a covenant to "become one another's" and consummated by sexual union, "divorce" is **severance of that relationship, i.e., a "putting away" the other as "one's own."**

1. **Dt 24:3** - What phrase refers to divorce?¹
2. **Mt 5:31-32** - Whoever "sends his wife away" (NASB; "shall put away his wife" KJV) is to give her a document certifying what he has done. What is that document called?

Instead of "put away" or "send away," what word does the NKJV or ESV use?

3. **1Co 7:10-11** - If a partner in the marriage relationship severs the relationship, what is their state?

What phases in the text describe *how* this relationship is severed?

4. **Mt 1:18-20** - When Joseph learned Mary was pregnant, what did he consider doing?

While they were not married, but engaged, this shows that *thinking about* severing a relationship is different from the actual *doing* of it.

5. **Dt 24:1-3** - This was a Jewish practice instituted under the Law. A man was to give his wife a document "in her hand" certifying he severed the marriage relationship, thus allowing her to be married to another man. Nothing is said about civil courts.

Compare **Mk 10:12**. In the Jewish culture, a woman did not divorce her husband. And, she is considered "divorced" though there is no mention of a document like the one in Deuteronomy 24.

6. Divorce requires only the will of one mate.
 - a. Marriage is based on a covenant between the husband and wife. It only takes one party to a covenant to destroy it — e.g., **Gen 21:27-32; Jer 34:8-11**. See **Mal 2:14,16**, "dealt treacherously, though she is your companion and your wife by covenant ... I hate divorce ..."
 - b. **Dt 24:1-3; Mt 5:31-32; 1Co 7:10-15** - Is there any indication that the consent was required before one party to the marriage could sever the relationship?

7. Discuss: Is it possible to be legally "married" while Biblically "divorced"?

8. **1Co 7:5** - What distinguishes this separation from divorce?

¹ Compare Jer 3:1.

C8 - Definitions - "adultery"

Adultery is **unlawful sexual intercourse**, in which one (or both) of the participants is **bound by law to someone else**.

1. **Eze 16:30-33** - Committing "adultery" (v32) is like the actions of what kind of woman?¹
2. **Eze 23: 43,44**-The woman practicing "adultery" (v43) was doing what (v44)?²
3. **Lev 20:10-16** - What phrase in vv11-12 parallels "commit adultery with" in v10?³

Job 24:15-16 - Why does the "adulterer" wait for twilight? Compare this with the actions described in the scriptures above.

Jn 8:4 - a woman caught in the "act" of "adultery" — a wedding ceremony? filing legal papers? ... or, the actions described in the scriptures above?

4. Rom 7:1-3

- a. In a lawful marriage a woman is "bound by law" to her husband for how long (v2)?
- b. That being true ("so then if"⁴), if she marries another man, she will be what (v3)?
- c. What if the first husband dies while she is married to the second man (v3)?
- d. **1Co 7:39** - when no longer "bound," she is free to do what?

5. Who can be committing adultery...?

- a. Two people unlawfully married to each other, **Mt 5:32**.
- b. Two people not married to each other, but one has been lawfully married before and the mate they were married to is still alive, **Rom 7:1-3**.
- c. The point to be remembered is that in adultery at least one party is bound by law to another.

¹ Figuratively used to denote spiritual unfaithfulness. Rule: Literal unless context and harmony demands figurative. Ignore this and confusion is the result. E.g. "body" is used figuratively of the church. Apply figurative meaning in 1Co 5:3, 9:27, 15:35...!

² See also Jer 3:8 - Israel "committed adultery" (NKJV; "adulteries" NASB) and her sister Judah "also" was a "harlot" (NASB, NKJV).

³ See also vv13-16. Observe that there is a change of subjects involved - i.e., v10, "neighbor's wife" (NKJV, ASV), ("friend's wife" NASB); v11, "father's wife"; v12, "daughter-in-law"; etc. - but the section as a whole is dealing with unlawful sexual activity.

⁴ *ara sun*. Under *ara*, "4. at the beg. of a sentence: *so, as a result, consequently...* Strengthened to *ara sun...so then*; here *ara* expresses the inference and *sun* the transition" AGB. "It [*ara, srf*] intimates that, 'under these circumstances something either is so or becomes so'..." TH.

C9 - Definitions - "fornication"

Fornication is **unlawful sexual intercourse in general**.

1. **Eze 16:26** - KJV, ASV translate the first part of **v26**, "committed fornication." How does the NASB, NKJV, or ESV translate this phrase?

What phrases are used to describe this act in **vv25,28-30**?

2. **1Co 6:12-20** - This section is about "fornication" KJV, ASV ("immorality" NASB; "sexual immorality" NKJV, ESV) - **vv13,15,16,18,19,20**¹

This act clearly employs the use of what? **vv15,16,18,19,20**

How is this act described in **vv15,16**?

3. **Rev 3:20-22** -Those practicing "fornication"/"immorality" (**vv20,21**) we said to practicing what in **v23**?

Note: All "adultery" can be called "fornication", but not all "fornication" is "adultery." Why?
Rom 7:1-4 (See **C8**)

4. **Jude 7** - Sodom and Gomorrah indulged in "fornication"/"sexual immorality." This shows this word includes what kind of actions?

5. **Col 3: 5-7** - what does it mean to say these people "walked" in ... were "living in" these things? (Note: "fornication"/"sexual immorality" is included in the list, **v5**.)

¹ The NASB "immorality" may suggest too broad a concept, for while all fornication is immoral, not all immorality (e.g., murder) is fornication. Compare the marginal note in the NASB at Mt 15:19, Col 3:5.

C10 - Passages - Mt 5:31-32

Objective: To ascertain the meaning of the passages relevant to this study. The definitions established in previous studies will be plugged in and context and harmony will be applied.

Read the text.

1. Matthew chapters 5-8

- a. What is Jesus preaching about? **4:23; 5:3,19,20; 6:10,33; 7:21**
- b. Righteousness runs like a thread throughout the sermon. The word occurs in **5:6,20; 6:1,33**. Note the contrast of a feigned righteousness with the true righteousness expected of those who can enter the kingdom of heaven and enjoy its blessings - **5:19-20; 6:1,2,5,16,19 (Lk 16:14); 7:1 (Jn 7:23-24; Mt 12:1-8)**.

These observations point to the theme of the sermon and shows the applicability of this text to us.

2. Mt 5:27-32 - The sinful action discussed in the first verse of this section (**v27**) and the last verse (**v32**) identifies the subject of this section. What is it?

Jesus warns of two things that lead to this sin. what are they?

- **vv27-30** -
- **vv31-32** -

3. Mt 5:31-32

Based on our previous lessons, insert the meaning of the words in bold ...

“Everyone who **divorces** (_____) his wife, except for the reason of **unchastity [fornication]** (_____), makes her commit **adultery** (_____); and whoever **marries** (_____) a **divorced** (_____) woman commits **adultery** (_____).”

NASB

4. Observations

- Though unlawful (adultery), Jesus refers to the relationship of the two people as “marriage.”
- The topic of **vv27-32** is adultery, not lust. Lust is discussed in **vv28-30**. To make the divorce of **vv31-32** because of lust for another woman is assumption and is not supported by the context.
- A man is guilty of causing his wife to commit adultery if she marries again. The one “exception“ is if he divorces her due to her fornication. This is all the “except” clause refers to. It does not “except” her from being guilty when she remarries if she committed fornication.
- Jesus intertwined figurative (**vv29-30**) and literal language, as he did in other discourses, e.g. **Jn 11:11** (“sleep” - figurative; “our friend Lazarus” - literal); **Mt 16:6** (“leaven” - figurative; “Pharisees and Sadducees” - literal). To make *everything* in a context figurative because figurative language is used would mean *nothing* in the Bible is literal!

C11 - Passages - Mt 19:3-12

Objective: To ascertain the meaning of the passages relevant to this study.

Read the text.

1. When asked a question about whether it is “lawful” to divorce (**v3**), where did Jesus say men could find the answer? (**v4**)

Is this law regarding marriage and divorce uniquely for Christians under the New Covenant? Why did you answer this way?

2. What relationship between a man and a woman does **v5** describe?
3. "Separate" (**v6**) refers the severance of that relationship. What word in **v3** refers to this action?
4. On the word “immorality” (**v9**), see the footnote in the NASB and compare other versions.
5. If the original couple divorce *for any other reason* than fornication, and then remarry, how many people will be guilty of adultery? **v9** (Note NASB footnote on **v9**. Compare KJV, NKJV. See also **Lk 16:18, Mk 10:11-12.**)

Who are they?

6. If the original couple divorce *because of fornication*, and then each one remarries, how many people will be guilty of adultery? (**v9**)

Who are they?

7. Context of **Mt 19:9** ...
 - a. **v3** - The **question** was from *religious Pharisees*, who wanted to be seen as *righteous*. What was it?
 - b. **v6-8** - What was the **answer**?
 - c. **v9** - If one of these men divorced their mate and married again, Jesus said they would be guilty of **what**?

What is the *one exception* to this?

In interpretation, we often emphasize one must consider *who is being spoken to*. If these Pharisees were told they could not divorce his mate and remarry without sin, would they even entertain the thought that a *fornicator* could do so, or that who has been divorced by another *for fornication* could remarry without sin? Would interpreting it to justify a fornicator remarrying be in harmony with the context?

C12 - Passages - Mk 6:17-18; 10:2-12; Lk 16:18

Objective: To ascertain the meaning of the passages relevant to this study.

Read the text.

1. Mk 6:17-18

- a. **v17** - What did Mark call Herod’s relationship with Herodias?

If Herodias was married to Herod, how could she be called the “wife” of Philip? (See **C5**, #4)

- b. **v18** - What did John say about this relationship between Herod and Herodias?

What was Herod’s reaction? Compare **Mt 14:3-4**.

Read **2Tim 4:1-5; Tit 1:9**.

- c. **vv19-29** - What did Herodias have done to John?

Did this change what John said about Herod and Herodias’ relationship?

2. Mk 10:2-12

What action is mentioned here that is not mentioned by Matthew?

3. Lk 16:18

Based on our previous lessons, insert the meaning of the words in bold ...

“Everyone who **divorces** (_____) his wife and **marries** (_____) another commits **adultery** (_____); and he who **marries** (_____) one who is **divorced** (_____) from a husband commits **adultery** (_____).”

NASB

C13 - Passages - Rom 7:1-3

Objective: To ascertain the meaning of the passages relevant to this study.

Read the text.

1. “bound by law”

- a. In a lawful marriage one is bound “*by law*” - a *legal* bond, not a physical bond.

In a *physical* bond, e.g. tie two people together with a rope, if you cut the rope and set one free, you set both free. But, that is *not* necessarily true of a *legal* bond. You may buy a new car and sign an agreement to pay for it over 36 months, with the understanding the car company is bound to maintain it in that period under their warranty. But, if you put sugar in the tank and ruin the engine, the company is *not* bound *legally* to repair it, but you *are* still bound *legally* to pay for it. You may acquire another car you call, “my car,” but you are still legally bound in reference to the *first* car.

- b. The word “bound” can connote **obligation** (“*We are bound to pay our mortgage note.*”); or, it can connote **restraint** (“*We are bound by sub-division laws from putting a trailer house on our property.*”)

In **1Co 7:39** the *same writer* on the *same subject* uses the *same word*: “bound.” Based on the contrast in the verse, what does Paul mean by “bound”?

2. “bound to her husband”

- a. The word “to” in your English dictionary has many definitions (check it out). Write the one that connotes “*in reference to.*”

- b. What does “to” mean in these passages? **Rom 6:2; 7:4**

- c. The following are examples of a person being bound in reference to another, without the other person being under any bond.

Dt 23:21-22; Num 30:2 - A person who makes a “vow to the LORD” “binds his soul with a bond” (ASV) to do or not do something regardless of whether the other person made a vow or not.

Jdg 11:30-40 - Jephthah was “bound by law” (**Num 30:2**) in reference to “whatever comes of the doors of my house.” This was a one-way legal bond in reference to another.

Acts 23:12 - These Jews “bound themselves under an oath.” It was in reference to Paul and had a restraining effect: “they would neither eat nor drink...” Paul was not bound.

3. “if ... released from the law”

- a. What will set the woman free from this bond? (**v2**)

One other allowance is giving a person the freedom to remarry. What is it? **Mt 19:9**

These are the *only* two lawful reasons one can be “released from the law”—in any other circumstances, one remains “bound by law” i.e., *not* “free to marry.”

- b. When this woman with a living husband marries “another man,” does that release her from the law in reference to the marriage to the first man?

In this scenario, who is she “bound to” and who is she married to?

4. “an adulteress”

What changed her status from “an adulteress” to “not an adulteress”? (Note: was she still married to the second man after her status changed?)

C14 - Passages - 1Co 7 (I)

Objective: To ascertain the meaning of the passages relevant to this study.

Read vv10-16. This lesson will focus on **vv10-12a**.

1. “Not I, but the Lord...I say, not the Lord” vv10a,12a

Note: Whatever “not I, but the Lord” means in **v10a**, the *opposite* is affirmed in **v12a**, “I say, not the Lord.”

- a. If the emphasis (“not..but”) in **v10a** is *inspiration*, then what is the emphasis in **v12a**?

But, see **v17b,40**. What bearing do these verses have on this interpretation?

- b. If the emphasis is *divine command* in **v10a**, then what is the emphasis in **v12a**?

But, if this interpretation is correct, does a person have the choice not to comply with **vv12-13**?

- c. Consider: If he emphasizes in **v10a** is that the Lord *personally and generally* addressed the issue of divorce, then is he now emphasizing in **v12a** that in his response to their letter (**7:1**) he will deal with their *specific* questions about mixed marriages, **vv12b-16**?

Compare **Lk 12:35-48**. Note **v41**. Was the Lord’s exhortation *different* to Peter in **vv42ff** than what he had said in **vv35-40**, or did he give essentially the same exhortation with focus on Peter’s *specific* question and expand upon it?

For thought: Jesus did not *specifically* mention *inter-racial* marriages when he discussed divorce. Might someone ask if what he said about divorce applies to these marriages?

Who in Corinth might cause these converted pagans to think mixed marriages were unlawful? Read **v14** and compare **2Co 3; 11:22; Dt 7:3,4**.

2. “If she does leave” v11 (“if she depart” KJV, NKJV; “separate from” v10, ESV)

- a. If she leaves, what is her marital state?
- b. Compare the “If...” phrases in **Gal 6:1**, **1Jn 2:1**. Do these phrases connote approval of the action following the word “if”?
- c. If she remains separated from her husband, what danger arises? **1Co 7:2...5; Mt 5:32**

C15 - Passages - 1Co 7 (II)

Objective: To ascertain the meaning of the passages relevant to this study.

Read vv12-16, 27-28,39-40.

1. **“Not under bondage” v15** (“not enslaved” ESV)

- a. **vv12-15** - If the unbeliever does *not* leave, the believer must do *what*?

If the unbeliever leaves, the believer is not “under bondage” or “enslaved” to do *that*.

Note: the word for “bondage” or “enslaved” is a different word than the one used in **vv27,39** and **Rom 7:2**. Here it refers to the obligation to serve, as a slave does (thus the ESV, “enslaved”), but in this case, as a devoted mate. It is the verb form of “slave.” *This text is not discussing remarriage.*

- b. **Mt 5:32, Mt 19:9, Rom 7:1-3** discuss *remarriage*. If a woman is divorced by her husband and *remarries*, she commits *adultery*. She is still “bound by law” (**Rom 7:2**) that says she is not free to do what, **1Co 7:39**?

2. **“Are you released” v27**. (“Are you loosed” NKJV; “Are you free?” ESV)

- a. In **vv10-11** the “unmarried” woman who left her husband is told to do what?

Is this woman “free” to be married (**v28**)?

- b. In **Mt 5:32** and **Mt 19:9** a woman divorced by her husband does what if she remarries?

Is this woman “free” to be married without committing sin like the person in **1Co 7:28**?

- c. In **Rom 7:1-3** the woman who marries another man while her husband is still living is called what?

Was this woman “free” to be married like whoever is discussed in **1Co 7:28**?

Clearly, then, “free” or “released” in **v27** does *not* equal “divorced.” Here is an interesting insight on the word: **“Bachelors as well as widowers are included in λελυσαι (loosed, perfect passive indicative of λυω)”** RWP. “are you free from a wife, i.e. not bound to a wife? **1Co 7:27 (a previous state of being ‘bound’ need not be assumed...)**.” AGB (under λυω, 2b). [boldmine, srf]

- d. How does Paul introduce the section beginning in **v25**?

Is such a person “free” to be married?

3. **“Bound,” v39**

- a. What does Paul put in *contrast* to being “bound”?
- b. How long is the woman bound? (Compare **Rom 7:1-3**.)

4. **“I think that I also have the Spirit of God,” v40**

- a. Define “understatement.”

Examples of understatement: **Ac 5:36**, “claiming to be somebody”; **Lk 17:9**, NKJV, “I think not.”

Compare “think/thinks” in **v26; 4:9; 8:2** (KJV, KJV); **14:37** - not of *doubting*, but *certainty*, though stated with restraint.

- b. Paul’s affirmation that what he is writing is the Word of God - **1Co 1:1; 2:10-13; 4:1; 11:2; 14:37**.

C16 - Positions I, II

Objective: Briefly examine some positions, or views, on MDR in the light of Scripture.

NOTE:

- These lessons do not propose to examine *all* the positions on marriage, divorce, and remarriage.
- Different positions may share some common views. Therefore, answers for one will sometimes apply to others.
- *Definitions are very important* in understanding the fallacies involved in some of these positions.
- Understanding clearly what we have studied thus far can help prepare us to deal with these positions, therefore notes will refer the student back to previous classes (e.g. C11 = Class 11).

I. NOT UNDER ANY DIVINE LAW**A. The Position**

While in the world, men are not under law to Christ in any sense. They are only under civil law. After baptism, then men are under law to Christ. Therefore, a man in the world is not accountable for specific sins such as adultery, fornication, which are held to be violations of Christ' law. The only marriage law the man in the world is under is civil law.

B. The Answer

1. **1Co 6:9-11** - What in the text shows these people were guilty of these specific sins, including adultery, while they were still in the world?
2. **Rom 3:23; 5:13** - If men in the world are guilty of sin, what is implied?
3. **Mt 19:3-8** - Jesus said it was “unlawful” for a man to divorce his wife - what law?

II. NOT UNDER DIVINE MARRIAGE LAW OF MATTHEW 19**A. The Position**

The argument is that Christ's legislation in His personal ministry was for *Christians* who were married to one another. Therefore, it is unscriptural for us to extend it to include marriages involving a non-Christian.

B. The Answer

1. **Mt 19:1-12** (See **C11**)
 - a. Who asked about the lawfulness of divorce—Christians or non-Christians?
 - b. Jesus response indicated divorce was unlawful—on the basis of what law?
2. **1Co 6:9-11**
 - a. When had these people been adulterers?
 - b. What is a requisite for them to have been guilty of this sin? (**Rom 5:13; 1Jn 3:4**)
3. **1Co 7:10-15**
 - a. The argument is that the Lord dealt with *Christians* married to *Christians* (“not I, but the Lord) and said nothing about Christians married to *unbelievers* (“I say, not the Lord”) and therefore cannot be applied to marriages involving a non-Christian. (See **C14**)
 - b. The argument continues that in **v15** Paul gives the deserted believer the right to remarry for he says the believer is “not under bondage” and thus free to remarry. (See **C15**)

C17 - Positions III, IV

See introductory notes to the lessons on positions at **C16**.

III. BAPTISM CHANGES THE RELATIONSHIP**A. The Position**

Under law, but baptism changes the relationship so that it is now acceptable. One is forgiven for the past and is not expected to sever the relationship.

B. The Answer

1. **Ac 2:38; Gal 3:27** - What is the purpose of baptism?
The purpose of baptism is *not* to change a marital relationship from *unlawful* to *lawful*, nor to change a *sinful act* into a *righteous act*. If the act that was adultery is no longer adultery after baptism, then what about homosexuality? drunkenness? lying?
2. **Rom 7:1-3** - How long is the woman bound by law to her husband?
Being baptized does *not* change the law.
3. **Mt 19:9** - Those who remarry after divorce commit adultery, with one exception. What is it?
Baptism was *not* designed to be another exception.
4. Review the definition of “adultery.” (See **C8**)

C. Objections

1. God does not require us to undo the past.
What does God require? **Col 3:8** (see what this includes, **vv5-9**)
2. Where is the authority to tell someone to divorce?
 - a. **Ezra 10:11** - What did Ezra tell these people they must do with their wives?
 - b. **Mt 3:8** - What did John the Baptist tell people they must do?
 - c. **Mk 6:18** - What did John the Baptist tell Herod?
3. Is the “gospel” really “good news” if it demands that people must divorce?
 - a. **Jn 1:29; Lk 3:3-14** - John the Baptist was preaching the gospel of salvation in Christ. If the tax-gatherer or the soldier who had been using ill-gotten funds to support his family, would John’s preaching be “good news”?
 - b. **Mt 10:34-39** - What might obeying the gospel cause in a family?
 - c. **Mk 16:15,16** - What *is* the “good news” of the gospel?
4. This would demand that people unlawfully married must divorce, even if they have children.
 - a. Are there any cases where people must separate though they have children?
 - People unlawfully married that now have children by this relationship ... ?
 - If a homosexual couple has adopted children ... ?
 - b. **Ezra 10** - Some of these had children, **vv3,44**, but agreed to do what? **vv3,11,19**

IV. ALL “MARRIAGES” SCRIPTURAL**A. The Position**

If the relationship is “marriage,” it is holy. The conjugal act in the second marriage is not sinful because the husband cannot commit fornication with his own wife, and the wife cannot commit fornication with her own husband.

B. The Answer

1. **Mt 5:32** - When the divorced woman “marries” again, she “commits” *what*?
2. **Rom 7:1-3** - This woman, who is married to another man, is an “adulteress.” For how long?
3. Review the definitions of “marriage.” (See **C5, C6**) and “adultery” (**C8**)

C. Scriptures used to justify

1. **1Co 7:27,28** - Argument: “loosed” is the same as “divorced” and any such person who “marries” “has not sinned.” (Answer - see **C15**)
2. **Heb 13:4** - Argument: All “marriages” are honorable
Does this verse say “all marriages are honorable”? (See **C6, #6; C10, #4**)

C18 - Positions V, VI

See introductory notes to the lessons on positions at C16.

V. FORNICATION, ADULTERY, DISSOLVES THE MARRIAGE BOND**A. The Position**

Adultery is committed *the first time* one cohabits with any other than the person to whom he was first married. That destroys the first marriage and it has ceased to exist. It is not possible to adulterate that which does not exist, therefore *subsequent sexual intercourse between them is not adultery*, for they are no longer the husband or wife of someone else.

B. The Answer1. **Rom 7:1-3** (See **C13**)

- a. Does the text say this woman is an “adulteress” because the first marriage still exists?
- b. WHY is this woman an adulteress?
- c. How long will she be an adulteress?

2. **Mt 19:9** (See **C11**); **Lk 16:18** (See **C12**)

- a. If fornication dissolves the marriage so that it no longer exists, once fornication takes place, can the innocent party now divorce their mate?
- b. How many people are guilty of adultery according to **Lk 16:18**?
If adultery dissolves the marriage of the original parties so that both are free to marry, how many of these would be guilty of adultery?
3. The argument may be made that Thayer defines “to commit adultery” as “to have unlawful intercourse with ANOTHER’S WIFE” (caps mine, srf). The argument is, then, that a man cannot commit adultery with his OWN WIFE. Can he, and if so, give a scripture?
How might Thayer scripturally use the term “wife” other than the woman to whom one is presently married? Give a scripture. (See **C5**, #4)

VI. ONE FREE, BOTH FREE**A. The Position**

When the divorce is on the grounds of fornication the innocent may remarry because no marriage bond exists. It is like being bound by a rope; if the rope is cut, both parties are free, and thus the guilty as well as the innocent is free to marry.

B. The Answer1. **Rom 7:1-3** (See **C13**)

Based on the contrast of **1Co 7:39**, what does Paul mean by “bound”?

Is this a physical or legal bond?

What does “to” in “die to the Law,” **Rom 7:4**, mean?

2. Give a secular and a Biblical example showing a person can be bound by law in reference to another without the other person being bound. (See **C13**)
 - a. Secular example
 - b. Biblical example

C19 - Positions VII, VIII

See introductory notes to the lessons on positions at **C16**.

VII. THE DIVINE PREROGATIVE**A. The Position**

Mt 5:32 grants a divine prerogative to put away your mate if they committed fornication. If your mate puts you away for some other reason, it is by human authority and not recognized by God. Therefore you are still married in God's eyes. Later, if your mate commits fornication, you may now exercise your divine prerogative and put your mate away.

B. The Answer

1. **Mt 5** (See **C10**) - Is the "everyone"/"whosoever"/"whoever" in the first part of **Mt 5:32** *married or divorced*?

- The "prerogative" to divorce a mate for fornication is given to *this* person.
- *If a person has been divorced, for whatever reason, they cannot subsequently divorce their mate!*

2. Faulty definition of terms

This position argues that a divorce by human authority does not dissolve the marriage in heaven—they are still "married in God's eyes," therefore the person put away by human authority may later divorce their mate for fornication.

- a. Does "married" = "bound by law"? If not, what's the difference? (See **C13**)
- b. According to **1Co 7:10-11**, the person who is divorced is "unmarried." *They cannot, therefore, subsequently divorce someone they are not married to.*
How can it be said she has a "husband," v11? (See **C5**, #4)
- c. Is a divorced person still "married in the eyes of God"? (See **C6**, #6; **C12**, 1a.&b.; **C14**, #2)

VIII. SENSE OF THE PASSAGE**A. The Position**

Although the text of **Mt 19:9** only allows the person who divorced their mate for fornication to remarry without sin, the reason for this allowance is the *protection of the innocent*, so the *sense* of the passage would justify the innocent person divorced by a fornicator to remarry.

B. The Answer

1. The *sense* of a passage must be gathered from what is said in the text.

- a. What is the topic of discussion in **Mt 5:27-32**? (See **C10**)
- b. What is the topic of discussion in **Mt 19:3-9**? (See **C11**)

Is the protection of the innocent the topic of discussion in either text?

2. If the protection of the innocent in cases where fornication is involved decides what is lawful, would the following situations justify the innocent in divorcing their mate and remarrying?

- If fornication was planned at the time the divorce took place, but not actually committed, could the innocent party later remarry when they found out about the planned fornication?
- If the fornication was unknown by the innocent party at the time of the divorce, could the innocent party then remarry without sin?

3. If Jesus' legislation was to protect the innocent, would that justify the innocent divorcing and remarrying in the following situations? Verbal and/or physical abuse? Drunkenness and inability to hold a job? Desertion? Morally filthy language or graphics?

We must beware of reasoning from consequences. (See **C2**, #2 and #3)

C20 - Positions IX, X**IX. Mt 5:32 - PRINCIPLES****A. The Position**

Jesus is dealing with principles, so we cannot take what he says literally and state it as law.

B. The Answer

1. Because Jesus is dealing with principles, does NOT mean nothing he says should be taken “literally” as prohibitive “law.”
Using a dictionary, define “principle.”
2. **Mt 22:39-40** - “Love your neighbor” can be called a “principle.” What did Jesus call it in **v40**?
3. “I say to you” is authoritative and viewed that way by those who heard him, **7:29**. Summarize what Jesus said in **7:24-27** about his teaching in this sermon.
4. While Jesus did use some figurative language in this sermon (**Mt 5-7**), it does not mean everything he said should be taken figuratively, and nothing literally. Did he warn against *literal* “lust” (**5:28**) and encourage men to *literally* “love” and “pray” (**5:44**)?

What he “said” was that *literal divorce*, except for the cause of *literal fornication*, results in *literal adultery*!

Figurative language is found on every page of the Bible. To make everything in a context figurative because figurative language is used would mean nothing in the Bible is literal! Figurative and literal language are intertwined, and careful and honest exegesis must be employed to correctly interpret.

X. 1Co 7:27-28 - DIVORCED CAN MARRY WITHOUT SIN**A. The Position**

1Co 7:27-28 grants the divorced person the right to remarry.

B. The Answer

1. “Released” (NASB)/“loosed” (NKJV)/“free” (ESV) does *not* equal “divorced.” (See **C15**, #2)
“Released,” NASB, may connote that one was bound, but the original word does *not*.
Better as KJV, NKJV, ASV - “loosed” (See **C15**, #2)
2. To make it mean any divorced person can remarry without sin conflicts with the following passages ...
 - a. **1Co 7:10-11** - What does Paul tell the divorced woman she must do?
 - b. **Mt 5:32; 19:9** - Some divorced people will be guilty of what when they remarry?
 - c. **Rom 7:1-3** - This woman is married to “another” man—one different from her first husband. What is it that makes her an adulteress?
3. NIV (1984 edition) - “Are you married? Do not seek a divorce. Are you unmarried?...” This is *interpretation* instead of translation. The word “bound” in **v27** (NASB, KJV, NKJV, ESV, ASV) is NOT the words used throughout N.T. for “married,” and the same writer in another passage used “bound” in such a way as to distinguish it from marriage...**Rom 7:1-3**.¹ (See **C13**).

Comparing translations can be a valuable tool in Bible study.

¹ Even in **v28** the word for marry, *gameO*, is different from the word for “bound” in **v27**, *deO*.

C21 - Positions XI, XII**XI. DESERTED BELIEVER NOT UNDER BONDAGE - 1CO 7:15****A. The Position**

1Co 7:15 teaches that the believer deserted by the unbeliever is “not under bondage” and therefore free to marry.

B. The Answer

This was dealt with in **C15**. The following is a brief review of some of the points.

1. **Mt 5:32** and **19:9** show that one who has been divorced by their mate is not free to remarry without committing adultery.
2. The argument that **Mt 5** and **Mt 19** do not apply is based on the false assumption that they do not apply to marriages with unbelievers. What the Lord said applies to all lawful marriages—between believers, unbelievers, inter-racial marriages.
3. The “bondage” of the context of **1Co 7:12-15** is to “live with” the unbeliever—if the unbeliever leaves, they are “not under bondage” to “live with” them. It does not refer to the legal bond of **Rom 7:1-3**. Remarriage is not discussed in this context.
4. This position results in making those who marry Christians having no rights of remarriage in case of desertion, but those who marry non-Christians do have such right.

XII. PROCEDURE NOT SPECIFIED**A. The Position**

The *procedure* of the divorce is not specified, i.e. who initiated it. As long as the marriage is severed for the cause of fornication, the innocent party has the right to remarry.

B. The Answer

1. Definitions are critical. If by “divorce” one means the *legal* divorce, this is true. But, if what is meant is who initiates the the severance of the marriage relationship—“divorce” as spoken of in Scripture (See **C7**)—this presents some problems.
2. **Mt 19:9** - Does the scripture read, “whenever a marriage is sundered...”? If not, what *does* the text say (note the NASB footnote; compare the KJV, NKJV)?
3. The text must be *changed* — “**when a marriage is sundered ... and marries another...**” This doesn’t make sense. So, *additional changes* to the text must be made ...
 - a. The position says: “And I say unto you, **When a marriage is sundered**, except for forn., if the **fornicator** shall marry another, he commits adultery: and he who marries her when she is put away, **unless the marriage was sundered for fornication**, commits adultery.”
The position is not this: “**Whoever sunders** a marriage, except for fornication...” for *the position says it makes no difference who sunders the marriage*. It is simply the fact that the marriage was severed and “fornication must proceed biblical putting away.” As long as fornication has taken place before the marriage was severed, even though it is the person who committed the fornication that is severing the marriage, the innocent can remarry. *But the text must be changed* in order for it to say what this position maintains.
 - b. Let’s try again: “**When a marriage is sundered**, except for fornication, **those who** marry another commit adultery.” But, this won’t work, for it allows even the *guilty* to remarry without committing adultery—something this position does not allow! Thus the need to *add to the text*, “When a marriage is sundered, except for fornication, **if the fornicator shall marry ...**”
4. Is who severs the marriage important?
“Whosoever sunders a marriage [the “innocent” party or the “guilty” party?], except for forn., and shall marry another, commits adul.” (**Mt 19:9**). Unless one contends the “guilty” party can sever the marriage for their own fornication and remarry without adultery, it must be recognized that it *does* make a difference who is in view in the first part of the verse! Thus the need to change the text by removing the “**who**” and replacing it with a “**when**.”
5. Other complexities of this position are covered in the teacher’s edition. If interested, see the teacher.

C22 - Positions XIII, XIV**XIII. MENTAL DIVORCE****A. The Position**

The innocent person who was put away for some other reason than fornication, can afterwards mentally divorce their ex-mate for fornication if they commit fornication or adultery.

B. The Answer

1. Definitions are critical. "Divorce" is *severance of the relationship*, lawful or unlawful. See **C7**. If the relationship of marriage has been severed by one's mate, does mentally not accepting what happened because it was not "lawful" mean a person is not divorced?
The claim to maintain a right to "divorce" in spite of the fact the relationship has been severed is similar to the "Divine Prerogative" position - see **C19**.
2. Being "married" and being "bound by law" are not the same thing. A person who has been divorced may still be "bound by law" and therefore not "free to marry." See **C13, C15**. However, they are *not* still "married" to the mate that divorced them, and therefore cannot now "divorce" that mate for fornication that occurred *after* their divorce.
3. There are only two things that will free one from being "bound" by the law of a lawful marriage: (1) death, **Rom 7:1-3** (See **C13**); (2) divorcing a mate due to their fornication, **Mt 19:9** (See **C11**). Since a person already divorced cannot divorce their mate, if they were bound when divorced, they remain bound until the death of their mate.

XIV. VIOLATION OF GOD'S WILL**A. The Position**

Besides the allowance for a lawful divorce is due to fornication of one's mate, there are other reasons one may have a lawful divorce, e.g. Ezra 9-10. In this example, the people were told to divorce *because they violated God's will* in marrying foreign women. Therefore, *when God's will is violated*, divorce other than for fornication may be lawful. Likewise, if being unmarried *violates God's will*, then remarriage may be lawful.

B. The Answer

Following are three examples of this position.

1. God's will is that we withdraw from those apostatize and can lead us astray, so if one's mate is that kind of person, it is lawful to divorce them.
 - a. **1Co 7:12-13** - It is NOT *unlawful* to be married to an unbeliever (whether never having obeyed the gospel or an apostate). In fact, what did Paul say *not* to do?
 - b. **1Pt 3:1-2** - What instructions did Peter give to a woman married to a man who would not obey the word of God?
2. Being alone is not God's will, so a person is allowed to marry to comply with His will.
It is NOT *unlawful* to be alone. What did Paul recommend and why? **1Co 7:1...26**. See also **Mt 19:10-12**.
3. When a person is unable to remain pure in an unmarried state, they ought to marry.
1Co 7:10-11 - what were the options for this "unmarried" woman?
Mt 5:31-32 - What happens if this unmarried woman (divorced) remarries?
1Co 7:9 may be used to support this position But, statements must be interpreted in harmony with other clear statements. For example, in the same chapter, **7:28**, Paul wrote, "if a virgin ["betroted" ESV] marries, she has not sinned."
Will she sin if she marries a man still bound by law to another woman? **Rom 7:1-3**
The marriages in both **1Co 7:9** and **7:28** must be *lawful* marriages.
If the inability to control one's passions justifies ignoring the law on marriage, would it also justify ignoring the laws about anger...hatred...slander...?

C23 - Review

Note: There may be more than one correct answer

1. God's attitude toward divorce is
 - a. He hates it.
 - b. He would never ask anyone to divorce.
 - c. He permits it only in cases of irreconcilable differences and marital unhappiness.
 - d. All of the above.

2. If what one believes about God and His will results in any inexplicable difficulties
 - a. The position he or she holds is wrong.
 - b. It provides good reason to reexamine one's belief.
 - c. I cannot accept it.
 - d. All of the above.

3. "Marriage" is
 - a. A covenant.
 - b. A relationship between a man and a woman established by a covenant to become one another's intimate companion for life and consummation of that covenant in sexual union.
 - c. A relationship between a man and a woman established by a covenant to become one another's intimate companion for life ratified by civil law.
 - d. A relationship between a man and a woman established by sexual union.

4. Marriage requires
 - a. A covenant only.
 - b. A covenant and civil sanction.
 - c. A covenant and sexual consummation.
 - d. A covenant, civil sanction, and sexual consummation.

5. "Divorce" is
 - a. Severance of the marriage relationship by civil law.
 - b. Severance of the marriage relationship.
 - c. Separation of the husband and wife.
 - d. The legal papers certifying that divorce is complete.

6. "Adultery" is
 - a. Any unlawful sexual act.
 - b. Unlawful sexual intercourse involving a person bound by law to another.
 - c. Breaking, or adulterating, the marriage covenant.
 - d. Looking at pornographic literature.

7. "Fornication"
 - a. Is sometimes used interchangeably with "adultery."
 - b. Does not necessarily involve any married person.
 - c. Is an unlawful sexual act.
 - d. All of the above

8. The theme of the sermon on the mount (Mt 5-7, in which Mt 5:31-32 are found) is
 - a. The passing of the Old Law.
 - b. New and different laws for the new Kingdom.
 - c. The righteousness of those who are qualified to enter the kingdom of heaven.
 - d. None of the above.

9. The subject of Mt 5:27-32 is
 - a. God's laws for the protection of the innocent in cases of divorce.
 - b. Adultery.
 - c. Acceptable causes for divorce.
 - d. The sin of lusting after another woman.
10. The topic of discussion in Mt 19:3-9 is
 - a. Jesus' new laws of marriage for His kingdom.
 - b. Protection of the innocent in frivolous or cruel divorces.
 - c. The lawfulness of divorce.
 - d. The hypocrisy of the Pharisees.
11. According to Mt 5:27-32 and Mt 19:1-9 if a person divorces their mate for any other reason than that their mate committed fornication
 - a. It is not according to God's will and if they remarry they will commit adultery.
 - b. It's okay as long as they do not remarry.
 - c. They must stay unmarried until their mate commits adultery with someone and then they can divorce them and remarry.
 - d. If the divorce took place before they were Christians, this passage doesn't apply to them.
12. According to Mt 5 and Mt 19, if a person divorces their mate for any other reason than that their mate committed fornication, when they remarry and their divorced mate remarries
 - a. The original husband and wife only commit adultery.
 - b. The couple that marries first commits adultery. That frees the other person in the original marriage to remarry without sin.
 - c. All four people in the two new marriages commit adultery.
 - d. No one commits adultery for marriage is holy.
13. The focus of Rom 7:1-3 is
 - a. The jurisdiction of law.
 - b. Rules governing marriage, divorce, and remarriage.
 - c. How to interpret the Old Testament law of Dt 24:1-4.
 - d. None of the above.
14. According to Rom 7:1-3, the woman who unlawfully divorces her husband and remarries another man is an adulteress because
 - a. She is in her second marriage.
 - b. She is still married in God's eyes to the first man.
 - c. She married the second man without legally divorcing the first man.
 - d. She is still bound by God's law to the first man.
15. When this woman's (Rom 7:1-3) first husband dies, she
 - a. Is still an adulteress.
 - b. Is no longer an adulteress if her second marriage took place after the first husband died.
 - c. Is no longer an adulteress because she is no longer under the jurisdiction of the law that bound her to the first husband.
 - d. Is no longer an adulteress if she will get legally married to the second man.
16. According to 1Co 7:10-11
 - a. Divorce is approved as long as there is no remarriage.
 - b. The reason one who leaves their mate cannot remarry is because they are really still married in God's eyes.
 - c. If one has divorced their mate, they have only two options: remain unmarried or be reconciled to their mate.
 - d. All of the above.

17. When Paul said in 1Co 7:12, “to the rest I say, not the Lord,” he meant
 - a. Nothing Jesus said should be applied to marriages between believers and non-believers.
 - b. He was not speaking by Divine inspiration in what he was about to write—they could ignore it if they deemed best.
 - c. What he was going to write was something different than what the Lord had said.
 - d. What the Lord said did not specifically address this question he is going to deal with now.
18. The believer is “not under bondage” if deserted by an unbelieving mate according to 1Co 7:15. This means
 - a. The believer is now free to remarry.
 - b. The believer is no longer bound by God’s marriage law.
 - c. The believer is not constrained by law to live with the unbeliever in such cases.
 - d. All of the above.
19. In 1Co 7:27-28, “are you released [or, “loosed”]...if you marry you have not sinned”
 - a. Authority is given to any divorced person to remarry without sin.
 - b. Paul was speaking about people who had never married.
 - c. It doesn’t make any difference because he said it was only his opinion anyway.
 - d. None of the above.
20. In 1Co 7:39, the opposite of “bound” is
 - a. Obligated to render the dues of marriage.
 - b. Unmarried.
 - c. Free from the enslaving servitude of the marriage relationship.
 - d. Free to be married to whom one wills.