

# Divorce & Remarriage

## Part Four

# Textual Issues of Verse 9

## KJV

- "And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: **and whoso marrieth her which is put away doth commit adultery.**"

## NASB

- "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."

# Six Key Observations

- **First Observation:** The passage is polemical.
  - 1.a controversial argument, as one against some opinion, doctrine, etc.
  - 2.a person who argues in opposition to another; controversialist.

# Six Key Observations

- **Second Observation:** Jesus simply ignores the bait to argue and instead teaches.
  - He will not discuss in-depth Deuteronomy 24.
  - Instead Jesus takes them back to Genesis 1 and 2 to properly understand marriage.

His school, which is the only school that matters, says, "What therefore God has joined together, let no man (including Hillel or Shammai) separate."

# Six Key Observations

- **Third Observation:** Notice how the Pharisee's try to refocus the argument.
- Jesus points out three things in response to their question:
  - First, it was because of the hard hearts of the Israelites.
  - Second, that it was a permission not a command by Moses.
  - Third, Jesus then forces the conversation back to God's standard for marriage "in the beginning."



# Six Key Observations

- **Fourth Observation:** Jesus now adds to what He has already taught and gives a very clear statement on this subject.
  - “And I say. . .” is very reminiscent to the way Jesus talked in the Sermon on the Mount.
  - In Matthew 5:32 Jesus was focusing on the adultery of the *divorcee* while here He focuses upon the adultery of the *divorcer*.

# Six Key Observations

- **Fifth Observation:** Jesus allows for a divorce ONLY for immorality.
  - One view says it is for adultery—but this is NOT what the text actually says.
  - The second view says that immorality simply speaks to the betrothal stage, something all the Jews knew and practiced.

# The 'Betrothal' View

- The Gentile/Jewish Connection: Only Matthew refers to this because Matthew's audience was Jewish.
- The Jewish Court Connection: The Jewish court system existed for this very reason.



# Betrothal View—Two Key Passages

- **John 8:41** They said to Him, "We were not born of fornication; we have one Father, *even* God."
- **Matthew 1:18-19** Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.

# Six Key Observations

- **Sixth Observation:** The response of the disciples (10).
  - Complete shock.
  - “Better not to marry!”

# 1 Corinthians 7:10-16

- This whole chapter is about us remaining in whatever condition we find ourselves.
- His broad point is simple “. . . whatever circumstance one was in at the point of your conversion—single or married, free or slave, circumcised or uncircumcised, engaged or not—does not infringe upon one’s ability to minister as a Christian or find contentment supplied by the sufficiency of the Christian life.” (D’Amour, 189-90).

# Paul gives Christ's teaching first.

- Don't divorce (10).
- If there **is** a divorce, then ***don't*** remarry (11).
- Seek reconciliation (11).
- The assumption in this section is that both spouses are believers due to "But to the rest" in verse 12.

# Paul then gives his own teaching

- His teaching is simple—“stay married” (12-13).
  - Reason:
  - Souse and children are sanctified.
- *If* they decide to leave, then let them (15).
  - Make no hindrance or encumbrance.
  - Reason is that we are called to peace.



# Key Assumption

- Key assumption by Paul: The believing spouse is fighting to *keep* the spouse because they want them to be saved (16). So different from what we see too often in marriages of this type.

# Not “under bondage”

- **View 1** says that you are free to remarry. You are freed from the bondage that comes with that marriage covenant.
- **View 2** is what I believe is the right view, that you are freed from the marital obligations that come when you are married.