

## Marriage, Divorce, Remarriage

- I. The covenantal nature of marriage.
  - A. Two people are so bound as to be considered one. **MAT 19:4-6.**
  - B. No other is to be looked upon or thought upon as the object of marital love. **JOB 31:1 c/w GEN 20:16.**
  - C. A spouse is deemed such by covenant or vow. **MAL 2:14.**
  - D. Husband and wife are bound together in marriage. **ROM 7:1-3.**
  - E. Marriage is a God-ordered contract, vow, or covenant between a man and a woman. Both are bound by the law of God to be faithful to the contract and society is bound to respect that contract. **EXO 20:14, 17; JOB 31:9-12.**
  
- II. The sanctity of marriage.
  - A. Marriage was instituted before sin entered the world. **GEN 2:21-25.**
  - B. Marriage reflects the relationship between Christ and His church. **EPH 5:22-23.**
  - C. It is declared to be honourable in all. **HEB 13:4.**
  - D. It ought not to be denied qualified adults. **1TI 4:1-3.**
  
- III. The purpose of marriage.
  - A. Companionship. **GEN 2:18-22.**
  - B. Procreation and dominion. **GEN 1:28; 1TI 5:14; PSA 127:3-5.**
  - C. Sexual gratification. **1CO 7:1-2, 8-9.**
  
- IV. Divorce and remarriage.
  - A. A sin which was caused by an unlawful divorce and remarriage that occurred in one's life before coming to the knowledge of the truth is wiped away at conversion. **1CO 6:9-11.**
  - B. The Lord God hates putting away or divorce. **MAL 2:16.**
    1. Yet God has ordained legal divorce in His word.
      - a. Moses' law had a broad provision for divorce and remarriage. **DEU 24:1-4; MAT 19:3-8.**
        - (1) Mark that God did not *require* divorce; He *suffered* it.
        - (2) God allowed this *because* of the hardness of their hearts.
        - (3) Divorce was *not* God's ideal in the beginning.
        - (4) God tolerated less than the ideal in allowing divorce in the Old Testament but He put restrictions on it.
      - b. God still tolerates less than the ideal in the New Testament in that while He commands no divorce, He allows it providing there is no marriage to another. **1CO 7:10-11.**
        - (1) The laws respecting remarriage are tightened in the New Testament.
        - (2) There are two exceptions to the N.T. law forbidding divorce and remarriage:
          - AA. Christ allows one to divorce and remarry if he puts away his spouse for the cause of fornication. **MAT 19:9.**
          - BB. In addition, Paul allows a Christian to divorce and remarry if the unbelieving spouse departs. **1CO 7:12-15.**
    2. However, all divorce is caused by someone's sin and violates the original ideal. Hence, God hates it.
  - C. The covenant of marriage regards sexual faithfulness, knowing no one other than one's

- spouse sexually. **JOB 31:1; ROM 7:2-3; EXO 20:14.**
- D. If one spouse commits fornication, then the innocent spouse is allowed to divorce the guilty party and remarry. However, anyone who marries the guilty party who has been divorced commits adultery. **MAT 5:31-32.**
1. *Believing* couples who divorce because of something other than marital infidelity must remain uninvolved sexually or maritally with any other. Their only valid relationship is through reconciliation. **1CO 7:10-11.**
  2. The divorced who becomes involved sexually with a third party commits an *act of adultery* since the covenant is still in force.
    - a. An act of adultery can be forgiven. **REV 2:22.**
    - b. An act of adultery puts the offender at the mercy of the offended since the offended is then free to remarry, per **MAT 5:31-32.**
    - c. If the offended chooses to remarry, the offender is not released from covenant and must remain single.
    - d. Remember that proven *adultery of the heart* is indeed adultery. **MAT 5:28.**
  3. The divorced who unlawfully *marries* another commits adultery (**MAT 19:9**) and enters into a *state of adultery*.
    - a. A new covenantal commitment with another party is struck while the first covenant is still in force.
    - b. This action makes the new partner an adulterer per **MAT 5:32**, which proves that the first marriage covenant was still in force.
    - c. The remarried divorced person becomes an adulterous bigamist in God's eyes but frees the first spouse to remarry.
    - d. The remarried divorced person is now in a *state of adultery*, regardless of what the first spouse does or does not do.
    - e. How does one vow to think of none other as the object of marital love (the substance of the marriage covenant, **JOB 31:1**) to *two* people?
    - f. Appeals to texts like **EZR 10:2-3** will not remedy this situation.
      - (1) We are under a New Testament with stricter rules for marriage.
      - (2) If undoing an adulterous marriage was in fact a simple matter of admitting one's error and putting away the second spouse, this could be done over and over, making a mockery of N.T. directives for marriage.
- E. Divorce is *not* considered covenant-breaking unless there is an unlawful relationship developed: fornication or remarriage. Therefore, divorce of itself is not grounds for disinheritance from the kingdom of God (the church).
- F. If an unbeliever departs, a believer is no longer bound to the marriage (**1CO 7:15**). The believer may be divorced and remarried. This is not the case with the unbeliever, per **MAT 5:32**.
- G. The rule is that divorced persons are not free to remarry unless:
1. death breaks the bond. **ROM 7:2.**
  2. the divorce is because of fornication. **MAT 5:32; 19:9.**
  3. the unbeliever departs, breaking the bond. **1CO 7:15 c/w 1CO 7:27, 39.**
- H. Consider the doctrine of divorce outlined in **1CO 7:10-15**.
1. The word *depart* here translates the Greek *chorizo* (SRN #5563), which is rendered *put asunder* in **MAT 19:6** in which Christ was dealing with the issue of divorce.
  2. However, *depart* in both Greek and English refers to departing a place geographically (**ACT 18:1-2**, [*chorizo*]) and departing a condition

(**HEB 3:12; 7:26** [*chorizo*]; **1TI 4:1**).

3. The wife who departs in **v. 11** obviously departs the marriage since she is to remain unmarried.
4. The phrase *put away* is also used in this passage. It is also used in **MAT 5:31-32** and **MAT 19:3-9**, obviously referring to divorce.
5. Of course, a departure from the marriage by divorce entails a geographical departure. **DEU 24:1-2**.
6. An *unbeliever* who departs geographically or who departs the marriage frees the believer.
7. It matters not *why* the unbeliever chooses to depart. If he depart, *let him depart*.