

1: Sam Storms: Oklahoma City, OK > Divorce and Remarriage - Part II

The controversy over whether divorce and remarriage is allowed according to the Bible revolves primarily around Jesus' words in Matthew and The phrase "except for marital unfaithfulness" is the only thing in Scripture that possibly gives God's permission for divorce and remarriage.

What Does the Bible Teach? Divorce and remarriage have become common as civil law allows no-fault divorce. A husband or wife may dissolve a marriage for almost any grounds and remarry, regardless of the will of their spouse. The result is that many people marry without considering the teaching of the Bible. Is fornication or adultery the only Scriptural grounds for divorce, or does the gospel allow marriage to be dissolved for other grounds? Please consider this careful study of the Biblical teaching. Many forces in society defend the practice of easy divorce. Divorce laws in America are so lax that almost anyone can dissolve a marriage and remarry at any time for any reason. With "no-fault" divorce, a husband or wife can claim "incompatibility" or "irreconcilable differences" and get a divorce no matter how much their spouse objects. What is right or wrong is determined by the Creator of the Universe. Men will be judged according to whether or not we have conformed our lives to His will John Note that there is one exception to this general rule, which we will discuss later. At this point we are discussing the general rule. The following passages present this teaching: He answered by appealing to the original marriage law. God made one man for one woman, indicating He did not intend for either to marry anyone else. God joins the man and woman, no human has the right to break that bond. Further, whoever divorces his wife and marries again commits adultery unless he does it because she has been guilty of fornication , and whoever marries her who has been divorced also commits adultery. By divorcing his wife, the husband puts her in the position where she is strongly tempted to remarry and if she does remarry, Jesus says she is guilty of adultery and so is the man she marries in contrast to the Mosaic Law which tolerated the remarriage. Hence, the divorce itself is wrong and should be avoided. This means that if she is married to another man while her first husband is alive, she is guilty of adultery. She is free to remarry without guilt only if her husband is dead. It is the law which, when violated, makes the woman an adulteress. Again, divorce itself is not the will of God. But if she departs if divorce has occurred , she must remain unmarried or else be reconciled to her husband. Clearly remarriage is not a scriptural alternative. The result of the action is that the woman is "unmarried. He continued to teach and defend it and so must we. What reason does God give for declaring the second marriage sinful, and why does He call it "adultery"? Because marriage is a covenant between a man and his wife v God is a witness to that covenant, and He holds men to it v If a man violates the covenant, he is dealing treacherously with his wife and God will hold him accountable. God holds them to that covenant bond and will not free them from it, even if people declare them to be free. When people weaken the barriers against divorce, they are weakening respect for marriage. Divorce matters because it destroys a marriage, and marriage is very important to God. Any view of divorce, which fails to respect marriage as God respects it, must be an unscriptural view. God will respect and enforce His law regarding it, even when men disregard it! To have relations with anyone else is "fornication" or "adultery. Marriage gives a man and his wife the right to the sexual union, but only with their lawful spouse. The marriage "bond" is a lifetime covenant commitment, and God holds people to the commitment they made, even if later they try to break it. Note that the passage says a woman may be "bound" to one man, but "married" to another man! The "bond" refers to the marriage covenant that God holds you to. The two may be the same, but not necessarily. In this case, the woman was "bound" to one man but "married" to a completely different man! That is why a woman is guilty of adultery if she is married to another man. Adultery, by definition, refers to sexual intercourse between two people, one of whom is bound by a marriage covenant to somebody else [see definitions in notes on Matt. This woman is an "adulteress" because she has been joined in a marriage covenant with one man, and God holds her to that covenant for life. But she is having sexual relations with another man, and that, by definition, is adultery. This passage defines adultery for us! Note that anytime she has sexual relations with a man other than her scriptural mate it is adultery - as long as her first companion is living, the passage says. Whether she has just a single act of intercourse, or has an

"affair" involving a number of adulterous acts over a period of time, or whether it is a second marriage to another man - in any case every time she has sexual union with another man the passage says she is guilty of adultery. This is "adultery" because the woman is Scripturally committed to have the sexual union only with one man as long as he lives, but instead she is having it with another man. This is why it is proper to refer to the second marriage as "adulterous" or "living in adultery," just as it would be if she were living with him but not married to him Col. Because God declared man and woman should cleave to one another. He joins them by witnessing their marriage covenant and holding them to it. He forbids their changing their mind and says no man can put their marriage asunder. So, if man puts away his wife and marries another, the second marriage is "adultery" because he is having the sexual union with a second wife while God still holds him obligated to his covenant to have the sexual union only with his first wife. In a first marriage, both God and society recognize the marriage commitment to exist between the man and woman. They are both "married" in the eyes of society and "joined" "bound" in the eyes of God. Society and civil law may then grant them a "divorce" not for fornication and they may "marry" again. Society and civil law then views them as free from their first marriage and entered into a second one, and the Bible calls this "divorced" "put away" and "married" again. But though God uses these terms as society does, He does not recognize the divorce as making a valid end to the covenant commitment that He recognized in the first marriage. God still considers them "bound" or "joined" or held accountable for the commitment of the first marriage v6. There is a definite distinction between the covenant commitment bond which God recognizes and the divorce and marriage which civil law recognizes. That is adultery, and it will continue to be adultery every time they have the sexual relationship, because God has still "joined" them to their first spouse and He will not "put asunder" that bond. She may get divorced in the eyes of civil law, and God calls it "divorce" and says she is now "unmarried. Since she is still bound to her first marriage covenant, her only choice then is to be reconciled to her husband the one God recognizes or else remain unmarried. Sexual relationship outside of a Scriptural marriage bond constitutes fornication v Hence, if the woman divorces and remarries, that second marriage, as long as it lasted and as long as her first husband was still alive, would constitute adultery. Understanding these principles will be vital to reaching proper applications and answers to other questions we will deal with. It is not just the act of divorcing and remarrying that is adultery. This exception is clearly stated in Matthew The question originally asked Jesus concerned the grounds or cause for which a man may divorce his wife v3. In v9 Jesus clearly says there is no acceptable cause except if ones companion has been guilty of fornication. Fornication includes any form of sexual intercourse with anyone other than ones scriptural spouse, regardless of whether that person be of the opposite sex or of the same sex. Note passages that explain the meaning: Jude 7 - Sodom and Gomorrah gave themselves over to fornication. Some say fornication would not include adultery i. But the following passages use "fornication" to include extra-marital sex: Jesus used "fornication" in order to include, not just extra-marital sex, but also premarital sex and homosexuality - any form of illicit sexual intercourse. When a man and woman marry, they make a covenant to have the sexual relationship only with one another and with no one else of the same or opposite sex as long as they both shall live. The New Testament teaching regarding divorce and remarriage can be summarized like this: When a man and woman marry, they enter into a lifetime covenant in which God binds or joins them, holding them accountable to keep this covenant. If during the first marriage, however, one companion commits fornication, then the other companion may choose to obtain a divorce and remarry without sin. So it is concluded that, no matter how many times such people divorce and remarry before they become Christians, when they are baptized they just keep the companion they have then. But consider the following points: Jesus is not just Head of the church or King of His kingdom. There are other positions He holds that show that all men are obligated to obey Him. Jesus is God Deity John 1: If He possesses Deity, all people must obey His rules. Jesus is King of kings and Lord of lords Rev. Hence, He possesses authority over all people on earth, even the highest of human authorities. Jesus is Creator of all things John 1: If He created all things, then all must obey Him cf. Jesus is Lord and Ruler of all Matt. As Lord, He is Master or Ruler. His authority extends to all people, regardless of whether or not they are disciples. Jesus is Judge of all Acts Men will be judged according to the teachings of Jesus, even if they reject Him - John

2: How to Overcome an Affair - Divorce and Remarriage Help

Divorce, divorce. And so naturally Moses says, because of the hardness of your heart we have to face the fact that divorce is a reality. It doesn't change God's view; it doesn't change how God feels.

He hates it because it always involves unfaithfulness to the solemn covenant of marriage that two partners have entered into before Him, and because it brings harmful consequences to those partners and their children Mal. Legal divorce was a concession for the faithful partner due to the sexual sin or abandonment by the sinning partner, so that the faithful partner was no longer bound to the marriage Matt. Therefore, the believer should never consider divorce except in specific circumstances see next section , and even in those circumstances it should only be pursued reluctantly because there is no other recourse. The Grounds for Divorce The only New Testament grounds for divorce are sexual sin or desertion by an unbeliever. This is a general term that encompasses sexual sin such as adultery, homosexuality, bestiality, and incest. When one partner violates the unity and intimacy of a marriage by sexual sin and forsakes his or her covenant obligation the faithful partner is placed in an extremely difficult situation. After all means are exhausted to bring the sinning partner to repentance, the Bible permits release for the faithful partner through divorce Matt. The second reason for permitting a divorce is in cases where an unbelieving mate does not desire to live with his or her believing spouse 1 Cor. When an unbeliever desires to leave, trying to keep him or her in the marriage may only create greater tension and conflict. Also, if the unbeliever leaves the marital relationship permanently but is not willing to file for divorce, perhaps because of lifestyle, irresponsibility, or to avoid monetary obligations, then the believer is in an impossible situation of having legal and moral obligations that he or she cannot fulfill. The Possibility of Remarriage Remarriage is permitted for the faithful partner only when the divorce was on biblical grounds. In fact, the purpose for a biblical divorce is to make clear that the faithful partner is free to remarry, but only in the Lord Rom. If she repents from her sin of unbiblical divorce, the true fruits of that repentance would be to seek reconciliation with her former husband Matt. The same is true for a man who divorces unbiblically 1 Cor. The only time such a person could remarry another is if the former spouse remarries, proves to be an unbeliever, or dies, in which cases reconciliation would no longer be possible. The Bible also gives a word of caution to anyone who is considering marriage to a divorcee. If the divorce was not on biblical grounds and there is still a responsibility to reconcile, the person who marries the divorcee is considered an adulterer Mark The Role of the Church Believers who pursue divorce on unbiblical grounds are subject to church discipline because they openly reject the Word of God. The one who obtains an unbiblical divorce and remarries is guilty of adultery since God did not permit the original divorce Matt. That person is subject to the steps of church discipline as outlined in Matthew If a professing Christian violates the marriage covenant and refuses to repent during the process of church discipline, Scripture instructs that he or she should be put out of the church and treated as an unbeliever v. Before such a divorce, however, reasonable time should be allowed for the possibility of the unfaithful spouse returning because of the discipline. The leadership in the local church should also help single believers who have been divorced to understand their situation biblically, especially in cases where the appropriate application of biblical teaching does not seem clear. Again, in some cases this would affect the application of the biblical principles 1 Cor. Pre-conversion Divorce According to 1 Corinthians 7: The Apostle Paul, therefore, instructs believers to recognize that God providentially allows the circumstances they find themselves in when they come to Christ. If they were called while married, then they are not required to seek a divorce even though divorce may be permitted on biblical grounds. If they were called while divorced, and cannot be reconciled to their former spouse because that spouse is an unbeliever or is remarried, then they are free to either remain single or be remarried to another believer 1 Cor. Repentance and Forgiveness In cases where divorce took place on unbiblical grounds and the guilty partner later repents, the grace of God is operative at the point of repentance. A sign of true repentance will be a desire to implement 1 Corinthians 7: If reconciliation is not possible, however, because the former spouse is an unbeliever or is remarried, then the forgiven believer could pursue another relationship under the careful guidance and counsel of church leadership. In cases where a believer obtained a divorce on unbiblical

1 ON DIVORCE AND REMARRIAGE pdf

grounds and remarried, he or she is guilty of the sin of adultery until that sin is confessed. Mark God does forgive that sin immediately when repentance takes place, and there is nothing in Scripture to indicate anything other than that. From that point on the believer should continue in his or her current marriage.

3: Divorce, Remarriage: Who May Remarry according to the Bible?

God permitted divorce in Deut. , but divorce papers had to be given into the woman's hand before the husband was permitted to put her awayâ€”that is, to send her out of the house. This regulation was the central focus of the law regarding divorce.

This statement on divorce and remarriage was approved as the official statement by the General Presbytery of the Assemblies of God in August. It was revised by the General Presbytery in August. Marriage is vital to our nature as human beings in society. God himself instituted marriage by creating and bringing the first man and woman together at the dawn of human creation. So God created man in his own image, in the image of God he created him; male and female he created them. I will make a helper suitable for him. Recent studies show that about one-third of all Americans who are or have been married have also been divorced at least once. Among self-professed evangelical Christian believers, 26 percent reportedly have been divorced. It is imperative at such a time that the Christian church clarify, teach, and faithfully uphold what the Bible says about marriage. The Church must also speak biblically to the issue of divorce and remarriage, which occur all too often as one, or both, marital partners abandon their Christian ethical commitments and responsibilities.

Statement of Biblical Principles

A careful study of the Old and New Testament Scriptures yields the following salient principles that bear on divorce and remarriage.

The Nature of Marriage

1. Two sexes, male and female, are required to complete the divine image in humankind. Neither male nor female alone may procreate the race and fulfill the divine purposes. It is obvious that God meant both the man and the woman to share in privilege and responsibility. Under God, though their roles may sometimes differ, the two sexes are equals. The way God created human beings to live on the earth and brought them together indicates He intended man and woman for each other.
2. Their relationship was to be social as well as physical. Marriage is to be sexually consummated. Jesus himself reiterated the divine intent: Matthew: Marriage is to be heterosexual. The institution of marriage firmly is set within the creation of humans as male and female. Homosexual and lesbian unions throughout the biblical record are judged to be sinful.
3. Leviticus: God intended marriage to be a permanent union. Both Jesus: Matthew: God intended marriage to be monogamous. The order of marriage itself: Genesis 2: Polygamy did exist in the Old Testament era, of course. But polygamy is never held up to be the ideal. The Old Testament writers indirectly criticize polygamy by showing the resultant strife for example, Genesis: Passages that idealize marriage normally do so by speaking of one husband and one wife see Psalm: Marriage is a covenant. It is a solemn binding agreement made first before God and then among people in society. The nature of marriage as a covenant is strongly implied in the marriage order of Genesis 2: Ezekiel applies the idea of marriage to the relationship between God and Israel. Significantly, the biblical marriage ceremony was a joyous public event in which the two partners solemnized their covenant with God and community. Marriage is a relationship of mutually sacrificial love. Marriage is the foundation of the family, both in terms of procreation and nurture. Children, ideally, are born into an intact family with both father and mother present. These two parents are intended to be the first providers of their nurture. This order of family life may be observed throughout the Bible with particular emphases on childrearing drawn from such passages as Deuteronomy 6: The divine intention, however, has never guaranteed that sin will not fragment and distort many families that, in such cases, are not to be despised, diminished, or neglected, but are to be supported with wise counsel and loving fellowship.

The Nature of Divorce

1. Has not the Lord made them one? In flesh and spirit they are his. Because he was seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth. So guard yourself in your spirit, and do not break faith. It is also described as violent, coming from a wrong spirit. Perhaps worst of all, it impairs the nurture of children born to the marriage whom the parents are obligated to rear as believers in a godly home. Broken homes are most often detrimental to children. His purposes in marriage are hindered when the marital covenant is deliberately broken. The divine purpose can only be realized as the husband and wife subject themselves to Christ and each other, as described in Ephesians 5: The divorce laws and teachings of the Old Testament were designed to add a measure of protection for the innocent, not to heap guilt upon the victims of circumstances over which they

had little or no control. The Law regulated divorce. The Law recognized the fact that divorce was already taking place in Israel, as were many other sinful practices common to the ancient world. In those times, women were under the authority of their husbands and, without legal recourse of their own, might be abandoned to starvation or prostitution on a mere whim. In giving Israel the Law, God met His people where they were in a pagan region, put restrictions on their sinful practices, protected the weak and innocent, and attempted to direct them in ways loving and just. The Old Testament divorce law was thus a necessary hedge against human sinfulness. The Law provided that, while the husband was the only one who could initiate divorce, he could do so only under carefully prescribed circumstances Deuteronomy The regulative nature of the Law is seen in the confrontation between Jesus and the Pharisees who erred in saying Moses commanded that a man give a certificate of divorce to his wife, thus freeing him to send her away Matthew Jesus accurately read the divorce provisions of Deuteronomy He made this clear in Matthew Paul forbade Christian couples to divorce. A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife" 1 Corinthians 7: Paul recognized that some Christians were getting divorces, but apparently for invalid reasons. Therefore, he commanded, in these cases, that they keep the way open for reconciliation. Paul forbade Christians to take the initiative in divorce simply because their partner was an unbeliever. It appears that some new converts were eager to do exactly that. To the rest I say this I, not the Lord [Paul was indeed speaking under the inspiration of the Spirit; he merely refers to the fact that he has no actual saying of Jesus on this subject]: If any brother has a wife who is not a believer and she is willing to live with him [as a faithful wife], he must not divorce her. And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. A believing man or woman is not bound [not enslaved] in such circumstances" 1 Corinthians 7: In these cases, abandonment, by implication, may be interpreted as grounds for divorce and remarriage. I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery Matthew 5: However, porneia is a broad term for sexual immorality of various kinds, often habitual, both before and after marriage Mark 7: In stating the exception, Matthew did not use moicheia, the Greek noun for adultery. Jesus did differentiate between porneia and moicheia elsewhere [Matthew Matthew used porneia in 5: For example, the Holiness Codes of Leviticus 18 condemned such sex acts as incest, adultery, homosexuality, and bestiality. In Jewish society, normally, only the man had that legal right" though certain upper-class women, as Herodias, seem to have done so Matthew Clearly, the spiritual principle applies for either men or women. Moreover, it should be noted that Jesus granted permission to divorce only under specific circumstances where sexual immorality was involved. He did not, however, issue a command to divorce, since such action would rule out any possibility of reconciliation. To be sure, a few scholars, drawing from ancient church tradition, believe that divorce is always forbidden, even when the spouses of innocent believers are guilty of repeated sexual immorality. In this view, there are no cases when, after dissolving these unlawful unions, remarriage is permitted. These innocent parties are not free to remarry until and unless the offending former spouse dies. However, the exception clauses in Matthew are well supported in the earliest texts of the Gospel and these two occurrences Matthew 5: It is seldom, if ever, that any single passage gives all aspects of truth on any single theme. To come to an understanding of any truth, we must take the whole of what the Bible teaches, and that is the intent of this paper. The Right To Remarry 1. The Law makes clear that divorce permitted remarriage. However, this passage also shows that the Law put certain limits on remarriage in that the rejected wife could not be reclaimed after her marriage to another man. Jesus taught that divorce and remarriage, without biblical cause, was adultery. It constituted a sin against the covenant of the first marriage Matthew 5: In these passages, Jesus appears to be speaking to those who willfully initiated divorce without having biblical grounds to do so. However, Jesus recognized that the basic problem is divorce itself, because divorced persons could be expected to remarry.

4: God's Kingdom Ministries :: Chapter 1: Divorce and Remarriage

of results for "divorce and remarriage" Divorce and Remarriage in the Church: Biblical Solutions for Pastoral Realities Oct 5,

Is remarriage after divorce always adultery? Before we even begin to answer this question, let us reiterate, "God hates divorce" Malachi 2: The pain, confusion, and frustration most people experience after a divorce are surely part of the reason that God hates divorce. Even more difficult, biblically, than the question of divorce, is the question of remarriage. The vast majority of people who divorce either remarry or consider getting remarried. What does the Bible say about this? These Scriptures clearly state that remarriage after a divorce is adultery, except in the instance of "marital unfaithfulness. It is our view that there are certain instances in which divorce and remarriage are permitted without the remarriage being considered adultery. These instances would include unrepentant adultery and abandonment of a believing spouse by an unbelieving spouse. We are not saying that a person under such circumstances should remarry. The Bible definitely encourages remaining single or reconciliation over remarriage 1 Corinthians 7: At the same time, it is our view that God offers His mercy and grace to the innocent party in a divorce and allows that person to remarry. A person who gets a divorce for a reason other than the reasons listed above, and then gets remarried has committed adultery Luke The question then becomes, is this remarriage an "act" of adultery, or a "state" of adultery. The present tense of the Greek in Matthew 5: At the same time, the present tense in Greek does not always indicate continuous action. Sometimes it simply means that something occurred Aoristic, Punctiliar, or Gnostic present. For example, the word "divorces" in Matthew 5: It is our view that remarriage, no matter the circumstances, is not a continual state of adultery. Only the act of getting remarried itself is adultery. In the Old Testament Law, the punishment for adultery was death Leviticus At the same time, Deuteronomy The Bible explicitly says that God hates divorce Malachi 2: The Bible nowhere commands a remarried couple to divorce. Ending a remarriage through divorce would be just as sinful as ending a first marriage through divorce. Both would include the breaking of vows before God, between the couple, and in front of witnesses. No matter the circumstances, once a couple is remarried, they should strive to live out their married lives in fidelity, in a God-honoring way, with Christ at the center of their marriage. A marriage is a marriage. God does not view the new marriage as invalid or adulterous. A remarried couple should devote themselves to God, and to each other "and honor Him by making their new marriage a lasting and Christ-centered one Ephesians 5:

5: Theological Pursuit: Divorce and Remarriage, Part 1: Intro

There is much debate among Christians as to what Jesus and Paul "really" meant by their words on the subject of marriage, divorce, and remarriage after divorce: what the cultural and religious context of the time was, if it applied to the innocent party, if there were exceptions in cases of unfaithfulness, etc. etc.

The problem lies in the definition of adultery. Who has the authority to define adultery? Does this authority reside with a man or a religious organization or does this authority belong to God himself who created marriage? It is clear that God alone can define adultery. Jesus is the final word and highest authority on this matter. Those who truly love Jesus will keep the commandments of God delivered to us by the Lord Jesus. There is a huge problem within the professing church today. It is the problem of adultery. Many of our churches, particularly in the United States, are literally full of adulterers. What is even worse is that they were encouraged and counseled to commit these adulteries by pastors, elders and other church leaders. Several years ago a I sat in a counseling session with Mark, a recent visitor in our church. He had asked for a private session with me because of some very serious questions he had about church leadership and the counsel that he had previously received. Mark began by asking me to listen to his story and to give him my opinion on what had transpired in his life. Mark had been married prior to his conversion to Christ. His unbelieving wife was a constant critic of his new found faith in God. Things in his home were certainly not pleasant. One day in church he met Kathy. Kathy had the identical problem that Mark had. She had received Christ and her husband was her constant critic. Mark and Kathy talked at church about their common distress. One thing led to another and these two new believers decided that their marriages had been mistakes. Kathy divorced her husband and Mark divorced his wife. They took all this to the elders of their church who told them that it was obvious that God had brought them together. With the blessing of the church leaders, Mark and Kathy married. After completing this account, Mark asked me what I thought about what he had told me. I did not hesitate. I told him that when he divorced his wife and married Kathy he committed adultery. Also when Kathy divorced her husband and married him she also committed adultery. My answer was simple and purely based on the word of God. I was prepared for Mark to become angry as many professing believers do when they hear the truth about this matter. Instead, Mark smiled and told me that he had presented this same account to numerous pastors and I was the only pastor to tell him the truth. They had later repented, confessed their fault publicly and constantly opposed the lies which had deceived them. God forgave them but they had lots of trouble and heartache. Unfortunately, Mark and Kathy are in a vast minority. Most of those who have been led astray by pastors and church leaders never truly come to repentance. In many instances, they go on to another divorce and marry yet again. Each time they repeat this cycle they involve themselves and the person who marries them in yet another adultery. They become angry when confronted about their behavior. One lady who was about to enter her third ungodly marriage was confronted with the adultery she was about to commit. Like so many church members today, she did not know the will of God because she was ignorant of the scriptures. The Lord taught about adultery in the fifth chapter of Matthew. He defined three ways of committing this sin: For it is profitable for you that one of your members should perish, and not that your whole body should be thrown into hell. And whoever shall marry her who is put away commits adultery. A man who inwardly desires an adulterous relationship with a woman is already an adulterer before any act has been committed. No effort will be made to explain this warning away or to say that Jesus did not really mean what he said. The Lord then spoke of adultery being committed through ungodly divorce and remarriage Matthew 5: Jesus taught that a man who divorces a faithful wife is "causing her to commit adultery" and the man who marries this wrongly divorced wife is committing adultery.

6: What does the Bible say about remarriage after divorce?

Dr. Joseph Webb series on divorce and remarriage in the church. For more information: www.enganchecubano.com

What does the Bible say about divorce and remarriage? First of all, no matter what view one takes on the issue of divorce, it is important to remember Malachi 2: God realizes, though, that, since marriages involve two sinful human beings, divorces are going to occur. It can mean fornication, prostitution, adultery, etc. Jesus is possibly saying that divorce is permissible if sexual immorality is committed. Sexual relations are an integral part of the marital bond: Therefore, any breaking of that bond by sexual relations outside of marriage might be a permissible reason for divorce. If so, Jesus also has remarriage in mind in this passage. It is important to note that only the innocent party is allowed to remarry. Some understand 1 Corinthians 7: However, the context does not mention remarriage but only says a believer is not bound to continue a marriage if an unbelieving spouse wants to leave. Others claim that abuse spousal or child is a valid reason for divorce even though it is not listed as such in the Bible. While this may very well be the case, it is never wise to presume upon the Word of God. God has forgiven us of so much more. Surely we can follow His example and even forgive the sin of adultery Ephesians 4: However, in many instances a spouse is unrepentant and continues in sexual immorality. That is where Matthew Many also look to quickly remarry after a divorce when God might desire them to remain single. God sometimes calls people to be single so that their attention is not divided 1 Corinthians 7: Remarriage after a divorce may be an option in some circumstances, but that does not mean it is the only option. The Bible makes it abundantly clear that God hates divorce Malachi 2: However, God recognizes that divorce will occur, even among His children.

7: What does Bible say About Divorce And Remarriage

In extreme cases, there are only two grounds for divorce and remarriage. When adultery has take place, a divorce can be obtained, because adultery has already severed the marriage relationship and divorce is a formal acknowledgment of what has already taken place.

Again, several things call for comment: This text deals with divorce initiated by the man; the rights of the woman are not discussed. We will operate on the assumption, however, that the woman has the same rights as the man. Jesus says that unchastity NASB or marital unfaithfulness NIV , literally, porneia from which we get the word pornography , is the only legitimate ground for divorce. If this is what the term means, then clearly the exception has little if any relevance for us today. It does appear that porneia means incest in 1 Cor. The latter view is most likely correct. How do we explain the fact that Mark makes no reference to any exception, not even for porneia, whereas Matthew does? How would that affect our view of biblical inerrancy? There is no longer to be divorce for any of those reasons. He does not discuss adultery because adultery was not grounds for divorce in the OT. Mark would have contradicted Matthew only had he said, "There are no grounds for divorce as permitted in Deut. I must admit that at this stage I have not come across an entirely satisfactory explanation. Jesus does not say that porneia necessitates divorce; no one is required to put away his or her spouse should it occur. Nothing, not even adultery, necessarily puts a marriage beyond repair. Jesus envisions her getting remarried, in which case both she and her second husband commit adultery. Because God still regards her first marriage as binding. Only adultery severs the marital bond. The point is that a man or woman who has no biblical right to divorce has no biblical right to remarry. The Pharisees wanted to trick Jesus by compelling him to take sides with either the narrow, conservative perspective of the school of Shammai only the most heinous of marital offenses or the broad, liberal viewpoint of the school of Hillel any indiscretion, from not being physically attractive to being a poor cook! Jesus eludes their trap and appeals rather to the original divine ordinance given in Genesis vv. Marriage is a divine ordinance that is ideally indissoluble. It is not a contract of temporary convenience. When you choose divorce for unbiblical grounds you are saying No to God. Furthermore, it was because of the hardness of heart, as a result of sin, that he permitted it. It is a concession, not a command. If there is divorce, it is not because God intended it that way. It is, rather, because you are sinful. And what about remarriage? Some allow for divorce in the case of adultery and perhaps desertion but disallow remarriage. And if the marriage is dissolved, what reason can there be for forbidding remarriage? Jesus has done three things: And 3 He has abolished all grounds for divorce that were thought to have been permitted by Deut. Whatever reasons for divorce were recognized under the the phrase some indecency in Deut. A summation of the sort of belief system prevalent at Corinth is as follows: Wives and husbands must cease sexual contact, those who are not married must remain single, and those already married may wish to divorce their spouses lest they succumb to the temptation of sexual passion. This would especially be true of those who are married to unbelievers who are already unclean because of their unbelief. In a word, we find it morally necessary to abstain from sex. It is sinful to have sexual intercourse. It is good not to touch a woman. Celibacy is good if and only if one has been gifted by God for such a life v. However, for those not called to be celibate, for those who cannot suppress their sexual desires, marriage is recommended vv. Paul then addresses two cases: When husband and wife are both Christians vv. Evidently the Corinthians were actually divorcing one another to avoid sexual relations. This, by the way, is why Paul says nothing about adultery being grounds for divorce as Jesus did. Paul is dealing with people who, far from engaging in illicit sex, were opposed to sexual relations with anyone in any context. In other words, the Corinthians were divorcing each other in order not to have sex. Thus a discussion of divorce on grounds of adultery would make no sense to them. If, however, they do divorce v. Because the marital bond is still intact and remarriage would constitute adultery. This ascetic view of the Christian life had led some in Corinth to divorce their spouses for fear of succumbing to the temptation of sex. It is divorce for that reason which Paul prohibits. The question of adultery is foreign to his point and thus his teaching is not in conflict with that of Jesus. If, in spite of his instruction, a divorce occurs, remarriage is forbidden. There are only two options:

Some have suggested that in vv. They base this on a distinction between the Greek words he uses. They argue that the word *aphiemi*, found in vv. Thus must refer to the teaching we have seen in the Gospels. However, in Matt. Even though *chorizo* is used of the woman, the verse tells her in the circumstances envisioned to remain unmarried or to reconcile. How could remaining unmarried be an option if she had not divorced *chorizo*? When one spouse is a Christian, the other an unbeliever vv. Some in Corinth believed marriage to an unbeliever was spiritually defiling, in some sense, both for themselves and their children. Paul says emphatically "No! However, two comments are in order. First, that it does not mean the unbelieving family members are saved is clear from v. Second, it does suggest that something along the lines of a sacred environment is created in such a home that increases the opportunity and potential for salvation to extend to the entire family unit. His primary point is two-fold: However, if the unbeliever chooses to leave, if the unbeliever initiates divorce, the Christian "is not under bondage" v. Not under bondage to what? I believe he means not under bondage to pursue the deserting spouse, not under bondage to discharge marital responsibilities, not under bondage to the obligations stated in vv. Since God has called us to peace, the bitterness and strife of contesting a divorce or separation must be avoided" J. I also believe Paul means "not under bondage" to the marital covenant and thus free to remarry. But incompatibility, even spiritual incompatibility, is not grounds for divorce" And Marries Another, Paul is explicitly dealing with those cases where the unbelieving spouse deserts the believer. In other words, Paul evidently believed that when a non-Christian deserts a Christian, the latter is free from the marital covenant and thus allowed to remarry. Would the same principle obtain if both parties were Christians? My understanding, therefore, is that the teaching of the NT Jesus and Paul allows but does not require divorce on two grounds: If divorce has been secured on either of these grounds, remarriage is permitted. Certainly parental discord is damaging to children. It assumes there are only two options, either divorce or the status quo. Since the latter is considered intolerable and therefore unthinkable, divorce seems like the only way out. The third option of restoration of the relationship between husband and wife seems like a utopian dream that people with any degree of common sense would never consider. They try to justify their decision to divorce based on their love for their kids. But if people really cared all that much about their children they would move mountains to do whatever necessary to heal the relationship. This is little more than an act of selfishness disguised as a noble act of self-sacrifice for the good of the children. I know it is because I prayed about it and God gave me a real peace in my heart. Are we now to believe that God has spoken in His Word prohibiting divorce except for sexual immorality and desertion, only to reverse himself in your case by means of a private, subjective revelation. God does not speak out of both sides of his mouth! God does not speak with forked tongue!

8: When You and Your Spouse Don't Have the Same Money Philosophy - Divorce and Remarriage He

Divorce but no remarriage 1) Divorce is permitted for sexual infidelity only but remarriage is not permitted. This view was the majority position of the early church fathers.

In the Old Testament, Moses permitted a man to obtain a divorce on just about any grounds. That would be detestable in the eyes of the Lord. Do not bring sin upon the land the Lord your God is giving you as an inheritance" Deuteronomy Later on, in the New Testament, when Jesus was asked about divorce, He replied that Moses gave permission to divorce because of the hardness of their hearts. He said that in the beginning it was not this way. Therefore what God has joined together, let man not separate" Matthew Before God, marriage is a lifetime relationship that should never be severed by human action. In the book of Malachi, God says that He hates divorce" Malachi 2: God will give anyone great help in sustaining a marriage relationship or in the reconciliation of estranged marriage partners. In extreme cases, there are only two grounds for divorce and remarriage. When adultery has take place, a divorce can be obtained, because adultery has already severed the marriage relationship and divorce is a formal acknowledgment of what has already taken place. The apostle Paul added to the teachings of Jesus what is called the "Pauline privilege. And some people recognize such a thing as a "constructive desertion," which would be when a husband so brutalizes his wife that it is impossible to live with him any longer; or when a wife has so harassed, or brutalized her husband that it becomes impossible for him to stay with her. When that happens, whether or not the person actually moves out, the situation is the equivalent of desertion, and divorce and remarriage are permissible. Except for these reasons, there is no justification given in the Bible for divorce. No grounds exist for divorce on the basis of incompatibility, lack of love, or differing career goals. Frankly, it seems impossible that two born-again Christians who are dedicated to serving Jesus Christ can find any grounds for divorce. Obviously, when a person who does not have biblical grounds for divorce remarries, he or she is technically committing adultery. Divorce is rampant in the United States, and it is rampant among Christians and non-Christians alike. There are some instances where people have married not once or twice, but three, four, five, or six times. They have had a succession of mates, a succession of children, and a succession of problems. God is on the side of people. He loves people, and He understands what has happened in such situations. But it is impossible for me to say that this conduct is all right. It is very difficult to make hard and fast rules. Does one, for example, tell a three-times-divorced man to go back to his previous mate? What if the previous mate is now remarried? Is it right to ask the remarried couple to make a second divorce and break up a second home? The basic rule is that divorce and remarriage are not permitted, except for adultery or desertion, and that is the rule the church should stick to. Young people should be made aware that marriage is for life - for keeps - and not something to be entered into and then gotten out of whenever one feels like it. However, given the appalling state of marriage in the modern world, I feel that the church should use its power of "binding and loosing" see Matthew In other words, the church should and I personally would say that what happened in your past life is covered by the blood of Christ. Enjoy your present marriage and live in it to the glory of God without recrimination. However, for Christians who have divorced after being born again for reasons other than adultery or desertion, I believe they should either be reconciled to their Christian mates or remain unmarried. Finally, in these complex personal matters I recommend prayer, study of the Bible, and that you counsel with a wise and godly pastor in you own community. Is Cruelty Grounds for Divorce? I do not think mental cruelty is grounds for divorce if mental cruelty concerns the way a mate twists the toothpaste tube or hangs stockings in the bathroom. That type of mental cruelty has been defined in so many different contexts it has no meaning. The Pauline privilege, which I mentioned earlier, 1 Corinthians 7: For mental cruelty to be grounds for divorce, it must involve conduct which makes it impossible to live with the spouse without endangering oneself. The sort of cruelty I have in mind would not spring from a criticism of a soufflé or a brother-in-law. Minor irritations need loving attention, but should not be allowed to rupture a holy relationship. Obviously, a couple composed of two born-again Christians does not fall under the Pauline privilege. Divorce and remarriage for any reason are truly unthinkable for two people who sincerely love God and are trying to serve

1 ON DIVORCE AND REMARRIAGE pdf

Him. Scripture references are taken form the New American Standard translation of the Bible.

Moreover, remarriage is a given after any legitimate divorce. This stands quite comfortably alongside the fact that, per the Bible, divorce is to be the "last resort" and that the Christian's highest calling in this world is "reconciliation" at every level.

Divorce and Remarriage - Part I By: Sam Storms I have two goals that seem to be incompatible and irreconcilable. It is going to be difficult for me to achieve them both. It seems as if to emphasize one is to minimize the other. On the one hand, I want to emphasize the value and dignity of marriage. Jesus himself in the passage from Matthew 19 is emphatic about the divine design for marriage: The problem is that marriage is not held in high regard in our society. Whether or not people stay married has become an issue of what brings immediate happiness or instant gratification, rather than an issue of obedience to the Word of God. Whereas statistics can often be twisted to prove just about anything, when it comes to the problem of divorce in American society the message is loud and clear. In only 1 in every 10 marriages ended in divorce. By it had risen to 1 in 7. By it was 1 in 6. By 1 in every 4 marriages ended in divorce and by it had escalated to 1 in 3. Today, for every marriage that lasts a lifetime there is yet another that does not. In other words, 1 of every 2 marriages today will end in divorce. On the other hand, however, and here is my dilemma, I want to eliminate the stigma and shame that divorced people live with, especially those in the church. Divorced people are held in contempt and viewed with suspicion. They are regarded as second-class citizens in the kingdom of God and are treated as if they have committed the unpardonable sin. But because of both the public nature of divorce and its incredibly painful impact, divorced people feel extraordinarily vulnerable to these things. How do I honor and esteem marriage without dishonoring and defaming those who have experienced divorce? How do I stress the permanence of marriage without condemning the divorced? And how do I love and affirm the divorced person without condoning sin and failure? Our challenge is to mingle the call to obedience with the tears of compassion. Here, then, is my two-fold appeal. Why this special concern over divorce and remarriage? The devastation caused by the breakup of a marriage is so widespread and deeply painful that it needs to be addressed in a clear and forthright way. Divorce is indescribably painful. It is emotionally wrenching, more so than the death of a spouse. It is often the culmination of years of anguish and pain and bitter words and hurt feelings. The sense of guilt and shame and failure and rejection is more deeply felt in divorce than in perhaps any other human experience. There are the accompanying feelings of loneliness, betrayal, abandonment, and hopelessness. Court proceedings, financial settlements, custody battles, and the inescapable wounds that are inflicted on the children, all combine to make this issue one of extreme importance for the church to address. Therefore the preservation of this bond, or conversely, its breaking, is crucial to the message we send to each other and to the world. Our concern is not to determine why the divorce rate is so high, but to evaluate what the Bible says about the grounds, if any, for divorce, and the grounds, if any, for remarriage. There are, broadly speaking, two categories or positions, within which there are number of variations and options: Divorce is never permissible According to this view, divorce is never permissible under any circumstances. Neither adultery nor desertion nor any other sin can warrant the dissolution of the marital bond. Indeed, the marital bond is inherently indissoluble. Although a husband and wife may obtain a certificate of divorce from the state and subsequently pursue other relationships, perhaps even remarriage, this view insists that they are committing adultery insofar as their original marital covenant is, in the eyes of God, still in force. Advocates of this strict view e. Even should the partner who initiated the divorce marry another who, by the way, therein commits adultery , the victim of the divorce is not free to remarry. Very few evangelical scholars embrace this view of divorce and remarriage. Marital union is brought about by: The key question is this: Is this marital bond inherently and irrevocably indissoluble or only ideally indissoluble? Those who argue against divorce on any grounds insist the marital covenant cannot be broken. Those who allow divorce insist that the bond should not be broken but acknowledge that in reality it can be. Both sides agree that physical death severs or breaks the marital bond Rom. Does this argue against the notion of absolute and inherent indissolubility? Scripture allows widows and widowers to remarry Rom. Divorce is

sometimes permissible Under this general heading are two sub-categories. There are those views which recognize that whereas divorce is on occasion permissible, remarriage is not. Others insist that if divorce is ever permissible, so too is remarriage. These two positions, along with variations within them, are as follows: This view was the majority position of the early church fathers. The most articulate modern defenders of this view are William Heth and Gordon Wenham, who have written extensively on the subject see esp. The innocent party is permitted to remarry. It makes divorce permissible, but never mandatory. If the covenant is sufficiently terminated to free the innocent party to remarry, would not the guilty party also be free to remarry? It must be noted that the NT never addresses the "rights" or "freedom" of the guilty party. This is commonly referred to as the Erasmian view, named after the 16th century Christian humanist Desiderius Erasmus of Rotterdam. A variation within this view is the position that whereas both sexual infidelity and desertion are legitimate grounds for divorce, only in the case of sexual infidelity is remarriage permitted. In practical effect, however, this option ultimately does not differ from the other simply because desertion virtually always leads to adultery, which would then grant the innocent party the right to remarry. The practical problem one faces here is the definition of desertion. The Bible provides no explicit guidance on this point. This raises the issue of what specific acts have the potential to break a marital covenant. Again, can any conclusions be drawn on the right of the guilty party to remarry? Several issues have not been addressed: First, what is the status of those who were married and divorced before coming to saving faith in Christ? Second, no attempt has been made to address the practical complexities that arise when someone has been married and divorced several times for illegitimate reasons. Reasons people give for divorce that are not permitted by Scripture:

Battles and treaties Poems of our moment. Appendix IV.G14. CPEP 14, Anesthesiology/Pathology, Round II profiles Cubism, Futurism and Constructivism Modeling faithfulness Longarm and the Cheyenne Kid Dictionary of foreign phrases and abbreviations What if Im not in love? How do I fall in love? To the zoo station Colchester Castle Wings of fire in tamil Research in Collegiate Mathematics Education IV (Cbms Issues in Mathematics Education) Toys midnight feast Genetic engineering mcq with answers Exploring the hospitality industry walker chapter 1 case stude Nelles Guide to Thailand Experiments in analysis White property and homeowner privilege. The Changing Political Structure of Europe:Aspects of International Law Idealism Without Absolutes: Philosophy and Romantic Culture (Intersections: Philosophy and Critical Theor The Great families of Ireland. Lady slings the booze Sap hana cookbook Onkyo ht r520 manual First Library of Knowledge Our Planet Earth (First Library of Knowledge) Last Victory in Russia Thinking about quality The complete idiots pocket guide to Excel 5 Infections in cancer chemotherapy Process skills ratings scales Twilight zone sheet music Perspectives on the American Revolution Interpreting otherwise than Heidegger Bentley annual report 2016 The man without qualities Robert Musil 6.3 Experimental response of I:V converter during Embracing the shame of His name Dell powervault md3000i manual Expostiors Bible Commentary (Expostiors Bible Commentary) Puerto Rico regulations