

I Corinthians 7:10-16
Divorce and Remarriage

- What follows is a copy of some of my notes on the subject of divorce and remarriage from my web site - apptoteach.org.

I Corinthians 7

“¹⁰ But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband ¹¹ (but if she does leave, let her remain unmarried, or else be reconciled to her husband), and that the husband should not send his wife away. ¹² But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away. ¹³ And a woman who has an unbelieving husband, and he consents to live with her, let her not send her husband away. ¹⁴ For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. ¹⁵ Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such {cases,} but God has called us to peace. ¹⁶ For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?”

A. Introduction

1. The Biblical elements of marriage

- a. The consent of the partners and of the parents to marry -- *Gen.21:21; 34:4-6; I Cor.7:37-38*.
- b. The public avowal of marriage -- *Gen.29:25; 34:12*.
- c. The physical consummation of the marriage.
- d. **NOTE:** Sexual intercourse alone did not constitute a marriage for the following reasons:
 1. The O.T. distinction between wives and concubines.
 2. The sequence of events involved in *Deut.22:28-29*.

2. The original intent of marriage was that it not be dissolved -- (*Gen.2:24; Matt.19:4-6*).

3. The fact that marriages have been dissolved both in Biblical times and in our own day is **recognized but not condoned**.

4. While those outside the Christian faith may conclude that in the pursuit of happiness, if the marriage does not “work out” people should be free to “get out,” this is not the primary consideration for the disciple of Christ.

- a. The Scripture constrains those who are following Christ.
- b. Their goal is holiness, not just happiness.

B. Relevant Scriptures

1. Major texts
 - a. **Deut.24:1-4**
 - b. **Matt.19:3-9**

c. I Cor.7:10-15,27-28

2. Secondary texts

Gen.2:24; Ex.21:7-11; Deut.21:13-14; 22:13-21; Isa.50:1; Jer.3:1,8; Ezra 9-10;
Neh.13:23-31; Mal.2:10-16; Matt.5:31-32; Mk.10:11-12; Lk.16:18; Rom.7:1-3;
I Cor.7:39

C. Three positions held by Christians

1. Divorce is never recognized by God, therefore remarriage after divorce is adultery.
2. Divorce is valid under certain circumstances, but remarriage is not permitted.
3. Divorce is valid under certain circumstances and implies the freedom to remarry.

D. Four conditions for divorce espoused by Christians.

1. Unlawful marriage or unfaithfulness during the betrothal period.
2. Adultery after marriage.
3. Desertion by a non-Christian mate.
4. Any number of irreconcilable differences.

E. General observations

1. The **N.T. material is of primary** importance in that it takes into consideration the O.T. texts (Matt.19:7-8).
2. The teaching of **Jesus is summarized in Matt. 5 and 19**. He is addressing a situation involving two people both of whom are a part of the covenant family of God. For them, divorce is not justified except for "*fornication*" (for which, apparently, it is permitted). Remarriage constitutes adultery when the original divorce is unjustified. A wife in Jewish Palestine could only "leave" not "divorce"; in Roman society, either partner could divorce the other.
3. The teaching of **Paul in I Cor. 7** underscores Jesus' teaching (vs. 10-11) and gives added insight into a situation Jesus did not address -- the mixed marriage. Paul seems to indicate that desertion on the part of the non-Christian constitutes legitimate grounds for divorce with the freedom to remarry (vs. 12-15, 27-28).
4. The question of **secular divorce** (before coming to Christ) is not addressed directly in Scripture. Based on Paul's emphasis in I Cor. 7, grace should be applied.

F. Key questions in understanding relevant Texts.

1. **What is the force of Gen.2:24 as alluded to by Jesus in Matt.19:8?** "*He said to them, 'Because of your hardness of heart, Moses permitted you to divorce your wives; but from the beginning it has not been this way.'*" **Are there Biblical exceptions to this principle of "no divorce" (as in Deut. 24), or is Matt.19:6 ("What therefore God has joined together, let no man separate") intended to be the first and last word?**

- a. Jesus seems to be saying that this is the first and last word except when a society is so broken down that there has to be some control or monitoring of the effects of sin.
 - b. The description of divorce in Deut.24:1-4, which was a part of the custom from Moses' day, is identified as a concession on Moses' part (by rabbi Jesus) because of the *"hardness of heart"* or lack of obedience in Israel.
 - c. Deut. 24 describes divorce but does not necessarily approve it as God's will.
2. **How do the two clauses in Matt.5:32 relate to one another? Does the last clause ("*whoever marries a divorced woman commits adultery*") describe any divorced person, or only one who has been divorced illegitimately according to the stipulations of the first clause ("*every one who divorces his wife, except for the cause of unchastity*")?**
- a. Jesus' words are significant only if they go beyond the custom of His day, which permitted divorce (at least) for adultery. Therefore I sense that he is saying that to marry a divorced person is an act of adultery since the person was never really freed from the first marriage in God's sight.
 - b. "*Unchastity*" is to be understood as unfaithfulness during the betrothal period or "unlawful marriage" as I explain below.
3. **In Matt.5:32 and 19:9, Jesus uses the phrase "*except for immorality.*" Does this refer to 1) adultery after the marriage has been consummated, 2) a special situation of unfaithfulness during the Jewish betrothal period (before the consummation of the marriage), or 3) unlawful incestuous relationships (this is the view most defended among scholars)?**
- a. A special situation of unfaithfulness during the Jewish betrothal period or unlawful incestuous relationships are probably in view here for the following reasons:
 - 1) The general **tone of Jesus' teaching** seems to exclude divorce once two people "*become one flesh*" (Matt.19:3-6).
 - 2) In **Deut.22:13-21** it is implied that if a girl is unfaithful before the marriage is consummated, there is just grounds for divorce. If it could be shown that she was indeed faithful, then there can be no divorce.
 - 3) The "exception clause" appears **only in Matthew** (the gospel written to a Jewish audience), not in Mk.10:11-12 or Lk.16:18.
 - 4) The Greek word translated "*unchastity*" in Matt.5:32 and "*immorality*" in Matt.19:9 is the word for "fornication" (**porneia**) not "adultery" (*moicheia*). This would suggest a special situation like the betrothal period or incest. NOTE that in Jn.8:41 Jesus is called "*the son of fornication.*"
 - 5) The **disciples startled reaction** in Matt.19:10 "*The disciples said to Him, 'If the relationship of the man with his wife is like this, it is better not to*

marry." suggests that Jesus position is more restrictive than they had anticipated. They were no doubt aware of the controversy among Jewish rabbis of the day in which the conservative position restricted divorce only to sexual adultery and the liberal for any reason at all.

- 6) The use of **porneia to describe the unlawful marriages** of Lev.18:6-18 is seen in I Cor.5:1 and Acts 15:20,29.
- b. Those who interpret Jesus' teaching to refer to sexual unfaithfulness after the marriage has been consummated must answer the following questions:
 - 1) Why does Jesus not use the Greek word for adultery?
 - 2) Why does Paul not pick up on this exception clause when dealing with Gentiles? Is there any indication that this exception clause is in the mind of any other N.T. writer?
 - 3) Is adultery really a practical reason to terminate a marriage? Are there not other circumstances that might be more critical?
 - 4) Does God divorce His church for spiritual adultery?
4. **Is Jesus' teaching directed at God's family (a situation involving two believers) or is it more general (including all situations)?**
 - a. It is best to see Jesus' teaching as applied to those within a covenant community (and not the whole of humanity) for the following reasons:
 - 1) Jesus ministry was among Jews and to the Jews almost exclusively.
 - 2) The Law in question in Matt.19:3 was not given to the Gentiles but to Israel only.
 - 3) In I Cor. 7 Paul's personal advice is added to that of Jesus because he is addressing the situation of mixed marriages. This seems to imply that Jesus' advice was restricted in its application.
5. **What does Paul mean by "leave" & "send away" (I Cor.7:10-13)? Does he have divorce in mind or just separation?**
 - a. He probably has divorce in mind since he says of the one who "*leaves*" that they should "*remain unmarried.*"
 - b. It should be noted that this is a reiteration of Jesus' teaching in Matt.5,19. (I Cor.7:10) "*But to the married I give instructions, not I, but the Lord,*"
 - c. It should be noted also, that the same Greek word (CHORIZO) is used in Matt.19:5 of what God has joined together "*let no man separate.*"
 - d. In this case (where we have two people within the covenant community), if there is a divorce, remarriage is not permitted (except to each other).
6. **What does Paul mean by "not under bondage" (I Cor.7:15 "Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such**

cases, but God has called us to peace.>")? Does he imply freedom to remarry or just freedom from responsibilities of bread and board?

- a. In I Cor.7:39 we read "A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord." This suggests that to be free from the "bound condition" is to be free to remarry.
- b. In Rom.7:2 Paul says that the wife is "bound" to her husband until death, at which time she is no longer bound and free to marry another.
- c. **NOTE:** This is applicable to mixed marriage situations only.

7. How is I Cor.7:27-28 to be understood? (vs.27)"Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. (vs.28) But if you should marry, you have not sinned; and if a virgin should marry, she has not sinned." If these verses are meant to relate closely to one another, they suggest that remarriage after divorce is permitted (assuming that by "released" vs. 27 is referring to divorce and not just the death of the spouse). If vs. 28 starts a new and more general teaching, then support for remarriage after divorce cannot be found here.

- a. The fact that Paul contrasts the "you" in "But if you should marry" of vs. 28 with "a virgin" later in the same verse suggests that he has in mind those who have been married before (those described in vs. 27).
- b. This would include those who had been released from marriage by 1) the death of a spouse or 2) deserted by an unbelieving mate.

G. The position of the early church fathers

When one party was guilty of fornication, usually understood to mean adultery, the other party was expected to separate, but did not have the right to remarry. The church fathers also denied the right to remarry to the Christian deserted by an unbelieving spouse. This was the view of all the Greek and Latin fathers, save one.

H. Objections

1. **Do not Jer.3:1-8 & Isa.50:1 recognize the validity of divorce for adultery since they say that God divorced Israel for her unfaithfulness?**
 - a. Isa.50:1 is either a rhetorical question, one presupposing a negative reply, or it should be understood as an allegory, like Jer.3:8.
 - b. It is evident from Rom. 11 that God has not really divorced Israel.
2. **Does not Deut.24:1-4 indicate that: 1) Divorce is God's will in certain circumstances and 2) Divorce implies the freedom to remarry?**
 - a. This passage describes divorce as a permitted custom, but it does not indicate that it is God's will.

- b. Although the second marriage is recognized as legal, it is important to note that returning to the original husband is forbidden on the grounds that the wife has been "defiled." This suggests that (in God's eyes) the first marriage was never really dissolved.
3. **Does not Ezra 9-10 provide a precedent, if not a mandate, for dissolving marriages that are spiritually incompatible?**
 - a. In Ezra's eyes this was not a question of breaking up legitimate marriages, but of nullifying those, which were contrary to the law.
 - b. Judaism forbade intermarriage on religious grounds: Deut.7:3; Lev.20; Num.25:6-15.
4. **Does not divorce imply the right to remarry?**

In Lk.16:18 we read "*Everyone who divorces his wife and marries another commits adultery; and he who marries one who is divorced from a husband commits adultery.*" It is clear from this text that it is possible to have a legal divorce and yet be guilty of adultery if one remarries. The implication is that the divorce was not recognized (by God) as granting freedom to remarry.

I. Conclusion

1. Divorce is recognized in a fallen world, but it is not God's will.
2. Marriages between two Christians are not to be dissolved even when adultery is an issue. If there is a separation, there is no freedom to marry another without being guilty of adultery.
3. In the case of unlawful or mixed marriages, the believer is to strive to preserve the relationship. But if the unbeliever departs, the believer may be free to remarry, since the first marriage is annulled (as with a mixed marriage in the day of Nehemiah).

J. Pastoral guidelines

1. While structured separation may be recommended in some Christian marriages, divorce should not be sanctioned as God's perfect will.
2. When a legal divorce does take place between two Christians, the couple should not be encouraged to marry other persons.
3. If remarriage does take place, it is not advisable to dissolve the second marriage to restore the first. We must call upon God's grace and forgiveness in these situations.
4. In a mixed marriage, the believer should strive to stay in the marriage. But if the unbeliever leaves, the believer may be free to remarry another believer.
5. In marriages and divorces before coming to Christ, the believer should treat them as mixed marriages.

6. A fallen world presents a less than ideal environment where ethical decisions can often be complicated. Deut.24:1-4 seems to respect a principle of "damage control" where divorce is permitted because of a hardened heart (Matt.19:8). We can affirm that God is against physical violence and war as a solution to disputes but in a fallen world war cannot be avoided. So, it can be said of divorce. It is not God's will but it is permitted and sometimes cannot be avoided. In some cases it should be viewed as we view war - not desired but sometimes necessary.