

## DIVORCE AND REMARRIAGE

### *Part 1: A Sermon by the Lord*

I Corinthians 7:10,11; Matt 5:31,32

#### **Introduction:**

- A. Almost everyone has been touched by divorce and teachings vary.
- B. I Cor 7:10 begins with: *I give instructions, not I, but the Lord.*
1. Paul is saying that Jesus taught this information to His original apostles when He walked the earth.
  2. The Lord Jesus's words were given to people who claimed to have a c\_\_\_\_\_ relationship with God.
    - a. Paul summarizes Jesus' words very b\_\_\_\_\_.
    - b. The words in I Cor 7:10,11 only apply to believers who are married to one another.
- C. The summary:
1. A [believing] wife should not *leave* her [believing] husband (KJV- *depart*; NIV – *separate from*).
    - a. The Greek word means “to become separated”
      - 1) Part of marriage is the c\_\_\_\_\_ of a man to his wife (Gen 2:24), like skin clings to bone.
      - 2) So this is a command not to undo that cleaving.
    - b. Jesus gave a 2nd command to the woman who did separate - remain u\_\_\_\_\_ or be reconciled to her husband.
  2. A [believing] husband should not *divorce* his believing wife.
    - a. The Greek word literally means to “send away” and this exact form is translated as f\_\_\_\_\_ in Lk 5:24 and n\_\_\_\_\_ in Matt 23:23.
    - b. The tense of the Greek word emphasizes an o\_\_\_\_\_ act not a one-time act and so Jesus has the literal meaning in mind – to send away.
    - c. What ongoing actions would “send away” a wife from the marriage relationship? (a \_\_\_\_\_ - physical, verbal; affairs, etc.)
- D. I Cor 7:10,11 is not talking about legal divorce but about acts that have the intent to terminate the marriage or continual acts that destroy the marriage relationship.
- a. In both Jewish and Roman Law a woman could not legally d\_\_\_\_\_ her husband. Yet Jesus gives a situation of a woman terminating the marriage (see Mk 10:11,12)
    - 1) Jesus was not speaking l\_\_\_\_\_
    - 2) Jesus was speaking p\_\_\_\_\_ - any act that has the intent of terminating the marriage relationship.
  - b. What did Jesus teach the apostles about divorce and remarriage?

## **Jesus Corrected the Misunderstanding of the Divorce Clauses in the Law (Matt 5:31; 19:7,8)**

- A. In Matt 5:31 Jesus restated what was s\_\_\_\_\_ by Jewish Rabbis as opposed to what was w\_\_\_\_\_ in Scripture. - whoever *sends away* his wife must give her a certificate of divorce.
1. A certificate of divorce was a l\_\_\_\_\_ document stating that the woman was no longer married.
  2. Jesus opposed this understanding.
- B. Matt 19:7,8 gives a clearer understanding of what the Rabbis taught and how they interpreted Deut 24:1-4.
1. The Pharisees asked Jesus why Moses c\_\_\_\_\_ a husband to give a certificate of divorce.
  2. Jesus answers that Moses p\_\_\_\_\_ it (not commanded it) because men had hardened their hearts against God's word.
  3. Deut 24:1-4
    - a. Is the \_\_\_\_\_ Law that mentions a certificate of divorce.
    - b. It can be understood in two ways – as the Rabbis interpreted it or as Jesus interpreted it. (Which interpretation is correct?)
      - 1) The Jewish Rabbis viewed Deut 24:1-4 as \_\_\_\_\_ laws - this is how the KJV translates it.
        - a) If a husband finds uncleanness in his wife, he must send her away with a bill of divorce.
        - b) The divorced wife is free to r\_\_\_\_\_ whomever she wishes.
        - c) If the new husband d\_\_\_\_\_ or divorces her, then she cannot remarry her original husband.
      - 2) Jesus viewed it as \_\_\_\_\_ law – this is how most modern versions translate it.
        - a) There are four \_\_\_\_\_ clauses or conditions
          - i. IF a husband finds uncleanness in his wife
          - ii. And IF he sends her away with a bill of divorce
          - iii. And IF she marries another man
          - iv. And IF the new husband dies or divorces her
        - b) There is one law – the original husband cannot take her back to be his wife.

## **Jesus Communicated the Understanding of What Divorce Causes (Matt 5:32; 19:9)**

- A. In Matt 5:32, the word divorce is used by the modern versions but the KJV preserves the more literal translation “put away”
1. The Greek tense refers to an o\_\_\_\_\_ action that has the effect of terminating the marriage relation.

2. A husband is never justified in doing this except in the case of \_\_\_\_\_
3. If the husband does terminate the marriage by his ongoing actions, he *makes her commit adultery* (NIV – *causes her to become an adulteress*) – but how can an innocent victim of divorce be guilty of the sin of adultery?
  - a. The Greeks had three kinds of voices in their verbs.
    - 1) Active – The subject of the sentence d\_\_\_\_\_ the action (I hit the ball)
    - 2) Passive – The subject of the sentence r\_\_\_\_\_ the action (I was hit by the ball)
    - 3) Middle – The subject does the action in reference to himself (I hit myself)
  - b. The word adultery is in the passive voice and means that the adulterating act is put upon her.
    - 1) In Jesus’ day it was automatically assumed that a woman was divorced due to her un\_\_\_\_\_.
    - 2) It could be translated - *makes her out as an adulteress or puts on her the brand of adultery.*
4. The last part of the clause - Many versions translate that marrying any divorced woman is committing the sin of a \_\_\_\_\_.
  - a. The woman in this phrase refers to the woman who has been w\_\_\_\_\_ divorced and wrongly labeled an adulterous.
  - b. The word translated as “commit adultery” is in the middle/passive voice and so should be seen as being labeled an adulterer.
5. Here is a possible translation - *But I say to you that everyone who keeps driving his wife away, except for the reason of sexual immorality, makes her out to be an adulteress. And whoever marries this woman who has been driven away becomes labeled an adulterer.*

## B. Application

1. Some churches treat all the divorced as being guilty of sin.
2. Some churches never allow a divorced person to be a deacon, pastor, or bible teacher based on a misunderstanding of 1 Tim 3:2 which says nothing about divorce.
3. Today’s passages must only be applied to marriage and divorce between two people who are believers.
  - a. Divorce among believers causes the i\_\_\_\_\_ victim to be wrongly labeled.
  - b. Divorce among believers causes the g\_\_\_\_\_ party to commit a further sin of adultery when remarrying.