

PASSAGES

Objective: To ascertain the meaning of the passages relevant to this study. The definitions established in previous studies will be plugged in and context and harmony will be applied.

I. MAT. 5:31-32

A. Theme of the sermon

Chapters 5-7 are a record of Jesus' "Sermon on the mount." Read the following: 4:23; 5:3,10,19,20; 6:10,33; 7:21.

1. What is he preaching about?
2. What word occurs in all the following verses? 5:6,20; 6:1,33
3. Combine that word with what he is preaching about to observe the theme of the sermon. (Read the sermon). This shows the applicability of this text to us.

B. Subordinate theme

Read 5:19-20; 6:1,2,5,16,19 (Lk 16:14); 7:1 (Jn 7:23-24; Mt 12:1-8). What is being contrasted?

C. Vv. 21-48

1. What two phrases occur in combination repeatedly throughout vv 21-48? Write the verses where they occur.
2. "Righteousness" of the S. & P. denounced, vv. 5:19,20. The Pharisees were their teachers (Jn 3:2...10; Lk 5:17; Mt 23:1-2; 15:1...9-14). Their *practice* did not accord with what the Old Testament said, Mt 23:1-2 and ff. People become like their teachers, Mt 10:25. So, in contrast to ("but I say unto you") what their teachers made of these laws by their lives and thus taught the people, Jesus sets forth the attitudes characteristic of those who would enter the kingdom of heaven.

D. Vv. 27-32

1. What action is discussed in both v. 27 and v. 32? This identifies the subject of this section.
2. Verse 31 marks a break with, "And it was said..." Verses 27-30 discuss

one thing that leads to the sin being discussed and vv. 31-32 discuss a second. What are these two things that violate the intent and design of the law of v. 27?

a)

b)

3. Setting this in the context of the theme of the sermon, we see Jesus teaching that citizens of the kingdom do not seek to satisfy their unholy lust, v. 27, nor take the marriage covenant lightly vv. 31,32.

E. Insert definitions

Write in the parentheses the definitions of the terms immediately preceding the parentheses. Use the definitions ascertained in lesson 2.

“Everyone who divorces (_____)
his wife, except for the reason of unchastity (_____),
makes her commit adultery (_____)
(_____); and whoever marries
(_____) a divorced
(_____) woman commits adultery
(_____).” NAS95

F. “Makes her commit adultery”

“causeth her to commit adultery “ KJV

“maketh her an adulteress” ASV

1. Read Num. 31:16; Col. 4:16; John 4:1.

Note in all these the “causing” or “making” is **CONDITIONAL** on the action of others.

2. Metonymy of the effect: “This is when the effect is put for the cause producing it.” E. W. Bullinger, *Figures of Speech*, p. 560.

G. v. 32b

1. Does God recognize the relationship between these two people as “marriage”?
2. Does he *approve* the relationship?

H. Questions

1. Since the context has to do with lust, can the text be applied to a divorce where it is not a matter of lust for another woman?

It is an ASSUMPTION to say the divorce Jesus speaks of is one that takes place because of lust for another woman. ADULTERY, not lust, is clearly the subject of this section (vv. 27...32). If Jesus is showing that God's law against adultery forbids not only the act itself, but those things that lead to it, specifically here, 1) lust, and 2) divorce, then while those two things are both related to adultery, they are not necessarily related to each other (e.g., as cause and effect).

2. Jesus said a man makes his wife commit adultery if he divorces her for *any other reason* than fornication ("except for fornication"). Since he excluded those cases, does that imply that in those cases (when the divorce was because of her fornication) her remarriage is NOT adultery?
 - a) When fornication was the cause of divorce, Jesus DID except those cases FROM WHATEVER HE SAID. WHAT DID HE SAY? (Read carefully.)
 - b) The CONTEXT warns against those things that violate the intent and design of the law, "Thou shalt not commit adultery." To say that if one did NOT commit fornication and was divorced he could NOT remarry, but that if he DID commit fornication (WHICH WOULD INCLUDE ADULTERY) and was divorced for it he COULD remarry would be to ENCOURAGE what?
 - c) Grammatically, "for fornication" may refer to the person who is doing the divorcing, i.e. for his own fornication. However the SENSE of the passage derived from CONTEXT AND HARMONY says it refers to the one being put away. If the innocent person cannot remarry without committing adultery, what does the SENSE say about the fornicator?¹
3. Since Jesus is dealing with principles relating to the righteousness of citizens of the kingdom of heaven, should what he said about divorce and adultery be taken literally?

¹ These last two points also answer a similar argument, i.e. that the "except..." clause applies to the last phrase also, "Whoever marries a woman divorced for any other reason than fornication commits adultery." (Thus nothing said about marrying a woman who is divorced because of her fornication - it is not said to be adultery.) Also, remember WHO IS BEING SPOKEN TO, the Pharisees. They wished to maintain "righteousness," and if they could not marry the innocent woman without being guilty of adultery, marrying the fornicator would be out of the question!

- a) Figurative language is found on *every page of the Bible*. To make *everything* in a context figurative because figurative language is used would mean *nothing* in the Bible is literal! Figurative and literal language is intertwined, and careful and honest exegesis must be employed to correctly interpret. For example, in Jn. 11:11, “has fallen asleep” is *figurative* (v. 13), while “he said” “our friend” and “I go” are *literal*. In Mt. 16:6, “beware” and “Pharisees and Sadducees” are *literal*, but “leaven” is *figurative*.
- b) Because Jesus is dealing with principles relating to the righteousness of citizens of the kingdom of heaven, does NOT mean nothing he says should be taken literally. “I say to you” is *authoritative* and what he “said” was that *literal* divorce, except for *literal* fornication, results in *literal* adultery!

II. MAT. 19:3-12

A. “Is it lawful...?”

1. According to Christ, what determines whether a practice is lawful
2. To set forth what is lawful relative to marriage and divorce, where did Jesus go?
3. Is the law Jesus referred to uniquely for Christians or for all men? Compare 1 Co 6:9-11.

B. “What therefore God hath joined together, let no man separate”

1. When two people are “joined together” by means of an agreement to be intimate companions and sexual consummation (vv. 4-5), what is that relationship?
2. “Separate” (“put asunder” KJV) is the same word translated “leave” (“depart” KJV) in 1 Co 7:11. If she “leaves,” what state is she in?
3. The context is concerning what? (Note the word that recurs in vv. 3,7,8,9.)
4. Metonymy: Action put for declaration of it.²
“What therefore God hath joined together [by the authority and declaration of his law, vv. 4,5], let no man separate” Compare Ac 10:15.

² Bullinger has this under the general heading of Metonymy of the Subject, “when the subject is put for the adjunct: i.e., for some circumstance pertaining to (or joined to) the subject...” p. 567,572. He also has it listed under “Idiom,” “Active verbs are sometimes used to denote the effect of the action expressed.” p. 822.

C. “Except for immorality”

1. What is “immorality”? (NASB. See footnote. Compare other versions. See “Definitions” lesson for further information on this word.)
2. How many reasons does this allow for divorce?
3. If a person can divorce his mate FOR ANY OTHER REASON and remarry without committing adultery, what is the reason? Give scripture.

D. Four guilty of adultery

If the original couple divorces for other reasons than fornication and remarries, who will be guilty of adultery?

E. The person divorced BY another

Jesus divides all divorces into two classes: (1) divorce *for fornication*; (2) divorce *for any other reason* (“except for fornication” - the one exception).

1. If a person is divorced by another *for any other reason* can he remarry without committing adultery?
2. If a person is divorced by another *because he is a fornicator*, can he remarry without committing adultery? Explain.
3. If ANY person who has been divorced BY (not “from”) another can remarry, give the scripture.³
4. Some say the focus or point of this entire discussion was the *cause* of divorce, i.e. fornication, and therefore it makes no difference who did the putting away. Does Mark mention fornication at all (Mk. 10:2-12)? Looking at the text, beginning in Mt. 19:3, what is the thread that runs throughout—is it fornication?

III. MARK 6:17-18**A. “He had married her”**

1. Was this marriage lawful?
2. Was it therefore not a marriage?

³ Some may give Mat. 19:9. It would *necessitate* the “except...” clause apply to the last phrase. But the SENSE of the passage drawn from context and harmony militate against this.

3. If Herodias was married to Herod, how could she be called the “wife” of Philip? [See Lesson 2: Definitions, I, B, 2, b), (2), (f)].

B. Unpopular preaching

How did John's preaching affect Herodias? Read 2 Tim. 4:1-5; Tit. 1:9.

IV. MARK 10:2-12

What action is mentioned here that is not mentioned by Matthew?

V. LUKE 16:18

A. Insert definitions

Write in the parentheses the definitions of the terms immediately preceding the parentheses. Use the definitions ascertained in lesson 2.

“Everyone who divorces (_____) his wife
and marries (_____)
another commits adultery (_____)
_____); and he who marries
(_____) one who is divorced
(_____) from a husband commits adultery
(_____).” NAS95

B. Context

Read vv. 14-31 and note especially vv. 15-17, 29-31. The Pharisees’ attitudes and practices in marriage, divorce, and remarriage stood in stark contrast to God’s law, v. 18. Based on the context, what did that reveal about them?

VI. ROM. 7:1-3

A. “Bound”

1. From your English dictionary write the definitions of “bind” that connote:
 - a) Obligation
 - b) Restraint
2. In 1 Cor. 7:39 the *same writer* on the *same subject* uses the *same word*: “bound.” Based on the contrast in the verse, what does Paul mean by “bound”?

3. Is this a *legal* or *physical* bond? Put the phrase from the verse that indicates.

B. “Bound...TO”

1. Look up “to” in your English dictionary. How many definitions does it have? Write the one that connotes “in reference to.”
2. What does “to” mean in the following?
 - a) Rom. 6:2 - “died to sin”
 - b) Rom. 7:4 - “die to the law”

C. “Bound by law to her husband”

1. Can a LEGAL bond bind ONE person IN REFERENCE TO another? Give an illustration.
2. Read Deu. 23:21-22; Num. 30:2. A person who makes a “vow to the LORD” “binds his soul with a bond” (ASV) to do or not do something. He is bound *by law* to observe his oath in reference to whatever or whoever he made the vow.
3. Read Jud. 11:30-40. Jephthah was “bound by law” (Num 30:2) in reference to “whatever comes of the doors of my house” - to “offer it up as a burnt offering.” This was a *one-way* legal bond in reference to another.
4. Acts 23:12. These Jews “bound themselves under an oath.” It was in reference to Paul and had a restraining effect: “they would neither eat nor drink...” Note also that Paul was not bound.
5. In marriage BOTH parties are “bound.” In the case of death or divorce for fornication *the law* sets one free. WHERE DOES THE *LAW* FREE THE OTHER PARTY? If it does, give the scripture.

D. Observations

1. Can a person be married to one person while bound by law to another?
2. Can a marriage be dissolved, but there yet remain a “bond” existing?
3. Does adultery of itself free a person from the law of the first marriage?
4. What is a requisite for God approved remarriage?

5. What allowance for remarriage is made in this passage that is not mentioned in the gospels? With this and Mat. 19, there are only two ways for one previously in an approved marriage to ever again be “free to marry”:

- a) Death of mate
- b) To have put away a mate for fornication.

To assume any party to marriage can be free on any other grounds or conditions is to do exactly that - *assume it*. THE BIBLE LEAVES THEM BOUND.

Vows of any kind ought to be taken seriously, Num. 30:2, Mat. 5:33-37, Jas. 5:12. Rash vows are dangerous, and can be tragic, Ecc. 5:4,5, Pro. 20:25, Jud. 11:30-40, Mat. 14:7-9. God is witness to the vows we take when enter into the marriage covenant, and as to how we keep them, Mal. 2:14,15. (It might be good to get yours out and read them.) Marriage is designed to be permanent, and cannot be broken without serious consequences. THINK before you enter! THINK before you leave!

VII. 1 COR. 7

A. “Not I, but the Lord...I say, not the Lord” vv. 10,12

Whatever “not I, but the Lord” means, THE OPPOSITE IS AFFIRMED IN v. 12, “I say, not the Lord.” If the emphasis (“not..but”) is INSPIRATION, then he emphasizes the lack of it in v. 12. This cannot be: vv. 17, 40b. If the emphasis is DIVINE COMMAND (see vv 6, 25, 40), then he emphasizes personal opinion in v. 12. If this be the case, the imperatives of vv. 12-13 could be disobeyed without sin, as in vv. 27b-28.⁷ If he emphasizes that the LORD PERSONALLY SPOKE this, then he emphasizes the Lord’s silence on this matter of v. 12. Either:

- The Lord said *nothing* of mixed marriages (they are not in the scope of whatever the Lord said concerning marriage, and *whatever he said cannot be applied to them* - Bales, *Not Under Bondage*), or,
- The Lord said nothing *specifically* of mixed marriages (as the specific is included in the general, he did say something that *applies* to mixed marriages, but he did not *specifically* address them)

1. Some *assume* v. 10 refers to Jesus’ teaching relative to marriage and

⁷ “I say” in v. 12 = “I give instructions” v. 10, i.e. order, command. *parangello* - “1. prop. to transmit a message along from one to another...to declare, announce. 2. to command, order, charge..[TH has all NT references under this defin., srf]..” TH “..is used esp. of the order of a military commander which is passed along the line by his subordinates..” TH [under syn. notes for *keleuo*].

divorce in Mat. 19. Whether it does or doesn't, did Jesus at that time *specifically* address the issue of Christians married to unbelievers as Paul does here?

2. Though Jesus did not *specifically* address inter-racial marriages, does what he said *apply* to these marriages?
3. Why might Paul address the question of mixed marriages specifically if they are included in the instructions to the married in vv. 10-11?
 - a) 7:1, 12a, 8:1, 12:1, 16:1 1
 - b) Who in Corinth might cause these converted pagans to think mixed marriages were unlawful? Read v. 14 and compare 2 Co. 3; 11:22; Deu. 7:3,4.
4. Some contend that the instructions of vv. 12-16 must be different than those of vv. 10-11, else why give the same instructions he had just given? But, must they be different? Compare Lk 12:41. Did the Lord say something DIFFERENT to Peter in vv. 42ff than he had said in vv. 35-40, or did he merely expand upon it because he was asked specifically whether it applied only to them or to the multitude as well?

B. "If she does leave" v. 11 ("if she depart" KJV)

1. Does this refer to divorce? How do you know?
2. Does this connote approval of divorce? Compare the following: Gal 6:1, "if a man is caught in any trespass"; 1 John 2:1, "If anyone sins."

Other examples showing that regulation ≠ approval: Dt. 17:14,15 (1 Sam 8:5-8); Ex 21:10 (Mt 19:4-6); Parents regulations concerning speeding: "When you get your first speeding ticket, you will lose your car (or, pay your insurance)."
3. What danger does divorce in itself pose? Mat. 5:27-32

C. "Not under bondage" v. 15

1. The context of vv. 12-15 deal with a woman "_____"⁸ an unbelieving mate as opposed to leaving them.
2. Is remarriage discussed at all in this section?

⁸ "is not enslaved, so, namely, as still to remain bound in marriage to such a *chOrizomenos*." Meyer.

3. Mat. 5:32 and 19:9 say that whoever marries a woman who has been divorced, even though she is innocent of fornication, commits _____. How does this bear on the freedom (“not under bondage”) of the woman of 1 Co. 7:15?
4. If you have availability to a lexicon of New Testament words (Vine’s, Thayer’s, Strong’s) find out whether the word “bondage” in v. 15 is the same as in vv. 27, 39, and Rom. 7:2. .

D. “Are you released” v. 27. (“Art thou loosed” KJV)

1. Does “released” or “loosed” equal “divorced”? To answer complete the following:
 - a) In vv. 10-11 the divorced (“unmarried”) woman is told to “_____” whereas the “loosed” person is free to marry.
 - b) According to Mat. 5:32 and 19:9 a divorced person may _____ if they remarry.
 - c) In Rom. 7:1-3 a woman who had married another man was still “_____” to the first man.
2. “Released,” NASB, may connote that one was bound, but the original word does NOT.
 - a) “Bachelors as well as widowers are included in *lelusai*...” RWP. “*are you free from a wife*, i.e. not bound to a wife? 1 Cor 7:27 (a previous state of being ‘bound’ need not be assumed...)” A&G. Mat. 16:19, “whatever you shall loose (*lusEs*, subj. aor. act. - *luO*) on earth shall be loosed (*lelumenon*, perf. pass. part. - *luO*)..”
 - b) Who is this section, beginning in v. 25, dealing with?
 - c) Better as KJV, NKJV, ASV, “loosed.”
 - d) NIV - “Are you married? Do not seek a divorce. Are you unmarried?...” *Interpretation* instead of *translation*. NOT the words used throughout N.T. for “married” and “divorced,” and the same writer in another passage used “bound” in such a way as to distinguish it from marriage...Rom 7:1-3. .
3. “Bound,” v. 39
 - a) Based on the *contrast* in this verse, what does Paul mean by “bound”?

- b) How long is the woman bound?
 - c) Compare Rom. 7:1-3.
4. “I think that I also have the Spirit of God,” v. 40
- a) Define “understatement.”
Compare Acts 5:36, “claiming to be somebody”; Lk 17:9, KJV, “I trow not.”
 - b) Compare v. 26; 4:9.

A&G = Walter Bauer/ William F. Arndt/ F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (The Univ. of Chicago Press, Chicago & London, 1979)

ASV = American Standard Version of 1901

NASB = New American Standard Bible

NAS95 = New American Standard Bible, 1995 edition

KJV = King James Version

NKJV = New King James Version

NIV = New International Version