

34 And in anger his master delivered him to the jailers, until he should pay all his debt.

35 So to have rather your do every day of you do for five of the iron, he

beginning it was not so.

9 And I say to you: whoever divorces his wife except for sexual immorality and remarries, commits adultery.”
10 The disciples said to him, “If it is better not to marry.”

11 But he said to them, “Not everyone can receive this gift, but only those who are given it.
12 For there are eunuchs who have been so from birth, and there are eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it.”

13 Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people.
14 but Jesus said, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.”

15 And he laid his hands on them and went away.

16 And behold, a man came up to him, saying, “Teacher, what good deed must I do to have eternal life?”

17 And he said to him, “Why do you ask me about good? There is only one who is good: if you want to enter life, keep the commandments.”

ONE-FLESH

CHAPTER 19

MARRIAGE

1 And Jesus began to teach them from Caesarea Philippi, and he said to them, “Who do you say I am?”
2 And large crowds followed him, and he healed them there.

3 And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s wife for any cause?”

4 He answered, “Have you not read that he who created them from the beginning made them male and female,

5 and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’?

6 So they are no longer two but one flesh. What therefore God has joined together, let not man separate.

7 They said to him, “Why then did Moses command one to give a certificate of divorce and to send her away?”
8 He said to them, “Because of your hardness of heart Moses allowed you to divorce your wives, but from the

by Jim Massey

A Bible-Wide Survey Of Marriage, Divorce, and Remarriage

ONE-FLESH MARRIAGE
A Bible-Wide Survey
of
Marriage, Divorce, and Remarriage

INTRODUCTION

The Creator's inspired description of marriage as being joined in *one flesh* contains volumes of more beneficial information than all the uninspired words of psychologists, sociologists, and marriage counselors. Its significance comes from its source, for if God created man, then God's will for man and his home is the only authoritative information on marriage. Husbands and wives operate properly only by their Maker's instructions.

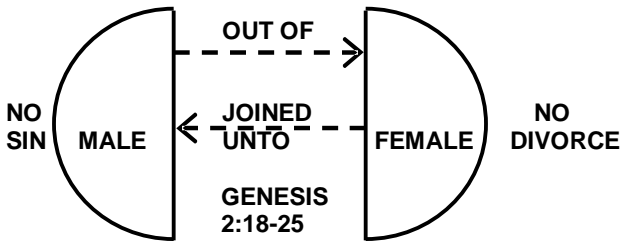
Believers are the only people on earth who know why they are male and female. For in creating Adam and Eve male and female, God designed their sexuality to cause them to leave and cleave, which in turn would bind them into one-flesh marriage happiness for life. Unbelievers, on the other hand, exploit and prostitute their sexuality for their own selfish pleasure, and as a consequence they *receive in themselves that recompense of their error which was due* (Romans 1:27). A person is highly disadvantaged who does not know why he has maleness or femaleness, just as is one who does not know he was created by God.

One-flesh marriage is a Bible-wide subject of basic importance. It will be studied in this survey in Genesis, Matthew, 1 Corinthians, and Ephesians. The original creation statements will be examined in the light of their quotation by Jesus and application by Paul. It will be seen that the Creator's original marriage plan is finalized by the full revelation of the Son as completed in the statements of the apostles. Only by seeing the complete perspective from beginning to end can the vital parts of the whole be fitted together.

This study closes with a detailed analysis of 1 Corinthians 7 in the light of six assumptions being mistakenly taught as a basis for remarriage for reasons other than fornication. It is hoped that a re-study of this basic material on man's fundamental need for happiness in his home will cause more houses to stand firmly on the bedrock foundation of God's truth and fewer to fall because of the sinking sand of man's assumptions.

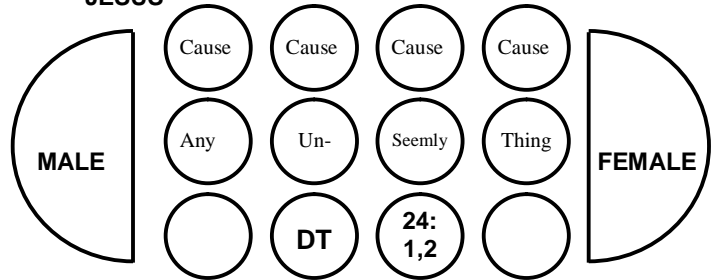
A Bible-Wide Survey Of Marriage, Divorce, and Remarriage

1. GOD'S ORIGINAL MARRIAGE WILL:
 1. CREATED MALE AND FEMALE
 2. SO AS TO LEAVE AND CLEAVE
 3. SO GOD JOINS IN ONE FLESH
 4. UNIVERSAL FOR ALL CREATED MALE AND FEMALE



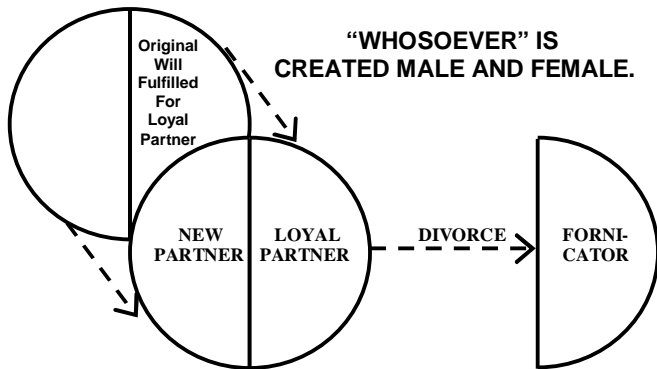
TOOK WOMAN OUT OF THE MAN
 BROUGHT HER UNTO THE MAN

2. DIVORCE ALLOWED UNDER THE LAW
 BECAUSE OF HARDNESS OF HEARTS
 TIMES OF THIS IGNORANCE GOD OVERLOOKED
 NOW COMMANDS ALL MEN EVERYWHERE TO REPENT
 WILL JUDGE WORLD IN RIGHTEOUSNESS IN JESUS



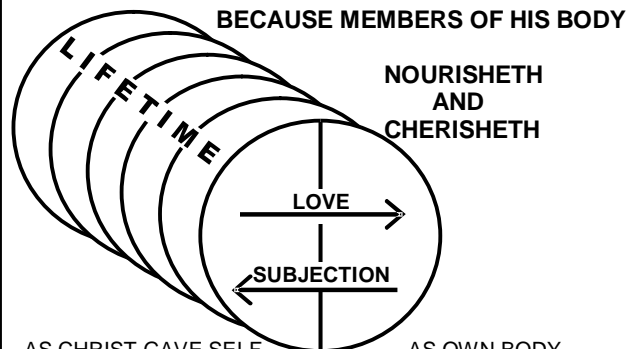
THE LAW ENTERED THAT SIN MIGHT ABOUND.
 BY THE LAW COMETH THE KNOWLEDGE OF SIN.

3. JESUS RESTATES GOD'S ORIGINAL WILL:
 MATTHEW 19:3—12



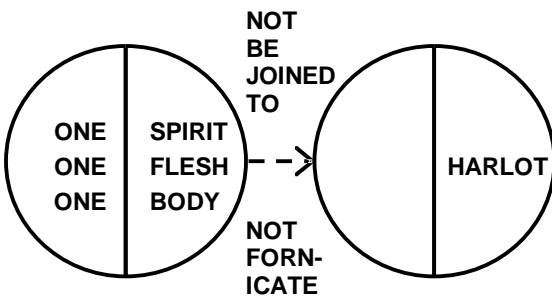
GOD FORMERLY SPOKE IN DIVERSE WAYS,
 SPEAKS NOW IN HIS SON, NEW COVENANT
 BEGAN TO BE SPOKEN BY THE LORD

4. PAUL QUOTES ONE FLESH AS LIFETIME
 OF NOURISHING AND CHERISHING:
 EPHESIANS 5:28—32



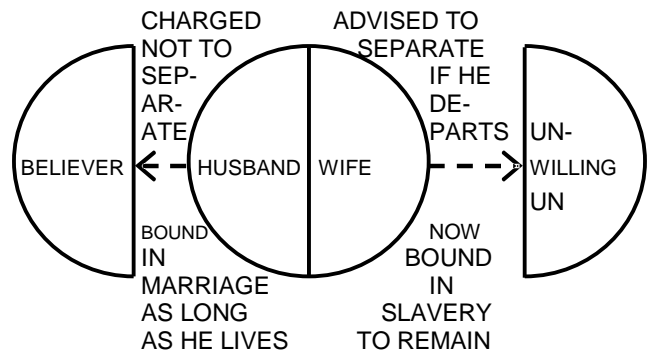
AS CHRIST GAVE SELF, EVEN AS CHRIST ALSO THE CHURCH
 AS OWN BODY

5. BECAUSE HUSBAND IS ONE FLESH, HE
MUST NOT BE JOINED TO A HARLOT:
 1 CORINTHIANS 6:12—20



FORNICATION IS ONLY SIN AGAINST ONE BODY
 ALL OTHER SINS ARE OUTSIDE THE BODY
 JUST AS JESUS SAID FORNICATION ONLY CAUSE.

6. CORINTHIANS CHARGED NOT TO SEPARATE,
BUT IF DO, TO REMAIN SINGLE;
 1 CORINTHIANS 7:10, 11



WIFE IS BOUND IN MARRIAGE AS LONG AS HUSBAND LIVES.
 IF SEPARATE, BE RECONCILED, OR REMAIN UNMARRIED.
 WIFE NOT BOUND AS SLAVE TO GIVE UP HER FAITH.

Genesis 1:27

“And God created man in His own image, in the image of God created He him, male and female created He them.”

CREATED MALE AND FEMALE

The Book of Genesis has a way of saying momentous things in simple ways, like these astounding truths that (1) man was created by God, that (2) man was made in God's own image, and that (3) humans were created male and female. These are crucial facts of the greatest magnitude.

LOOK AT WHAT A DIFFERENCE IT MAKES

By looking at what an amazing difference it makes that man was created, we can thereby see what further significance there is that man was created in God's image and made male and female. Upon these foundation truths hang the greatest of consequences for man and his home.

TOTALLY OPPOSITE CONCEPTS

Because man is created by God, earth-shaking consequences necessarily follow. He is a desired being, loved and designed for companionship by God Himself. He is not a mere evolutionary animal with no purpose, no destiny, and no hope. Between these two viewpoints is a world of significant difference.

GOD'S IMAGE MAKES A TREMENDOUS DIFFERENCE

Being made by God both spirit and flesh means that man's spirit is his vital and eternal nature, not his flesh. Man's unique trait that enables his togetherness with God is his spirit, not his body. This gives the spiritual side of man far greater importance than the animal appetites of his body. Man is basically spirit, not flesh.

THE SIGNIFICANCE OF MALENESS AND FEMALENESS

It is also of marvelous import that God made humans male and female, not like snails which have no sexuality. The consequences of this fact are awesome and far-reaching. It means that the success of man's sexuality is found only in the purpose of God, not in his own exploitation and prostitution. Temporal and eternal happiness hangs in the balance here.

THE BELIEVER KNOWS THE SECRET

There is no happiness for man until he accepts his status as creature of God. There is no happiness in marriage until man accepts his spirit as his vital essence and seeks a spiritual partner instead of merely marrying an attractive body. There is no vitality in maleness or femaleness until God's purpose for creating sexuality is understood and practiced. It is so sad that most people only marry bodies.

HOW IGNORANT IS THE UNBELIEVER

The worldly pleasure-worshiper is exalted in modern thinking as the sophisticated idol to be envied, but in reality, he is the pitiable derelict who does not know why he has existence nor why he has maleness or femaleness. Instead of the cunningly-brilliant intellectual to be admired, he is the animalistically-stupid brute whose barnyard ethics lower a creature of God into the mire of sin. One cannot be more fundamentally mistaken than that. Deeper ignorance is not possible.

Genesis 2:18

“And the Lord said, It is not good that man should be alone; I will make him a help meet for him.”

NOT GOOD TO BE ALONE

It is wonderful that God wants man's good and provides everything for his happiness. This means that God's will is for our well-being and that: real joy is found only in accepting God's designs and purposes for our lives. It also means that sin is the attractive poison that breaks companionship with God and cuts man off from true happiness both here and hereafter. We must want the good that God wants for our lives.

GOD MADE A SUITABLE HELPER

Alone-ness is incompleteness for man, but togetherness with a suitable companion is good, so God made man a helper meet (or fitted) for him. Woman's role was designed to meet man's incompleteness. She was created to be his companion and helper, and all Bible instruction for her thereafter will center in her purpose as suitable helper to make the male complete.

HE CALLED THEIR NAME ADAM

Genesis 5:1 says that God created man (singular) in His own image, but verse 2 says, Male and female created He them (plural) and blessed them and called their (plural) name Adam. So man is complete in his wife. Their name was called Adam (meaning man), and the sharing of the same name both then and now is symbolic of that fact. The complete man was made in two incomplete parts — male and female, but when united together, God called their name man.

Genesis 2:22-25

“And the rib which the Lord God had taken from the man made he a woman and brought her unto the man. And the man said, This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.”

MAN SAW HIS OWN NEED

After saying that man's aloneness was not good, God then caused Adam to name all the other creatures. He did this to let Adam see for himself his own need for a companion. After seeing that all the creatures which he named had partners and he did not, Adam saw clearly his need for woman, and God then fulfilled that need, but only after Adam had recognized it for himself. God's wisdom caused Adam to see his need for woman.

TAKEN FROM THE MAN

Events in Genesis are significant as object lessons for truth. Adam was taken from the dust of the ground (2:7) to portray the temporary nature of man's flesh which was designed to return unto the ground, for out of it wast thou taken: for dust thou art and unto dust shalt thou return (3:19). But Eve was taken out of man. This will serve as an object lesson that will be repeated throughout the Bible. There is an important reason why she was taken out of man instead of out of the ground.

BECAUSE SHE WAS TAKEN OUT OF MAN

The rib taken from the man became the woman brought unto the man. Here is the first marriage, and it happened when the Lord brought the woman for union unto the man to show His reason for taking the woman from the man, instead of from the dust. The sexual union is God's design to unite a man and his wife, and this union has been planned, purposed, and accomplished by God. Woman came from man so as to be rejoined back to man in marriage.

THEREFORE SHALL A MAN LEAVE AND CLEAVE

Because of his sexuality created by God, man is programmed to leave his parents and cleave to his wife. Jesus quotes the word therefore as meaning for this cause and as referring back to man's being made from the beginning male and female (Matthew 19:4, 5). This means that God has implanted within each partner a deep and abiding longing for companionship that cannot be satisfied by fathers and mothers. This created attraction finds fulfillment only in a marriage partner and causes a man to leave his parents and to cleave or adhere to his wife. There is strong magnetism in this union.

AND THEY SHALL BE ONE FLESH

When a man accepts God's reason for his maleness and lets that reason cause him to leave and cleave as God pre-planned it, he then becomes *one flesh* with his wife, as God designed the union to be. This completes the three-step sequence imbedded in man's sexuality: (1) He accepts God's creation of his maleness, so as to (2) cause him to leave and cleave as God planned, so as to (3) become *one flesh* with his wife to accomplish the goal of God's purpose. Only the believer has this inside information on this fundamental union.

WHAT THEREFORE GOD HAS JOINED TOGETHER

Jesus in Matthew 19:6 explains this completed union as *what therefore God hath joined together*. The way God joins together is as man accepts and follows the three-step sequence which God has created within him. The joining results when man works out God's creation design. God's one-flesh purpose is accomplished by the will and word of God. When man responds to his God-given maleness to leave his parents and cleave to his wife, he then *becomes one flesh* (or is *joined* in one flesh) by God who created man's sexuality.

WHO IS GOD'S MARRIAGE WILL FOR?

God's one-flesh plan for marriage is for all created males and females, because the purpose of maleness and femaleness is to bind men and women into one-flesh marriage. Therefore, by virtue of his sexuality every created man is included in God's will and plan for marriage. There are no created males and females who are not under the original marriage will of God, and the proof of this axiom is a person's own sexuality, the very reason one was created male or female.

BONE OF MY BONES AND FLESH OF MY FLESH

Paul explains in Ephesians 5:28-30 that *husbands ought to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it, even as Christ also the church, because we are members of His body*. This fulfills the statement of Adam that his wife had become *now bone of my bones and flesh of my flesh* (Genesis 2:23). She became his bone and flesh by being united with him in one-flesh marriage. His love for the one united with him is to be the nourishing and cherishing love he has for himself, for she is a member of his body. This is true because they are one-flesh.

BROUGHT HER UNTO THE MAN

Genesis 2:22 says that the woman taken *from* the man was then brought *unto* the man, after which man called her his own bone and flesh. Paul likens this marriage union to Christ who cleansed the church *that He might present the church to Himself* (Ephesians 5:27). As a bride is spotless and clean so as to be presented unto her husband, so Christ sanctified and cleansed the church *by the washing of water and the word* so as to prepare her to be *presented unto Him* in marriage.

JOINED TO HIM

Romans 7:1-4 explains that a woman must not be *joined* to another man while her husband lives, since she is already *joined* to her husband. But if her husband dies, she can be *joined* to another man, the reason obviously being that she is no longer *joined* to her husband. Verse 4 then concludes that *ye were made dead to the Law through the body of Christ that ye should be joined to another*. This spiritual marriage union to Christ is illustrated by the physical marriage union of a man to his wife when he is *joined* to her in one flesh. Being *joined* to Christ is man's greatest relationship, but it is seen to be important by being compared to the significant *joining* of a man to his wife.

NAKED AND NOT ASHAMED

Genesis 2:25 describes man's union with his wife and their nakedness as causing no shame, the reason being that God's will and God's word had been followed in a sanctified *one-flesh* union. But the next six verses relate the sin of the man and of the woman in eating the forbidden fruit, and Genesis 3:7 says that *they knew that they were naked* and tried to hide their shame by making for themselves fig-leaf aprons. In verse 10 Adam explains that he was afraid because he was naked and therefore hid himself from God. Man's sin broke man's fellowship with God and caused shame from the previously innocent nakedness of man and wife. Often thereafter nakedness will be used as a symbol of sin and shame, (see Revelation 3:18), rather than a beautiful attractiveness designed by God to bring man into marriage happiness. Sin brings shame and separation to all it touches, including sex and marriage, and Jesus explains why.

Matthew 19:3-12

"Is it lawful for a man to put away his wife for every cause? And He answered and said, Have ye not read that He who made them from the beginning made them male and female and said, For this cause shall a man leave his father and mother and shall cleave to his wife, and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why then did Moses command to give a bill of divorcement and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives, but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery. The disciples say unto Him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them, Not all men can receive this saying, but they to whom it is given. For there are eunuchs that were so born from their mother's womb, and there are eunuchs that were made eunuchs by men, and there are eunuchs that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

LAWFUL TO DIVORCE FOR EVERY CAUSE?

Jesus was asked by Pharisees in Matthew 19:3-12 if divorce for every cause were lawful. His answer quotes God's original marriage will in Genesis, as Jesus says, *Have ye not read that He who made them from the beginning made them male and female and said. For this cause shall a man leave his father and his mother and shall cleave to his wife, and the two shall become one flesh? So that they are no more two but one flesh. What therefore God hath joined together, let not man put asunder.* Here is the answer to their question, but also the answer to our fuller grasp of the meaning of marriage.

HAVE YE NOT READ?

Jesus' answer showed that these Jews had not meaningfully read of God's creation of marriage in the beginning in Genesis, because there they should have learned that maleness and femaleness were designed to cause leaving and cleaving so as to result in God's joining man and wife in one flesh. And what God thus *joined together* man must not put asunder. Man's will for divorce so as to *put asunder* his wife opposes God's will for marriage so as to *join together* a man with his wife. Divorce for every cause works at cross purposes with God.

HE WHO MADE THEM SAID

Verses 4 and 5 show a strong connection between *He who made them* and *He who said* to leave and cleave. The God who made man male and female is the God who said to leave and cleave and thus become one flesh. This means that because God alone is Creator, He alone has the authority to say why He made His creation male and female. It is the principle that a machine must operate by its maker's instructions. But if some unauthorized innovator decides to legislate some radically new instructions for the maker's machine, he will short-circuit the purposes built into the make-up of the machine by the designer and builder. Because males and females properly operate only by their Maker's instructions, they must use their maleness and femaleness to cause them to leave, cleave, and be joined by God in one flesh.

MOSES FOR YOUR HARDNESS OF HEART

When asked why Moses commanded a bill of divorcement to put wives away, Jesus said that it was because of the hardness of their **hearts** that Jews were allowed to put away their wives, *but from the beginning it hath not been so.* God's original marriage will had never been what Moses allowed because of the hard-heartedness of those wanting divorce more than wanting God's original will. Jesus disregards God's tolerant allowances brought about by Jewish hardness and instead goes all the way back to the creation to repeat God's original three-fold steps to one-flesh happiness in marriage.

AND I SAY UNTO YOU

The conjunction *and* (in Greek *de*) is not a contrast (as in verse 6: *no longer two but one flesh*) It is the meaning of *and in addition to*, or *and in agreement with*, what God had said in the beginning. This makes Jesus repeat and restore God's original Genesis marriage will as the full and final New Covenant command. The Father's original will is not being changed, but re-expressed, and given the complete revelation of the Son. *And I say* (instead of *but I say*) makes this clear.

SPOKEN UNTO US IN HIS SON

Hebrews 1:2 says that though God formerly spake unto the fathers by the prophets in different ways and portions, He has at the end of these days *spoken unto us in His Son*. The Son is expressing the will of the Father, because the Father is speaking now in His Son. Hebrews 2:3 says that the great salvation of the New Covenant was *at the first spoken through the Lord*. So Jesus in Matthew 19 is speaking the New Covenant teaching on marriage and giving the Father's full and final expression of His original will in Genesis. Jesus' statement is not in contrast to, but in agreement with, the Father's original creation will.

WHOSOEVER

In this setting the word *whosoever* expresses a universal, world-wide meaning that includes all men originally included in God's Genesis statement, meaning all created males and females. God's original marriage will was for everyone He created *male and female*, because their maleness and femaleness was designed to make them *leave and cleave*, and this would result in God's *joining them in one flesh*. God had no separate marriage will for unbelievers in the beginning, nor does Jesus in the New Covenant. All created men and women were then included, and are now included, in God's one-flesh marriage will. This will is now fully and finally expressed by Jesus in the New Covenant. It is for *whosoever* has ever been made male and female.

NO DIVORCE MENTIONED BECAUSE NO SIN

Genesis two was not God's final marriage law; because it was stated before man had sinned. Jesus explained that divorce was allowed under Moses because of the hardness of man's heart, but that hardness had not expressed itself in Genesis two. However, after hundreds of years of hardness and sin Jesus gives God's full and final revelation *at the end of these days*, when preliminary and incomplete revelations had been given in the Law and the prophets. In the New Covenant revelation Jesus speaks about divorce, because the sin of a rebellious partner requires the specific teaching given by Jesus so that God's intended original will for the faithful partner can prevail.

THE TIMES OF IGNORANCE GOD OVERLOOKED

Acts 17:30, 31 says that before the New Covenant's full revelation God *overlooked* the times of man's ignorance. God could not require what He had not yet revealed in Christ. But He *now commandeth men that they should all everywhere repent, inasmuch as He hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained*. Ignorance under the Son's full revelation cannot any longer be overlooked, but now must be repented of, for God will judge the whole world by the righteousness of the New Covenant expressed fully and finally in the Son.

EXCEPT FOR FORNICATION

Jesus unequivocally states in Matthew 19:9, *Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and he that marrieth her when she is put away committeth adultery*. This exception protects the partner faithful to God's marriage will and allows remarriage to still carry out the original plan of God. The Son's full and final marriage law accomplishes the original intent of the Father's will, and all men everywhere will be judged in righteousness by the Son's command. It supersedes all that went before it.

NOT TWO JURISDICTIONS, BUT ONE

Well meaning brethren have assumed that Jesus spoke His marriage will only for believers and excused unbelievers from its jurisdiction. This theory provides that a man can divorce and remarry a hundred times but commits no sin of adultery until he is a Christian and comes under Christ's marriage command. So to become a Christian he need not repent of his repeated adultery, because it is not a sin, since the theory claims that Jesus spoke only to those in covenant relationship with Him, and those not Christians cannot break a law which they are not under.

YES, FOR EVERY CAUSE

In effect, this claim would answer the Jewish question by saying, Yes, a man may put away his *wife for every cause, as long as he is not a Christian, because his remarriages are not adultery unless and until he is a Christian*. But this reverses Jesus' teaching that God's original marriage will and the Son's full and final restatement of it are for all people created male and female. Since God's design and will was for maleness and femaleness to cause leaving and cleaving and one-flesh union joined by this will of God, all created humans are under God's marriage will and accountable to be judged in righteousness by Christ under its jurisdiction.

IT IS NOT EXPEDIENT TO MARRY

When the apostles felt the exclusive binding force of Jesus' authoritative statement, they replied, *If the case of the man is so with his wife, it is not expedient to marry* (Matthew 19:10). This clearly shows that Jesus was cancelling all the other previous causes allowed under Moses and was making only one exclusive exception — *for fornication*. This exclusiveness is so restricted that for some it is actually expedient (not demanded or binding) not to marry. The apostles could easily see this, and so can we.

NOT ALL MEN CAN RECEIVE THIS SAYING

The reply of Jesus did not dispute the expedient need of some (like Himself, Paul, and Barnabas) to remain unmarried. He said, *Not all men can receive this saying but they to whom it is given* (Matthew 19:11). In verse 12 He concludes, *He that is able to receive it, let him receive it*. But who are the ones *able* to receive this teaching because it is given to them? Matthew 20:22 helps to answer this as Jesus asked, *Are ye able to drink the cup that I am about to drink?* Here He meant by *able* to be *willing* to make the necessary sacrifice and pay the needed cost. Not many Pauls and Barnabases are *able* in the sense of *willing* to make the sacrifice of a single life for Christ.

EUNUCHS FOR THE KINGDOM OF HEAVEN'S SAKE

Matthew 19:12 explains *able* as being men who *made themselves eunuchs for the kingdom of heaven's sake*. The phrase *made themselves eunuchs* sounds more like a moral decision not to marry, rather than a self-inflicted castration. In such a case a believer who, like Paul, decides not to be burdened with pleasing a wife so as to better please the Lord (1 Corinthians 7:32, 33) makes himself *a eunuch for the kingdom of heaven's sake*. And he does it because he is *able* in the sense of *willing* to pay the price. And because of the uncertainty of the partner's lifetime commitment to you and to Christ, the decision is not unreasonable. Witness the countless cases which prove Jesus' recommendation should have been followed but was not.

1 Corinthians 7:10, 11

"But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife."

LET HER REMAIN UNMARRIED

In 1 Corinthians 7:11 the apostle Paul also states the need for some to *remain unmarried*, if they cannot be reconciled to their partner. The single state is not only reasonable but strongly recommended for some by Paul and exemplified also by Jesus. This shows the supremacy of one's commitment to Christ even over a marriage partner, as Jesus also stated in Luke 14:26, *If any man cometh unto me and hateth not his own father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple*. Luke 18:29, 30 adds, *There is no man that hath left house, or wife, or brethren, or parents, or children for the kingdom of heaven's sake, who shall not receive manifold more in this lime, and in the world to come, eternal life*. Too little *counting the cost of discipleship* has been done (Luke 14:25—33). Too few are *able* to pay the price.

Ephesians 5:25—31

"Husbands, love your wives, even as Christ also loved the church and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it, even as Christ also the church, because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife, and the two shall become one flesh."

NOURISHETH AND CHERISHETH

Ephesians 5:28—31 is a quotation of Jesus' one-flesh statement in Matthew 19 and an application of it to lifetime nourishing and cherishing. While it is true that God joins partners in one-flesh union at their first sexual union, this actually just begins the story. Paul says that a husband **nourisheth and cherisheth** his wife as his own body, because the wife is a part of his body. He then quotes Jesus, **For this cause shall a man leave his father and mother and shall cleave to his wife, and the two shall become one flesh**. This shows that the one-flesh union of a man with his wife is a continual lifetime of nourishing and cherishing, and that God's design is that one-flesh marriages grow **sweeter as the years go by**. One-flesh marriage is a lifetime bond of nourishing and cherishing.

EVEN AS CHRIST ALSO THE CHURCH

The one-flesh beginning and continuing union in marriage is used by Paul as a parallel to Christ's beginning and continuing union with the church. He first loved and sanctified and cleansed her so as to *present the church to Himself* at marriage (Ephesians 5:27). Then He continues throughout life to nourish and cherish the church, *because we are members of His body* (verse 30). The husband likewise both begins and continues to love and give himself for the wife as Christ began and continues to love and cherish the church. One-flesh marriage is a lifetime of increasing love and sacrifice between partners.

EVEN SO OUGHT HUSBANDS

The parallel between husbands and Christ is in both likeness and in motivation, that is, husbands are to love their wives not only *as* (in the manner as) Christ loved the church, but also *because* (for the reason that) Christ loved the church. And as Christians daily need Christ's love and forgiveness, so wives daily and continually need the husband's nourishing and cherishing. The *magic* won't leave a marriage whose partners are motivated by the *magic* of Jesus' continual love for each of them. The only way that a marriage can fail is for a partner to fail to see his own need for Jesus' love. This bases love in marriage on love in Christ. It makes the marriage bond so much deeper than mere romance.

IT FELL NOT, FOR IT WAS FOUNDED UPON THE ROCK

Jesus in Matthew 7:24—27 likened our lives being built upon His Word to a man's house being built upon a rock foundation. Though rains, floods, and winds beat upon that house, it stood *for it was founded upon the rock*. The rock is Jesus whom we build upon by obeying His *words* in the Gospel. If we build our marriage upon the Gospel words that Jesus loved and gave Himself for us, we will likewise love and give ourselves for our partner. That house cannot fall, for it *is founded upon the rock*. But the reason that not all little children who have sung and acted out that song have grown up to have lasting marriages is that they have not loved their partners as Jesus loves them themselves and because Jesus loves them. When Christ's eternal, self-giving love feeds a marriage; its flames can never go out.

1 Corinthians 6:16—18

"Or know ye not that he that is joined to a harlot is one body? For the twain, saith he, shall become one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body."

HE THAT IS JOINED TO A HARLOT IS ONE BODY

Here is another quotation by Paul of the one-flesh principle of marriage. In this case Paul says that a Christian joined to a harlot is one body, because Jesus had said that the two would become one flesh. The previous verse 15 asks, *Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ and make (them) members of a harlot? God forbid.* This shows that the lifetime one-flesh union of marriage must not be violated by joining oneself to a harlot, for the sexual union designed by God to be a lifetime bond between husband and wife is horribly violated by a sexual union with a harlot.

HE THAT IS JOINED TO THE LORD IS ONE SPIRIT

Verse 17 parallels the one-flesh marriage union with the Christian's one-spirit spiritual union with Christ. Because we are one spirit with Christ by our spiritual marriage union, we must not join ourselves in fornication to a harlot, and because a husband is one-flesh with his wife by his physical marriage union, he must not join himself with a harlot in fornication. Instead, God intends that every act of sexual union be another part of the lifetime bond between husband and wife. The loyalty of this deepening bond of commitment symbolized by loyalty in the sexual union must not be violated by even one disloyal act of fornication with a harlot.

EVERY OTHER SIN IS WITHOUT THE BODY

Verse 18 says, *Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body.* Since the one-flesh body of husband and wife is the body that Paul is warning against violating here, it is most logical that he refers to that one-body in verse 18 as the body which fornication sins against. Otherwise, if he refers to a man's physical body, it is difficult to see how many other sins such as drunkenness and homosexuality would not also be against one's physical body. Paul says in Romans one that such sins of idolaters *dishonored themselves* (verse 24) and were *against nature* (verse 26) and caused men to *receive in themselves that recompense of their error which was due* (verse 27). Other sins than fornication are against a person's physical body.

SINNETH AGAINST HIS OWN BODY

But in a very exclusive way the sin of fornication is the only sin that violates the one-body marriage union. This is true because Jesus gives fornication as the only sin that permits a one-flesh marriage to be broken so that remarriage can occur. Paul's description of fornication as the only sin against a man's *own body* would therefore parallel Jesus' description of fornication as the only sin against a man's lifetime one-flesh union in marriage. Because of a man's lifetime commitment to his wife, and because of his lifetime commitment to Jesus, a Christian must certainly *flee fornication*. In so doing a husband *loves his wife as his own body* (Ephesians 5:28).

1 Corinthians 7:1—7

"Now concerning the things whereof ye wrote: It is good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer and may be together again, that Satan tempt you not because of your incontinency. But this I say by way of concession, not of commandment. Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that."

CONCERNING THE THINGS YE WROTE

Paul's next paragraph after his *flee, fornication* paragraph answers questions written to him by the Corinthians. These questions refer to marriage in various ways and indicate a general false ascetic concept (denying the flesh) that marriage and the flesh are evil. The tone of the questions implying abstinence from the sexual union is best expressed in verse 5 where Paul says not to *defraud* or cheat one another in separation from a marriage partner *except it be by consent for a season* and then to *be together again*. The Corinthians' questions and their practices were obviously about separating from marriage because they had been falsely taught that marriage was evil.

FALSE ASCETICISM FOUND ELSEWHERE

Colossians 2:21 describes ascetic ordinances at Colosse as, *Handle not, nor taste, nor touch*, followed by verse 23, *will-worship and humility and severity to the body, but which are not of any value against the indulgence of the flesh*. I Timothy 4:3 describes this same denying of the flesh at Ephesus as *forbidding to marry and commanding to abstain from meats*. This false and ineffective view of marriage as evil underlies the obvious Corinthian questions Paul is answering, their first question having been, *Isn't it good not to be married?* Paul then answers, *Now concerning the things whereof ye wrote: it is good for a man not to touch a woman, but because of fornications, let each man have his own wife and each woman have her own husband* (1 Corinthians 7:1, 2). We must project ourselves back into the nature of the Corinthians' questions to properly grasp the meaning of Paul's answers.

LET THE HUSBAND RENDER UNTO THE WIFE HER DUE

This answer in verse 3 shows that their original question had asked. *Shouldn't the husband withhold himself from sexual union with his wife?* And Paul answers by saying not to *defraud one another*, because the husband *hath not power over his own body, but the wife* (does). Similar other ascetic questions are implied as asked throughout the chapter and are answered by Paul: *Mustn't the unmarried and widows remain unmarried?* (verses 8, 9), *Shouldn't a Christian partner depart from his Christian partner?* (verses 10, 11), *Shouldn't a Christian depart from a non-Christian?* (verses 12—16), *Aren't children of mixed marriages unclean?* (verse 14), *What about being married to slaves and Gentiles?* (verses 17—24), *How does the present distress affect existing or upcoming marriages?* (verses 25—38), and *What about widows?* (verses 39, 40). All these questions stress the false ascetic theory that marriage was evil.

CONCESSION, NOT COMMANDMENT

In verse 6 Paul states the nature of what he will say in verse 7, 6: *But this I say by way of concession, not of commandment. 7: Yet (or for) / would that all men were even as I myself*. This identifies Paul's recommendation of the single life as *not a commandment*, but as his *concession*. He does this again in verse 25, *Now concerning virgins I have no commandment of the Lord, but I give my judgment as one that hath obtained mercy of the Lord to be trustworthy*. What Paul proceeds to say is, therefore, not a binding commandment of the Lord, but a non-binding judgment of Paul, that because of the *distress that is upon us, namely, that it is good for a man to be as he is*. These two cases show that Paul's answers in the chapter are not all commandments, but that some are by nature recommendations of his best judgment that would not be binding as right or wrong. Paul in these cases suggests what may be best, but not necessarily what is required as a commandment of God.

1 Corinthians 7:8-16

"But I say to the unmarried and to widows. It is good for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn. But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband), and that the husband leave not his wife. But to the rest say I, not the Lord: If any brother hath an unbelieving wife and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean, but now are they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?"

I SAY IT IS GOOD FOR THEM TO ABIDE AS I

Verse 8 recommends to the unmarried and widows that *it is good for the in if they abide even as I*. But if they cannot contain their desires, Paul says in verse 9, *let them marry, for it is better to marry than to burn*. These verses, like 6 and 7, are statements of advice rather than commandments of God. They are introduced, like verse 6, by the expression. *But I say* to show that Paul does not mean to be stating what God is saying by commandment, but rather what he himself is saying as advice. He will use *But I say* again in verse 12 to indicate his judgment, as *But I say* is Paul's signal to indicate his non-commandment recommendations to each of their questions which he is answering one by one.

BUT UNTO THE MARRIED I GIVE CHARGE

Verse 10 reverses the nature of the *But I say* verses: *But unto the married I give, charge, yea not I, but the Lord* (gives charge, understood). Since Paul has answered some questions before this with his own non-binding advice, and will do the same for later questions to follow, he wants now to interrupt this kind of advice answer with an entirely different signal, *but I give charge*, that will clearly indicate a binding command of the Lord in contrast to his previously non-binding concessions. And to be doubly sure that this answer is seen as the Lord's command, he adds, *yea not I, but the Lord*. With these contrasting phrases Paul proceeds to lay down the Lord's binding charge to the married that is the opposite of his own earlier non-binding judgment.

DEPART NOT, BUT BE RECONCILED OR REMAIN UNMARRIED

The Lord's charge to the married given through Paul in verses 10 and 11 is that the wife *depart not from her husband (but should she depart, let her remain unmarried, or else, be reconciled to her husband), and that the husband leave not his wife*. Married people are joined by the Lord to each other for life and are here charged by the Lord not to depart from nor leave their mates, but if they do, they must be reconciled or remain unmarried. Though separation *by consent for a season* (verse 5) may be practiced when its risks are understood and respected, permanent separation may not. This contradicts those *forbidding to marry* who were urging prayer-season separations or permanent life-long separations because of their false ascetic theory that flesh and marriage were evil.

DEPART NOT, LEAVE NOT

Notice that Paul's words for separation are *depart* and *leave*, not the words *divorce*, and *put away*. This is logical because the Corinthians were asking, *Isn't marriage evil?* instead of asking *Can't we marry-again?* They were actually asking Paul whether they should get married or even stay married, not whether they should divorce and remarry. Paul's usual word for *depart* is also used in Philemon 15 to say that Onesimus was temporarily *parted* from Philemon *for a season*. In 1 Corinthians 7:10, 11 Paul uses *depart* to mean the kind of separation that only requires a partner to be *reconciled* (not remarried) to a *husband* (not an ex-husband). On the other hand, the main word for *divorce* used by Jesus basically means *to release* and is never used by Paul in 1 Corinthians 7, but is repeatedly used in the Gospels when a *bill of divorcement* and *putting away* is clearly meant. Paul is discussing separation and not divorce in 1 Corinthians 7.

BUT TO THE REST SAY I, NOT THE LORD

Verses 12-16 are thus introduced by these words, showing that the following paragraph is again a recommendation by Paul, not a commandment of the Lord like the preceding command in verses 10 and 11. Paul's advice is not to leave a content unbeliever, but that it may be necessary to leave one discontent and unwilling to remain. This is not a binding command to say that contentment or discontentment is the only Scriptural reason to separate from (or remain with) a partner, since insanity, brutality, child abuse, drunkenness, or many other good reasons may make it necessary. But Paul is answering a specific case of an unbeliever content to remain (or unwilling to remain) which had been asked him in the original question from Corinth. And he is giving his best judgment and advice for a specific type case described in a question. He is not giving a universal law for all believers married to unbelievers. Paul is saying this, not the Lord, and he is saying it in such specific cases as he had been asked, not for all cases of mixed marriage.

NOT UNDER BONDAGE

Verse 15 states that *if the unbelieving departeth, let him depart: the brother or sister is not under bondage in such cases: but God hath called us in peace*. This advises a Christian to allow a separation when the non-Christian departs, since the believer is *not under bondage* to remain. This does not say that he is not under bondage to consider himself married to the unbeliever, but it says that he is not under bondage to remain and live with the unbeliever. This is seen by the use of a strong word for *bondage* which means *slavery-bondage*, a kind of bondage which a marriage is not, since this strong word is never used when marriage bondage is clearly meant. In verses 27 and 39 Paul uses a weaker word that is consistently used for marriage bondage, as *Art thou bound unto a wife?* And *A wife is bound for so long time as her husband liveth*. But a partner is never in slavery-bondage in marriage, and Paul would not have inappropriately used such a word for marriage. But he chose the strong slavery word to appropriately state what a Christian partner mistakenly felt that he must slavishly live with an unbelieving partner, but Paul says he is not such a slave.

BUT GOD HATH CALLED US IN PEACE

Verse 15 says that instead of being enslaved to remain in such cases, the Christian has been *called in peace*. This reveals that the unbelieving partner is in conflict with the peace which the Christian is called into by the Lord, and when the unbeliever makes the choice come down to peace with him or peace with God, the believer has been called to peace with God, even at the cost of separation from the unbeliever. This is the nature of the case addressed by the question from Corinth. Verse 16 adds, *For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O husband, whether thou shalt save thy wife?* The word *for* here shows that the connection between the verses was that the believer must have felt slavishly-bound to remain with a partner so as to convert him, and yet the unbeliever was forcing a showdown choice between him and the Lord. But Paul's answer wisely shows that the believer could not know that such a conversion was possible and must not risk losing his own faith in the effort. When the situation boils down to peace with a partner or peace with the Lord, *God hath called us in peace*.

ABIDE IN YOUR CALLING

Verses 17—24 discuss an obvious question about racial and social status. Paul says that being circumcised or not is nothing, and that being a bondservant is nothing to worry about, and being free is nothing to boast about, but *let each man abide in that calling wherein he was called*. As this answer comes in the midst of other questions about separating from marriage partners, it is likely that some Corinthians were asking if they should leave a partner who was a slave or one who was a Gentile. Jews would remember Old Testament separations in the days of Ezra and Nehemiah, and the ascetics in Corinth sound like Jews using circumcision and slavery to further their view that marriage was evil. Of course, the question could have simply been about slave and Gentile status without regard to marriage.

THIS DOES NOT SAY TO ABIDE IN A REMARRIED CALLING

This paragraph has been mis-used to teach that the Corinthians should remain in any divorced-remarried state they were in, but this was not their question, because Paul's answer makes clear that they were to remain as slaves or Jews. He never mentions remaining as remarried divorcees. Verse 17 says that they were to remain as God had *distributed to each man, as God had called each*, and God has never *distributed* to a man to be in an ungodly relationship. From this false view of abiding, well-meaning brethren conclude that a person should remain in whatever marital state he is in when baptized. But this adds to what Paul said and contradicts what Jesus said. Paul only said to remain in their racial or social calling, not in their divorced and remarried state.

SHOULD VIRGINS MARRY?

Verses 25—35 answer the Corinthians' question about the marriage of virgins. Paul gives *no commandment of the Lord*, but gives his *judgment*, which is not to marry because of *the distress that is upon us*. He warns of the added responsibilities of a marriage partner in their time of stress, but he makes clear that *should a virgin marry, she has not sinned*. This paragraph illustrates again the nature of much of this chapter. Paul advises against marriage, but allows it if needed. He had earlier advised against changing social status, but allowed it if it could be used for Christ. These answers are not *commandments of the Lord* but are in a different category altogether from verse 10 which was instead the Lord's *charge*, not the advice of Paul. This is why Paul so clearly said in verse 10, *I give charge, yea not I but the Lord*. In the midst of several answers of recommendation, he wants to be sure to show the difference between them and an authoritative command of the Lord, as in verse 10. About virgins marrying, he has *no commandment of the Lord*, and he gives his advice.

GIVING A VIRGIN DAUGHTER

Verses 36—38 answer the matter of whether to give a daughter in marriage. Paul explains that *he that giveth his own virgin daughter in marriage doeth well, and he that giveth her not in marriage shall do better*. This is another answer about what is *good* or what is *better*, but it is not a *commandment of the Lord* of what is binding as right or wrong. This paragraph, therefore, again illustrates why such answers of recommended advice must be clearly identified by Paul as distinct from verse 10, which is a *charge* from the Lord. These successive answers of advice before and after verse 10, which are not commandments of the Lord, explain why Paul in verse 10 made such an abrupt distinction in verse 10 by saying, *But to the married I give charge, yea not I but the Lord*. While on the other hand, Paul's need for a clear distinction likewise caused him in verse 6 to say, *But this I say by way of concession, not of commandment* and to similarly say in verse 25, *Now concerning virgins I have no commandment of the Lord, but I give my judgment*. To understand this chapter we must be careful to grasp this distinct difference between command and recommendation.

A WIFE IS BOUND AS LONG AS HER HUSBAND LIVES

Verses 39, 40 answer a question apparently not covered in verses 8 and 9, as Paul says that *a wife is bound for so long time as her husband liveth, but if the husband be dead, she is free to be married to whom she will, only in the Lord*. This part of Paul's answer is about what a wife is *bound* to do and what she is *free* to do, while verse 40, *But she is happier if she abide as she is, after my judgment*, is Paul's advice. This is clear from the words *bound*, *free*, and *judgment*. What she is *bound* to do is to remain with her husband (as verse 10 had commanded), because Paul in verse 10 *bound* upon those married *not to depart*. But distinct from this *bound* command of the Lord is Paul's added advice that *she is happier if she abide as she is*, which advice is the same as that given in verses 6 and 7, *by way of concession, not of commandment* that all men be single as was Paul. Again we see how important it is in this chapter to *rightly divide* between command and advice, and this makes Paul's earlier words in verse 10 so distinct and so important, *I give charge, yea not I, but the Lord*, as clearly the opposite of verse 12 *say I, not, the Lord*. We must bind what Paul binds, but we must loose what Paul loosed (Matthew 18:18).

HOW 1 CORINTHIANS 7 HAS BEEN MISUSED

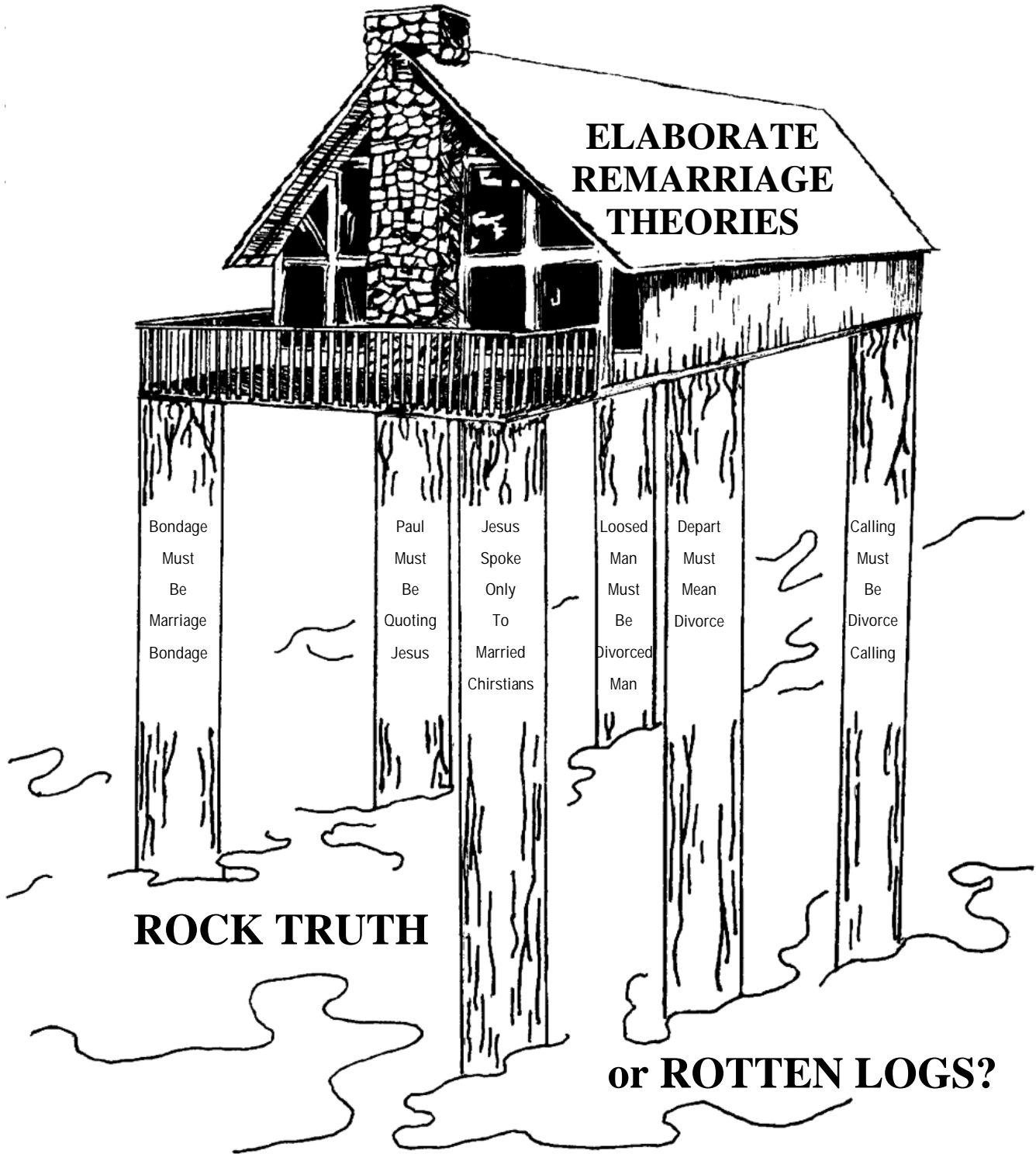
Having highlighted this chapter as it relates to one-flesh marriage, we now go back to verses within it which have been misapplied by well-meaning brethren who have different views of one-flesh marriage. Three basic mistakes have been made which illustrate three basic principles of Bible study: (1) As noted above, the answers Paul gives must reveal the questions the Corinthians asked. But too often our modern-day questions are super-imposed upon the chapter without proper regard for the thinking of the original readers which must determine what the answers mean. (2) Clear and basic Scriptures must be used to explain unclear passages such as 1 Corinthians 7. But instead of this, some views use 1 Corinthians to reinterpret Matthew 19 and Genesis 2, which are fundamental and basic to the meaning of all passages on one-flesh marriage. (3) It is very necessary to distinguish between views that are possible but not absolute. We must not allow a view that may be correct, but which on the other hand may be incorrect, to be thought of as necessary and inescapable. In one or more of these ways each of the following mis-applications of 1 Corinthians 7 has abused these basic fundamentals.

FALSE CONCLUSIONS FROM FALSE PREMISES

Three invalid applications based upon serious misunderstandings of 1 Corinthians 7 are generally summarized as follows: (1) A non-Christian can remarry for any cause before baptism, according to one view, because the restriction of Jesus to the one cause of fornication does not apply to non-Christians, because only Christians are subject to the commands of Christ. (2) A Christian is not under bondage to remain married to a deserting unbeliever, this view says, and may remarry for the additional cause of desertion, without any fornication. (3) A Christian may abide in whatever remarried state he finds himself in after baptism, some believe, because Paul said to abide in whatever calling one is in. Each of these views will be surveyed from the chapter so as to see the mis-use of 1 Corinthians that each application is based upon. Our next section, therefore, will deal with these viewpoints that add other reasons for remarriage other than the one cause of fornication.

SHALL WE BUILD UPON ASSUMPTIONS?

A STUDY OF MATTHEW 19 AND 1 CORINTHIANS 7



Necessary Assumptions for the Desertion-Remarriage Theory

1. PAUL IN 1 COR. 7 MUST BE QUOTING JESUS:

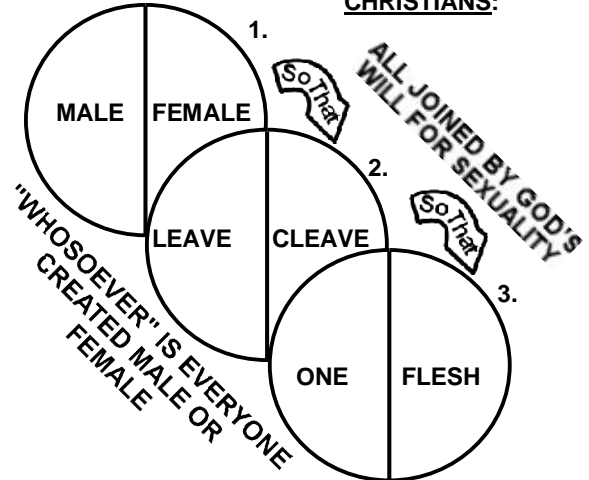
INTERCHANGING:

- 7:6: CONCESSION, NOT COMMANDMENT
- 7:10: LORD GIVES CHARGE, NOT I.
- 7:12: SAY I, NOT THE LORD.
- 7:25: NO COMMAND OF LORD, BUT MY JUDGMENT

CLEARLY ADVICE:

- MARRY? YES OR NO.
- LEAVE UNBELIEVER? YES OR NO.
- REMAIN UNCIRCUMCISED? YES OR NO.
- REMAIN SLAVE? YES OR NO.
- GIVE VIRGIN? YES OR NO.
- WIDOW MARRY? YES OR NO.

2. JESUS MUST BE ADDRESSING ONLY CHRISTIANS:



- 3. "BONDAGE" MUST BE MARRIAGE:**
ONE WORD FOR MARRIAGE BONDAGE:
 7:27: BOUND UNTO A WIFE?
 7:39: WIFE IS BOUND UNTO HER HUSBAND.
 Rm. 7:2: BOUND BY LAW TO THE HUSBAND.

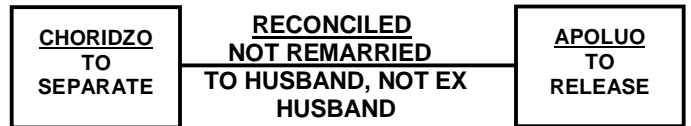
WIFE IS NEVER ENSLAVED.



- DIFFERENT WORD FOR SLAVERY:**
 7:15: NOT UNDER BONDAGE IN SUCH CASES.

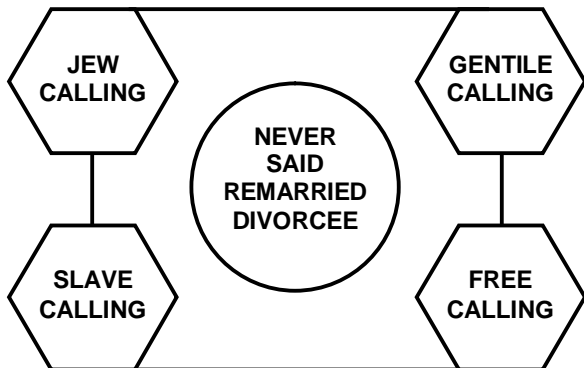
- CONTEXT OF SLAVERY BONDAGE:**
 BUT GOD HATH CALLED US IN PEACE.
 FOR HOW KNOW WHETHER SAVE PARTNER?

- 4. "DEPART" MUST MEAN DIVORCE^**
 PAUL NEVER USES COMMON WORD JESUS USED.
 7:5: "MAY BE TOGETHER AGAIN."
 PHILEMON 15: "PARTED FOR A SEASON."

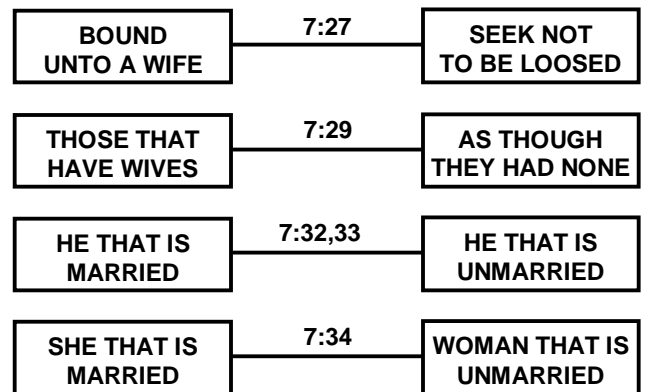


- WORDS ARE "DEPART, LEAVE," NOT "DIVORCE, PUT AWAY."
 NO "BILL OF DIVORCEMENT" AS IN GOSPELS.
 JESUS ONCE SAID CHORIDZO OPPOSITE "JOINED."

- 5. CALLING MUST BE DIVORCEE CALLING:**
 7:20: "ABIDE IN CALLING WHEREIN CALLED"
 7:17: "AS LORD DISTRIBUTED TO EACH."



- 6. "LOOSED" MAN MUST BE DIVORCEE:**
 7:25: "CONCERNING VIRGINS, 26: BE AS HE IS."



**DOES 1 CORINTHIANS 7 ALLOW REMARRIAGE FOR DESERTION?
AND
DOES PAUL SAY THAT JESUS' TEACHING ON DIVORCE WAS ONLY FOR
TWO MARRIED CHRISTIANS?**

**Jim Masscy, *International Bible College*
*Florence, Alabama***

SHALL WE BUILD UPON ASSUMPTIONS?

The teaching of Christ on the subject of divorce and remarriage must not be formulated upon the basis of possible meanings of Scripture. The vital question of Scriptural remarriage must be answered from inescapable conclusions based upon unquestionable evidence. This evidence must come from the proper understanding of 1 Corinthians 7 in its context. We must read this chapter as its original readers would have in order to know what Paul meant. Otherwise, we will build a case upon assumptions that may possibly be true, but may not.

Our sincere but mistaken brethren who divided the church by opposing church co-operation in evangelism did so upon the basis of three major assumptions which were bound upon us, when the apostles had not bound them. These legislated assumptions were that the Lord's work must be divided between: (1) evangelism and benevolence, (2) congregational and individual, and (3) help for saint and for sinner. These unbiblical distinctions were found and bound because brethren wanted to find them more than they wanted the Bible to tell them what to find and what to bind.

In a similar way sincere but mistaken brethren have found and bound distinctions which do not exist in the remarriage of divorcees. Jesus in Matthew 23:16—22 charged the Pharisees with binding imaginary distinctions between swearing by the temple and swearing by the gold of the temple, and between swearing by the altar and by the gift on the altar. These false distinctions were bound as divine law, when in reality these distinctions did not even exist. They had been discovered by wanting them to be discovered.

NECESSARY ASSUMPTIONS FOR THE DESERTION-REMARRIAGE THEORY

In order for Paul to be understood in 1 Corinthians 7 as teaching remarriage because of desertion, at least six necessary assumptions must be true: (1) *Not under bondage* in verse 15 must mean marriage bondage. (2) Paul must be quoting Jesus in Matthew when Paul says in verse 10, *But unto the married I give charge, yea not I but the Lord*. (3) Jesus in Matthew must be limiting His statements only to two married Christians, not to two unbelievers nor to a believer married to an unbeliever. (4) The *loosed* man of verse 27 must be a divorced man, instead of merely an unmarried man. (5) *Depart* must mean *divorce*, not merely *separate*. And (6) *Abide in that calling includes* the remarried - divorcee calling, not merely the Jew, Gentile, bond, or free callings.

Context must determine if these assumptions are true. Paul and Jesus mean only what each meant in the context of their statements on marriage. The context of Paul's statements must be examined by the questions to him from Corinth on marriage which he was answering. Like hearing one end of a telephone conversation, we can know what the Corinthians were asking by the answers Paul gives to each question. Reconstructing these obvious questions is vital to Paul's exact meaning in his answers.

The Corinthians' questions show that they had been taught by someone other than Paul to doubt the morality of marriage. They were asking Paul if they should marry at all or if they should remain married. This sounds similar to other Gnostic influences evident in the New Testament which opposed marriage and sex because it was of the flesh. Instead of asking Paul whether they could divorce and remarry, the Corinthians were asking Paul whether they should remain with the partners to whom they were presently married. They were also asking whether the unmarried should marry at all. John Hurd's exhaustive: *The Origin of 1 Corinthians* deals thoroughly with the background questions being answered and concludes: *The Corinthians' questions on subjects relating to marriage expressed a single, ascetic view (p. 168)*. Hurd cites the names of twenty scholarly authors of commentaries on 1 Corinthians who emphasize the ascetic nature of the questions.

DUALISTIC ASCETICISM IN THE NEW TESTAMENT AND AT CORINTH

It may sound strange at first appearance to hear of asceticism (depriving the body of its appetites) in the licentious city of Corinth, but the ancient theory of dualism (spirit is good, and matter, including the flesh, is bad) caused many of the problems being answered in New Testament books, because the thinking of the readers was heavily influenced by dualism.

As strange as it may seem, the false idea that flesh and sex were evil expressed itself in opposite applications. (1) Licentiousness or free license to the flesh (from the false idea that since all flesh was evil, one should just let the flesh go and not feel responsible for it), and the opposite extreme (2) asceticism (from the false view that since flesh was evil, it should be completely curtailed and its desires absolutely forbidden). We can see both extremes taught in the present day by (1) Catholics who forbid marriage to their clergy, and (2) some Pentecostals who claim to live spiritually above sin, while not responsible for their flesh which indulges freely in sin.

Corinth was no different from Ephesus or Colosse in its opposite false applications of the false basic theory of dualism. The man with his father's wife in chapter 5 and those joining themselves to harlots in chapter 6 are clear illustrations of licentiousness, and the church's tolerance (instead of abhorrence) of these extremes is easily explained by the widespread view of licentious dualism in Paul's day.

But chapter 7 is the opposite expression of dualism - instead of indulging the flesh - forbidding the flesh, even in its sexual needs for marriage, and we should not be surprised at both extremes in the same church, when Paul elsewhere clearly warns against both opposite extremes even in the same books of Colossians and I Timothy. We can know this to be the case by Paul's warnings against both extremes in the same book.

Chart 1

EVIDENCE OF EARLY Gnostic FALSE TEACHING TAKING OPPOSITE APPLICATIONS OF ASCETICISM AND LIBERTINISM EVEN IN THE SAME EPISTLE OR LOCATION

- Colossians 2:21: Handle not, nor taste, nor touch (ascetic ordinances at Colosse).
- 2:23: Will-worship and humility and severity to the body, but are not of any value against the indulgence of the flesh (denying the flesh by asceticism).
- 3:5: Fornication, uncleanness, passion, evil desire, and covetousness which is idolatry (the opposite misuse of the flesh — free license, also at Colosse)
- 1 Timothy 4:3: Forbidding to marry, commanding to abstain from meats (asceticism at Ephesus).
- 1:10: Fornicators, abusers of themselves with men, menstealers, liars, false swearers (free license at Ephesus).
- 6:20: Turning away from the profane babblings and oppositions of the Knowledge which is falsely so called; 21: which some professing have erred concerning the faith (the dualists are called "the Knowledge").
- Both Asceticism And Free License Grow Out Of Dualism
In Colosse And In Ephesus, Why Not Also In Corinth?
- 1 Corinthians 5: Man with father's wife (license).
- 1 Corinthians 6: Fornication and harlotry (license).
- 1 Corinthians 7: Marriage, not asceticism, overcomes fornication.

EXPLORING THE QUESTIONS OF THE CORINTHIANS

To determine Paul's meaning as to not under bondage in verse 15 the entire list of questions behind Paul's answers in 1 Corinthians 7 must be explored. The following must have been those questions:

- (1) **Isn't it good not to be married?** (as some were obviously teaching in Corinth as a demand, rather than as advice) (v. 1, 2). Notice how opposite this basic question is to the question of remarriage.
- (2) **Shouldn't one deprive his partner by physical separation?** (v. 3-7), which refers to separation from sexual union, but which is an opposite question to the idea of remarriage.
- (3) **Mustn't the unmarried and widows remain unmarried?** (v. 8, 9), which is another expression of the basic ascetic assumption that all flesh (and marriage) is evil.
- (4) **Shouldn't a Christian partner depart from his Christian partner?** (v. 10, 11), the very asking of which proves how strongly the ascetic false teaching against marriage had influenced the Corinthians.
- (5) **Shouldn't a Christian partner depart from a non-Christian?** (v. 12—16), a question blending the celibate false teaching with the legitimate question about the evils that can result from being married to an unbeliever, but still a clearly ascetic view.
- (6) **Aren't children of mixed marriages unclean?** (v. 14), a question showing how crucial their ascetic feeling had become in thinking that they should break up their mixed marriages.
- (7) **Must a Christian remain with a spiritually-incompatible partner so as to convert him?** (v. 15, 16), a question showing the mental struggle between the need to convert and the need to escape the evil influence of a partner. The false ascetic demand has here found a more plausible hearing because of the evil influence of the partner. It almost sounds as if the question is whether to remain with an unbeliever only long enough to convert him and then leave marriage altogether.
- (8) **How do the problems involved in social status (like that of slaves) and racial status (like that of Gentiles) enter into breaking or continuing a marriage?** (v. 17—24), a question revealed by Paul's advice not to become a slave nor a proselyte. The questioners were either asking about such social and racial status problems in regards to marriage or in general, but because the answers are included within the others (before and after) on marriage, their connection most likely was to say, Shouldn't we separate from Gentile partners or slave partners? This fits the general ascetic pattern of all other questions.
- (9) **How does the "present distress" affect existing or upcoming marriages?** (v. 25—38), a question which involves the burden of persecution under the added duties of married life plus the false ascetic demand to abstain from marriage.
- (10) **How long is a wife bound to her husband, and what is best about remarrying after his death?** (v. 39, 40), a question also reflecting the false ascetic view that a Christian is not bound to a husband for life because marriage is of the flesh.

CONTEXT QUESTIONS ALL INVOLVE ASCETIC VIEW

Each question obviously has behind it the ascetic false teaching that marriage is fleshly and evil. Paul clearly refutes the false demand for abstinence in each case, while under the distress situation and because of his own example of advantages as a single evangelist, he delicately upholds God's honoring of marriage even to an unbeliever. But his answers are directed to their questions about whether a Christian should get married or even stay married, not to whether they should remarry. There is no actual evidence that remarriage was one of the questions asked. Their questions, instead, provide a context opposite to any question of remarriage. If remarriage was not one of their questions and not part of Paul's context, this passage does not teach remarriage for desertion. The questions are consistently asking whether even a first marriage is allowed, certainly not whether a second one is allowed.

MUST PAUL'S WORD MEAN MARRIAGE BONDAGE?

The remarriage for desertion view requires that not under bondage in 1 Corinthians 7:15 must inescapably mean marriage bondage, and that it could not possibly mean the slavery of living with an unbelieving partner who is destroying the believer's faith. But look at the context: (1) Paul says that instead of being in bondage, the believer has been called in peace by God. The words called and peace (when done by God) must refer to the believer's call by the Gospel that gives God's grace and peace by the believer's life of faith (Romans 1:6, 7). Paul means that the believer must remain committed to peace with God above being committed to peace with a partner, implying that sacrificing one's faith to get a departed partner to return to him is what he is not under bondage to do. (2) In verse 16 Paul further explains: For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O husband, whether thou shalt save thy wife. The word for (Greek: gar) introduces this explanation as the reason the believer is not under bondage in such cases: You can't be sure that you will convert your unbelieving partner, so you must not feel enslaved to live with an incorrigible partner who demands that you sacrifice your faith for his companionship. You are not enslaved (and have never been enslaved) to do that. (3) To describe this self-imposed idea of slavery which the believer has never actually been under, Paul uses a very strong spelling of the word for bondage, whereas when he is clearly describing the marriage bond in verses 27 and 39, Paul uses the weaker word which is consistently used throughout the New Testament for marriage, when the strong word never is (unless here). The difference in the words is that the strong word stresses the concept of slavery, which is the very connotation meaning that Paul is saying that the believer is not to imagine himself under. Paul's word for bondage does not inescapably mean marriage bondage but means in Paul's context enslavement to sacrifice one's faith for a partner.

Chart 2

EVIDENCE AGAINST 7:15 "BONDAGE" BEING MARRIAGE BONDAGE: EVIDENCE FROM THE CORINTHIANS' QUESTIONS.

- 7:1:** "Now concerning the things whereof ye wrote": (Replying to questions)
- 7:1:** "It is good for a man not to touch a woman." Question: Is it good not to touch a woman? Not to be married, not to have sex?
- 7:3:** "Let the husband render unto the wife her due." Question: Should a husband give the wife her due? Her sexual rights?
- 7:4:** "The wife hath not power over her own body." Question: Can't I keep my body away from my husband?
- 7:5:** "Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency." Question: Can't we separate from each other to pray? Can't we separate permanently?
- 7:8:** "It is good for unmarried and widows to abide even as I." Question: Should the unmarried marry?
- 7:10:** "That the wife depart not from her husband." Question: Should a Christian separate from a Christian partner?
- 7:12:** "Let the brother not leave the unbelieving wife who is content to dwell with him." Question: Should a Christian leave a non-Christian mate?

All questions question sex and marriage and show false ascetic teaching:

They were asking: "Should we get married?"

"Should we stay together?" Not "Can we remarry?"

ASSUMPTION NUMBER TWO

The desertion-remarriage position is also based upon the premise that 1 Corinthians 7:10 is a quotation of Jesus in Matthew when Paul says the Lord gives charge to the married. The way that the assumption is mistakenly made to be necessary is as follows:

- (1) It is mistakenly assumed that Paul in v. 10 quotes Jesus in Matthew when Paul says, give charge, yea not I, but the Lord.
- (2) Because Paul is actually addressing two married believers, then based upon the above premise (1) that Paul is quoting Jesus when Paul is addressing a Christian marriage, it is mistakenly concluded that Jesus was addressing only two believers, not two partners in a mixed marriage.
- (3) This convinces those who hold the desertion-remarriage theory that in his next paragraph Paul in v. 12-16, when after speaking to a Christian marriage he moves on to address the rest, obviously meaning a mixed marriage, must be giving additional revelation specifically addressed to a mixed marriage, namely, that remarriage because of desertion is allowed.
- (4) By this reasoning, based upon the assumption that Paul in v. 10 is quoting Jesus, the conclusion is reached that Paul's instructions to a mixed marriage in verses 12-16 are additional revelation than what Jesus gave in Matthew and therefore mean another reason for divorce and remarriage, namely desertion.

The above reasoning bases the desertion-remarriage position squarely upon the premise that not I but the Lord is a quotation by Paul of Jesus. For if Paul is not quoting Jesus in Matthew, it is impossible to prove that Jesus was speaking only to believers (as it seems that Paul was in v. 10). If Jesus was addressing married humans instead of married Christians, then 1 Corinthians 7:12-16 could not give another exception for remarriage than the only one Jesus gave, fornication.

Chart 3

HOW SOME BRETHERN ARRIVE AT VIEW THAT MATTHEW 19:9 MEANS ONLY TWO CHRISTIANS, FROM WHICH THEY CONCLUDE:

1. Jesus did not tell two non-Christians that remarriage except for fornication is adultery.
2. Jesus did not tell a Christian-non-Christian couple that remarriage except for fornication is adultery.
3. But Jesus only said this to two Christians; therefore, it is adultery only to them.
4. All others than two Christians have not violated this prohibition because it does not apply to them.

How They Reason:

1. Paul addresses three groups in 1 Corinthians 7:1—16:
Verse 8: But I say to the unmarried and to widows . . . (non-married)
Verse 10: But unto the married I give charge . . . (two Christians)
Verse 12: But to the rest say I . . . (mixed marriage)
2. In speaking to the second and third groups, Paul says:
Verse 10: But unto the married I give charge, yea not I but the Lord . . .
Verse 12: But to the rest say I, not the Lord . . .
3. From which they conclude that Paul in verse 10 is quoting Jesus in Matthew 19:9, as if Paul is saying:
Verse 10: But unto the married I give charge, yea not I but the Lord . . .
(In Matthew 19:9 gave charge when He said, "Whosoever shall put away". . .)
Verse 12: But to the rest (to mixed marriage) say I, not the Lord . . .
(Paul proceeds to give additional revelation never given by Jesus)
4. That additional revelation is remarriage because of desertion.-
Verse 15: Yet if the unbelieving departeth, let him depart: The brother or sister is not under bondage in such cases:
5. All reasoning depends upon the basic cornerstone: Paul is quoting Jesus in Matthew 19:9 by saying, "Yea not I, but the Lord."

Chart 4

QUOTATIONS FROM J.D. BALES: NOT UNDER BONDAGE

- P. 9: I believe that Christ's legislation is for two believers - I learned this from Paul (1 Corinthians 7.10, 11), and that Paul's legislation is for mixed marriages (7:12-15). Since neither of them legislated for the world, I am not thereby given authority to pass such legislation.
- P. 10: One can summarize my book by saying: First, Christ in His personal ministry legislated on marriage, divorce, and remarriage for two Christians (1 Corinthians 7.10, 11). Second, Paul legislated on marriage, divorce, and remarriage for the Christian married to a non Christian (1 Corinthians 7:12-15).
- P. 20: Paul expressly said that the Lord dealt with believers and not with a mixed marriage (1 Corinthians 7:10, 12). How much plainer do you want it? . . . I, not the Lord.
- P. 24: The correct explanation is that when Paul said "Not I, but the Lord" he meant that the Lord had already spoken on the two Christians, and Paul applied this teaching to those whom the Lord had in mind when He taught on marriage in His personal ministry.
- P. 33: But Paul made the distinction and I accept it.
- P. 34: But Paul said Christ did not speak about mixed marriages.
- P. 38: The decisive reason that we know that Christ had reference to the marriage of two believers, and not to others, is because the Spirit revealed this through Paul (1 Corinthians 7:10—11, 12-15).

See also pp. 40, 41, 42, 45, 46, 47, 48, 49, 50, etc.

WHY ASSUMPTION TWO CANNOT STAND

The chief weakness of the above view is that it is contrary to Paul's contextual meaning in 1 Corinthians 7 when Paul repeatedly says, *but I say*. The following review of Paul's use of the expression *but I say* will indicate that Paul did not mean to quote Jesus in Matthew in verse 10, but rather to distinguish Paul's statement in verse 10 as a *charge* from Jesus as distinct from earlier inspired advice from Paul. This does not at all mean that Paul's advice is uninspired, but rather to distinguish his inspired advice, which allows one of two or more good practices to be chosen by the Corinthians, from his inspired commands from the Lord which allow no choice. Paul is seeking to be clear in dividing his inspired recommendations for a single life from his inspired commands from the Lord that bind two partners permanently in marriage.

PAUL'S NEED TO DISTINGUISH

Paul must be careful to distinguish his commands from his advice because he is confronted with several diverging and opposing undercurrents of thought, some of which must be answered by inspired advice, while others require inspired command. The complex currents were as follows:

- (1) Paul must deny the false ascetic demand that marriage is fleshly and evil.
- (2) He must show that God honors mixed marriages and children from them.
- (3) He must show that he prefers a single life for the Corinthians because it frees them from added sorrow during persecution, and for those like Paul, it frees them for greater service for the Lord.
- (4) But his inspired recommendation of a single life must not by any means be misunderstood to agree with ascetic demands for the single life. He must make a strong, clear distinction between his advice and Jesus' command through him.
- (5) This is why Paul calls upon the Lord's authority in verse 10 to clearly distinguish Christ's demands through Paul for continuing marriage from Paul's earlier advice that it is better to be single.
- (6) After setting forth this basic charge from the Lord, Paul then in verses 12-16 returns to set forth his inspired options to a Christian in a mixed marriage. These options are that the Christian must remain with a partner content to remain with him, but he is free to leave a partner damaging his faith who will not remain without compromise. Paul advises in verse 16 that the Christian's optional decision to remain to try to convert the unbeliever may be a bad risk. He, therefore, says that in such a case the Christian is not under slavery to so remain with the unbeliever.

DISTINGUISHING COMMAND FROM ADVICE

All of Paul's statements in 1 Corinthians 7 are inspired, but he distinguishes some of them from commands when he says in verse 6: *But this I say by way of concession, not of command.* In verse 25 Paul says, *Now concerning virgins I have no commandment of the Lord, but I give my judgment as one that hath obtained mercy of the Lord to be trustworthy.* To those refusing Paul's advice he says in verse 28, *But shouldest thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned.* Verse 36 says, *He sinneth not, let them marry.* In verses 38 and 40 Paul advises what is *well* and *better* and what will make a widow *happier after my judgment.* These expressions distinguish Paul's inspired advice from his inspired commands. The crucial matter is to *rightly divide* which elements in 1 Corinthians 7 are command and which are his inspired words of recommendation.

WHAT PAUL SAYS IS NOT A COMMAND IS NOT A COMMAND

Whatever Paul says is not a command is not a command, or whatever Paul's contexts in 1 Corinthians 7 clearly shows to be advice as distinct from command is Paul's inspired advice. Context and content of each verse must decide in the light of all other pertaining Scriptures.

Verse 6 is Paul's first statement of advice: *But this I say by way of concession, not of commandment.* What he means by *this* is not what precedes but what follows: *I would that all men were even as I myself.* The Greek word *de* (meaning *but*) is used thirty times in 1 Corinthians 7, and *but I say* is used five times. Only in one use (verse 35: *but this I say for your own profit*) does the adversative follow rather than precede the matter which it contrasts. Therefore, verse 6 introduces verse 7 as advice rather than following verses 1 —5 as advice. Paul's content and pattern make this clear.

It should be noticed that even though verse 7 is inspired advice instead of commandment, yet *how-be it* (strong adversative *alia* meaning *contrariwise*) is found in the midst of this advice of Paul's with an opposite truth that *each man hath his own gift from God, one after this manner, and another after that.* Since Paul labels verse 7 (the clause immediately following *but I say*) as advice, he, never-the-less, includes an inspired truth that is not advice immediately thereafter. We conclude from this that later instances of Paul's advice further in the chapter may contain truths or principles that are not mere advice, though the paragraph as a whole does contain advice. Our job is to know which is which.

If I advise, *Please marry a Christian, since marrying a non-Christian can cause departure from Christ, and you must not depart from Christ,* I have begun with advice, followed the advice with a truth, and then concluded the series with a command. This is the kind of thing Paul does in 1 Corinthians 7. Paul's statement of advice in verses 8 and 9 contain truths and even commands that are not advice, but which are merely preceded by advice. His advice says, *But I say to the unmarried and to widows, It is good for them if they abide even as I.* Paul then leaves the realm of advice as he says, *But if they have not continency, let them marry* (a command), *for it is better to marry than to burn* (a truth). The content of the command and the teaching of other pertaining Scriptures tell the difference. Just because a paragraph begins with advice does not make the whole paragraph advice. Notice how a failure to differentiate command, advice, and stated truth (all within the same answer) would garble Paul's meaning: (assuming all advice) *Abide as I if you want to, but if you can't contain, marry if you want to, for I advise that it is better to marry than to burn.*

PAUL'S CHARGE IN VERSES 10 AND 11

Paul clearly speaks command when he says, *But unto the married I give charge, yea not I, but the Lord, that the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.* There is a world of difference between a *charge* and a recommendation, and Paul clearly makes this difference here with the explanation *I give charge, yea not I, but the Lord.*

PAUL'S ADVICE IN VERSES 12-16

When Paul says in verse 12, *But to the rest say I, not the Lord,* he is saying what he will later say in verse 25, *Now concerning virgins I have no commandment of the Lord; but I give my judgment as one that hath obtained mercy of the Lord to be trustworthy.* The meaning of *I have no commandment of the Lord* is explained by *but I give my judgment.* Paul tells us that he is giving his judgment instead of a command of the Lord, just as he had said in verse 6 that he was speaking a *concession, not of commandment.*

PARALLEL REASONS FOR PAUL'S JUDGMENTS

The reason Paul says that his judgment about virgins in verses 25-35 is good advice is that he has obtained the Lord's mercy to be trustworthy in such matters of judgment. The rest of paragraph 25-35 gives Paul's reasons why his judgment for virgins not to marry is better and is for their well-being. Paul's experiences of mercy qualify him to advise mercifully to the Corinthians.

Similarly Paul's advice to a Christian married to an unbeliever in verses 12-16 is based upon Paul's better judgment that in the case they had asked about (1) he doubts that the Christian can save the non-Christian, and (2) upon God's desire for peace for the Christian, rather than a futile effort to bring back a departing partner who will likely never become a Christian. In both cases, Paul is not legislating what the Christian must do, but what Paul's judgment advises him to do. The virgins may refuse Paul's judgment and marry and yet not sin (verse 28). The Christian may choose not to let the unbeliever depart and may disagree with Paul that the non-Christian cannot be converted. To do so is not to sin, but is to disagree with Paul's advice.

Paul's advice in verses 12-14 that a Christian should not depart from a partner content to dwell with him is spoken to clear up the ascetic false idea that the believer is in a contaminated relationship with the unbeliever that will produce unclean children. Here, as earlier in verses 6 and 7 and in verses 8 and 9, Paul's advice to dwell with a content unbeliever contains elements other than advice. Paul states truths when he says, *For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother, else were your children unclean, but now are they holy.* But his advice based upon these truths is to remain with the content unbeliever. If the believer disregards Paul's advice and leaves the unbeliever, he has not sinned. A content ungodly unbeliever could be a terrible influence upon the believer and his children, but yet content to remain with the believer for his own selfish reasons. Paul's general advice may not be the best advice in such a situation, just as Paul's general advice about a discontent unbeliever in verse 15 may not cover all specific cases where the end result of Paul's advice does not apply. But in the case of the Corinthians' question, Paul's judgment is best, but he gives them room to disagree, just as he does in the matter of the marriage of virgins.

WHAT IF VERSES 12-16 ARE COMMAND?

If, on the other hand, the paragraph to the Christian in a mixed marriage is command rather than advice, these unacceptable conclusions would have to follow: (1) A Christian sins when he leaves a content ungodly unbeliever, even though all other factors than the contentment (such as the danger to his faith and to his children's faith) would favor leaving. (2) A Christian would thus sin when he does not let the uncontent unbeliever depart, since verse 15 would be a command, *Let him depart.* A violation of a command is a sin, but a violation of a recommendation is no sin. Surely Paul is not laying down a universal command with the only consideration that of contentment. Instead, he is answering the specific case the Corinthians had asked about and answering it with optional advice, not binding command.

CONTEXTUAL EXAMINATION OF "YEA NOT I BUT THE LORD"

The following examination of Paul's words in 1 Corinthians 7:10 will determine whether *yea, not I but the Lord* means: (1) that Paul is quoting Jesus in Matthew about marriage, or (2) that Paul is reminding the Corinthians that he is not here continuing to give inspired optional advice, but rather is speaking the charge of the Lord upon the permanency of marriage.

- (1) Because at least ten different marriage questions had been asked Paul which required that he address separate problems and separate groups, Paul follows a pattern of signal words as he introduces each question or group. The pattern is signaled by the words *but I say*:
Verse 6: *But this I say* by way of concession, not of commandment, yet I would that all men were even as I myself.
Verse 8: *But I say* to the unmarried and to widows . . .
Verse 10: *But unto the married I give charge*, yea not I but the Lord . . .
Verse 12: *But I say to the rest*, not the Lord . . .
- (2) Paul's first use of *But I say* is to introduce inspired advice, rather than an inspired commandment. Each *but I say* thereafter introduces similar recommendations, rather than commandments, which, like Paul's commandments, are inspired, but inspired options, one of which he recommends. This distinct meaning he makes clear in verse 6: *But this I say* by way of concession, not of commandment, yet I would that all men were even as I myself.

- (3) Paul's inspired recommendations contain options or alternatives, one of which he stresses as better, always favoring the single life. But he also shows that his recommendation is in the realm of what is better, not what is the only right way.
- (4) After two such recommendations (in verses 6 and 8), Paul in verse 10 changes from inspired advice to inspired command by using the word *charge*: Verse 10: *But unto the married I give charge, yea not I but the Lord.*
- (5) To confirm this as a *charge* rather than a *concession*, Paul adds: Verse 10: *Yea not I but the Lord.*
- (6) The Greek present tense stresses continuous or *going on* kind of action. The present tenses in the indicative mood of Paul's verbs in verse 10 stress the nature of what he is at the moment speaking as being continuous saying in the present. This means that what Paul is saying in each *but I say* expression is what he is presently saying following the signal words. This is best translated *but this I am presently saying*. Naturally he means his present continuous saying because he proceeds to be so saying in what follows *but I am saying*.
- (7) Likewise in verse 10 the present indicative stresses his present *charging*: *But unto the married I am giving charge* (in this present command).
- (8) The second omitted but understood verb (*is giving charge*) would automatically be taken by the reader as present continuous action, though the verb is left out of the elliptical phrase: Verse 10: *But unto the married I am now giving charge, yea not I but the Lord (is now through me giving charge).*
- (9) No Corinthian would have supplied the verb form necessary to assume what the desertion-remarriage view assumes that Paul quotes Jesus in Matthew as saying, which would have been: Verse 10: *But unto the married I give charge, yea not I but the Lord (gave charge in Matthew, or has given charge in Matthew).*
- (10) Such would be an ungrammatical and illogical tense sequence, unless such an abrupt change is clearly explained by the writer, and it is not here. Paul could have said (but he didn't) the following: Verse 10: *But unto the married I am giving charge, yea not I but the Lord has already given charge (aorist or perfect tense needed, rather than understood present tense which the reader would surely supply.)*
- (11) Then after the command of verse 10, Paul continues his series of recommendations by returning to the use of his original signal *But I say*. This sounds like Paul in verse 10 has set forth the fundamental permanency of marriage as opposed to the ascetic view, after which he proceeds to give the inspired options available in each specific marriage problem. These options will give the consequences of the two choices that are open in regard to each marriage question.
- (12) Successive recommendation statements follow to emphasize the *advice* nature, rather than the *commandment of the Lord nature*, of what Paul is saying when he says *I say*. The preferred option in each of the following cases is Paul's inspired recommendation for a single life. His words clearly imply the recommendation nature of his preference.
- Verse 25: Now concerning virgins *I am having* (present tense) *no commandment of the Lord, but I am giving my judgment . . .*
- Verse 26: *I think* therefore that it is *good . . .*
- Verse 32: *But I would* (I wish to) have you to be free from cares . . . Verse 35: *But this I am saying* for your own profit. . .
- Verse 40: *But she is happier* if she abide as she is *after my judgment*, and *I think that I also am having the Spirit of God.*
- (13) Verse 25 is parallel to the meaning of verse 10, only opposite. In verse 10 Paul says that he has a commandment of the Lord and is not giving inspired advice only, whereas verse 25 says that Paul has no commandment of the Lord but is giving inspired advice. In both verses Paul's commandment from the Lord does not mean a quotation from Jesus in the Gospels, but means a presently-given command to Paul by the Holy Spirit to charge rather than to advise the Corinthians. This parallel between verses 10 and 25 shows how abusive of Paul's contextual meaning it is to force verse 10 to be a quotation of Jesus in the Gospels. Yet the premise that Paul in verse 10 is quoting Jesus in the Gospels is the cornerstone to the desertion-remarriage theory.

- (14) In each *but I say* statement throughout the discussion Paul uniformly recommends the single state, while arguing for the permanency of the marriage state. This argues that his statement in verse 12 *but to the rest say I not the Lord*, is similarly inspired advice to not leave an unbelieving partner, but if the abusive partner insists upon leaving, Paul advises in verse 16 that it was best that he leave, since he may not have been reachable with the Gospel. In cases where Paul's advice to leave rather than to try to stay is taken, the result is the same as his consistent preference in all other cases, the resulting single life which Paul uniformly recommends but does not command.
- (15) The strained view of *not I but the Lord* set forth by the desertion—remarriage theory is not in keeping with the 1 Corinthians 7 context, especially the *but I say* pattern. But context is the most dominant force in understanding any phrase. If a theory does not agree with Paul's context, it does not agree with Paul, and the only way that we can understand Paul is to understand his context.
- (16) Thus, the desertion—remarriage theory depends upon a second unprovable assumption, the view that *not I but the Lord* must mean the statements of Jesus in Matthew. Instead, the 1 Corinthians 7 context proves that Paul means to say: Verse 10: But unto the married I am giving charge (not advice), yea, not I but the Lord is now through me giving charge in what I am about to say that is not advice.

Chart 5

**EVIDENCES AGAINST THE VIEW THAT PAUL IS QUOTING
MATTHEW 19:9: PAUL IS STRESSING THE LORD'S
CHARGE THROUGH PAUL, NOT IN MATTHEW 19:9:**

1. Because Paul had just given a concession, not a commandment in verse 6: "But this I say by way of concession, not of commandment."
2. To distinguish verse 10 from a concession and to underline it as a commandment, Paul stresses that it is the Lord's charge that he is speaking, not Paul's personal concession: "But unto the married I give charge, yea not I, but the Lord."
3. Because Paul again speaks his personal concession, not the Lord's commandment, in verse 12 he made this clear: "But to the rest say I, not the Lord."
4. Then again later Paul says in verse 25: "Now concerning virgins I have no commandment of the Lord, but I give my judgment ... I think therefore . . ."
5. Verse 40 (about widows remarrying): "But she is happier if she abide as she is after my judgment, and I think that I also have the spirit of God."
6. Numerous words indicate concession and judgment, rather than command: good, better, thou hast not sinned, this I say for your own profit, that which is seemly, he sinneth not, let him do what he will, he shall do well, shall do belter, but she is happier.
7. Numerous words indicate command, not judgment: I give charge, so ordain I in all the churches, but the keeping of the commandments of God, a wife is bound.

Chart 6

EVIDENCE FROM A CLEAR CUT QUOTATION OF JESUS:

1 Corinthians 9:14: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

Aorist or past Greek tense: Past action of Jesus: "Did ordain."

Luke 10:7: "The laborer is worthy of his hire."

Contrasted With:

1 Corinthians 7:10: "But unto the married I give charge, yea not I, but the Lord (gives charge, understood)"

Present Greek tense stresses: "Is giving charge" (action is in progress).

(Action of "Is giving charge" is in progress as Paul speaks, meaning Jesus is giving charge as Paul gives charge).

What Cannot Be Proved:

That Paul quotes Jesus in Matthew 19:9: In 1 Corinthians 7:10.

What The Context Favors:

That Paul is calling attention to the fact that Jesus is charging the married through Paul in 1 Corinthians 7:10.

What The Context Questions Ask:

Should we marry? Should we separate? Not, should we divorce and remarry?

ASSUMPTION NUMBER THREE

A third (though related) unprovable assumption necessary to the desertion—remarriage view is that Jesus in Matthew was limiting His statements only to two married Christians, that He did not include two unbelievers nor a mixed marriage when He said that marriage is permanent *except for fornication*. The theory says that because Paul quotes Jesus in Matthew when Paul says *yea not I but the Lord* and applies it to two Christians in 1 Corinthians 7:10, then 1 Corinthians 7:12—15, which is addressed to *the rest*, that is, mixed marriages, must be another reason for remarriage than the one reason Jesus gave to two Christian partners. That other reason, it is claimed, must be the desertion of a Christian by his non-Christian partner.

THE UNIVERSAL NATURE OF MATTHEW 19:1-12

It is always necessary to grasp a statement of Jesus in its immediate context so as to grasp first what His hearers would have understood Him to be saying. Once we know this specific meaning, we are then able to apply what He said to that situation universally in any age. We must not be wider nor narrower in our application than He meant for His application to be applied. Just because Jewish Pharisees were asking Jesus about Jewish divorce does not mean that Jesus' answer was only to clarify Moses' Law about divorce, because Jesus meant to change Moses' Law by limiting remarriage to only the one cause of fornication, whereas Deuteronomy 24:1, 2 allowed remarriage *for some unseemly thing* by which a wife *finds no favor* in her husband's eyes. This is not the much more serious finding of unchastity for which Deuteronomy 22:20—22 required that the wife be stoned. This broad allowance was not just for fornication, but Jesus allows remarriage only for fornication, so Jesus' statement in Matthew 19 is meant to change Moses' Law, just as Hebrews 7:12 says that the priesthood and the Law were of necessity changed in the new covenant, and the new covenant began to be legislated even by Jesus, as Hebrews 2:3 says that the great salvation of the new covenant was *at the first spoken by the Lord*, though His will had to be sealed with His blood before it could be administered on Pentecost by Jesus as He sat down at God's right hand. In Matthew 19 Jesus is not just speaking to Jews about Jewish law, He is legislating His own marriage law for the new covenant for all nations and all time. The context of Matthew 5:31,32 strongly stresses the *but I say* contrast between Deuteronomy 24:1—3, which Jesus quotes, to show that the new covenant law on remarriage will be different. Jesus in Matthew 19 was legislating universal new covenant truth on remarriage. He was speaking for humans, not for covenant-people only.

WHO IS "WHOSOEVER" IN MATTHEW 19?

Was Jesus only speaking to Jews (as God's covenanted people) when He said, *Whosoever shall put away his wife except for fornication and shall marry another committeth adultery*, or was He stating a universal truth to be a part of the new covenant for every creature? The answer is found in how Jesus bypasses Moses' Law and goes back to Adam in the beginning. Although the Jews had asked Him about lawfulness under their law and even referred to Deuteronomy 24:1—4 when they said, *Why then did Moses command to give a bill of divorcement and to put her away?* Yet Jesus deliberately circumvents their argument by going back to the beginning, and we can easily see why.

What God originally at creation meant for marriage to do was to permanently bind two people more and more closely together into one flesh throughout their lifetimes for their own marital happiness. God's reasoning was like this: (1) permanence plus (2) commitment brings (3) one-flesh happiness that is *sweeter as the years go by*. Therefore, God made mankind *male and female from the beginning*, with a strong sexual attraction and with a deep companionship need built into man's sexuality, which unisexual insects and organisms do not have for each other. Then after building Adam and Eve into sexual opposites, God said what this was to accomplish: *For this cause* (the cause in Jesus' application is their sexuality) *shall a man leave his father and his mother* (who cannot meet his sexual needs) *and shall cleave to his wife* (because she can), *and the two shall become one flesh* (satisfied by a deep lifetime bond that grows *sweeter as the years go by*.) *What therefore* (by this sexual bonding) *God hath joined together* (by creating them male and female), *let not man put asunder* (so as to thwart God's plan for permanence and commitment and one-flesh fulfillment.) Lifetime marriage carries out God's original, wise, and loving plan for man and woman, while divorce destroys it. We see this when Jesus stressed *that He who made them* (their Maker) *said leave and cleave*, meaning that the *leaving and cleaving* (literally *sticking*) were the operating instructions of the Maker, who spoke the instructions to be used by all His machines, anyone whom God had made or would make. This is axiomatically true, because God's instructions for happy homes go with all homes which God wants happy (all of them) simply because God is their Maker and loves all men whom He creates and wants their happiness.

JESUS GAVE FULL AND FINAL EXPRESSION TO GOD'S ORIGINAL WILL

When the Pharisees argued the wide allowance granted through Moses, Jesus called them back to the original plan that came with the merchandise *in the beginning*. He reminded them (*Have ye not read?*) that they had missed the point of God's original plan for (1) permanence, which brings (2) commitment, which brings (3) one-flesh lifetime fulfillment. Accordingly, Jesus stated the new covenant expression of God's original plan (*spoken at the end of Jewish days in His Son*, Hebrews 1:2) which repeated the words of God's original will, but which also included remarriage for an innocent partner who had tried to do God's original plan, but who had failed at no fault of his own. The exception plan allowed by Jesus still has all of the permanence of the original plan, because the innocent partner has wanted and tried and worked for permanence, but he cannot be expected to make permanent a relationship which requires the same commitment to permanence of the other partner, when only he has commitment. Permanence with that kind of partner cannot bring commitment out of him, therefore, such unworking permanence is not God's plan through His Son.

This is why 1 Corinthians 6:16, 17 says that fornication *sinneth against a man's own body*, that is, against his one-flesh lifetime happiness, quoting that *the two shall become one flesh*. An uncommitted partner destroys his only means of having a committed partner, because his uncommitment ruins the plan, and when the purpose of the plan doesn't work, God wants the innocent partner free to find another partner where his commitment will bring commitment, and God's plan will then work. Desertion in Old or New Testaments is not the violation that fornication is and is not called a sin against the one-flesh plan in the new covenant. Thus, we can see why Jesus legislated fornication as God's only exception for divorce and remarriage, and by the unique nature of the sin is to be exclusive.

"WHOSOEVER" IS EVERYONE GOD CREATED FOR ONE FLESH HAPPINESS


A strange and illogical by-product of the wrong view of 1 Corinthians 7 is that non-Christians are not included in Christ's will for marriage and are not restricted by His one allowance for remarriage. But the will of Christ for man's happiness in marriage is stated by Jesus as the full, fair, and enforceable original will of the Father for all the men He created. Since God created all men and willed that all men enjoy His one-flesh concept of the home, there are no men who are not created for God's will for a permanent and happy home undestroyed by divorce. A man would have to be excluded from God's will for His designed marital blessings in order to be excluded from His will requirements that allow those blessings, but no man is. Matthew 19 shows that God's restrictions against divorce are really just His insistence upon permanent *leaving and cleaving*, which is His universal instruction for every created man's happiness in every home, believer or unbeliever.

AN ILLUSTRATION

A parallel illustration focuses this point: Suppose that God in His wisdom and grace had created America in the same way that He created the home, and suppose He had (because of His love) willed that all men be Americans and thus stated. *It is not good for man to be a non-American*, showing that God wanted our happiness (our good) by designing America and by designing and creating mankind to want to be joined together in America (with as powerful and basic a national drive as He had created our sex drive.) But by the very nature of the case (as is the nature of the case with marriage), no man can enjoy the bliss of American privileges until he renounces his former un-American ways, and naturally the retirement laws, protection laws, and all other beneficial laws for Americans do not bring American happiness to anyone not an American (or to anyone not obedient to America's entrance laws). That is, the internal happiness-bringing laws for citizens of America are all contingent upon an alien first becoming a citizen, because American benefits are not for un-American-kind of people.

But we could not accurately speak of any alien as excused from America's laws (in the sense of excused from keeping them), since God created all men to be happy Americans (as we granted in the illustration), because the fact that God created all men to be Americans and to be happy by obeying America's laws (entrance and citizenship laws alike) means that if any alien wants American happiness, he must ultimately obey America's internal laws. It is just the nature of the case that an alien cannot enjoy internal voting, protection, and retirement law-benefits until he is in a position qualified to obey them — by obeying first the entrance laws to become an American. But the real issue is that every alien is amenable to obey every internal citizenship law in order to enjoy American happiness within America, notwithstanding the fact that he has never qualified himself to be in a position to obey the citizen-laws which it is still God's will for him to obey. How could we possibly say that an alien is excused from obeying them, just because he hasn't yet obeyed the first principles? He is responsible for them if he was created to be blessed by them and cannot be blessed by violating them.

So the main point is this: suppose an alien (who is not ready for our citizen-laws) becomes a practicing and habitual criminal in such a way as to permanently disqualify himself from all our American voting, protection, and retirement blessings, and then becomes an American citizen. Could he say that he was not *under* our laws against criminals while an alien and thus can come on into the full blessings of American citizenship while excusing himself of all outside crimes and while still continuing them? This would be like an alien sinner repeatedly committing the crimes against God of multiple divorces and remarriages, only then one day to meet the entrance requirements into Christ, with repentance of all sins except his multiple marriages, and expect to be granted full membership as a citizen of God by excusing himself for adulteries committed while not a Christian and even demanding that he be able to keep the last of his many wives. By this illogical arrangement the alien is exempt from repentance of his adultery (which citizens are not allowed) and is privileged to keep a mate for a lifetime which a citizen could not keep. This is a double-standard favoring aliens and punishing citizens, and God is no respecter of persons, especially not a respecter of impenitent sinners. Neither is God the author of confusion (1 Corinthians 15:33). Just because a man has not positioned himself to be able to obey a law does not excuse him from the requirements of the law and does not grant him lifetime exemption from the law. America has no separate and different set of laws excusing and favoring self-exempted aliens, and neither does God.

<u>ALIEN:</u>	<u>ENTRANCE LAWS:</u>	<u>CITIZEN LAWS:</u>	<u>QUESTION:</u>	<u>GOAL:</u>
Knows that he must gain entrance so as to qualify for citizen laws.	Obviously must come first so as to be qualified for citizen laws.	Privileges are open only to those keeping entrance and citizen laws.	Can an alien be exempt so as to be permanently excused? (as if under another standard)	Enjoying blessings of America
				

WHY ASSUMPTION THREE IS UNPROVABLE

Evidence which weighs against this view that Jesus' teaching in Matthew was limited only to the marriage of two Christians (and not unbelievers) is summarized as follows:

- (1) It cannot be so proved from 1 Corinthians 7, as shown earlier, since it is based as its cornerstone upon a wrong view of *not I. but the Lord*.
- (2) It is part of the Sermon on the Mount in Matthew 5:31,32 and would therefore mean that the entire teaching of Jesus while on earth was not applicable to lost sinners, even His teaching that His Father loves lost sinners. It would exclude sinners from God's will in marriage.
- (3) This would give a respect-of-persons-type advantage to those rejecting the teaching of Jesus, for they could remarry for any reason, but two Christians could not. It would also mean that a woman deserted by a Christian could not remarry, but a woman deserted by a non-Christian could (according to this false view of 1 Corinthians 7.) This would penalize a woman for being married to a Christian. Surely God is no respecter of persons, but even more surely God does not favor disobedient persons.
- (4) This requires the view that sinners are not subject to and responsible for the teachings given to Christians, a view with major inconceivably illogical consequences.
- (5) If Jesus' teaching against fornication does not make a non-Christian a fornicator, how could Paul speak in 1 Corinthians 5:10 of the fornicators *of this world*?
- (6) Jesus in Matthew 19:4—8 bases His marriage teaching upon God's original commands in Genesis. This was teaching to humans, *male and female* creatures of God, and was unlimited in its nature.
- (7) It certainly strains and stresses the simplicity of the teachings of Jesus to so dissect them with such complex interpretations. But a simple study of Christian revelation imagines no such views. The desertion-remarriage theory is uncontextual to Jesus' one exception in Matthew. Without the assumed distinctions and presuppositions necessary to the theory, the simple reader of the Bible, who must depend heavily upon context, would never dream of the complicated applications assumed by the theory.
- (8) Jesus' statements simply understood surely sound exclusive. Without help from the desertion-remarriage theory one would know that Jesus' words would allow but one reason for remarriage. Wouldn't it sound strangely contradictory to the hearers of the Sermon on the Mount to learn later that there were two exceptions rather than one?
- (9) Without assuming a second reason for remarriage the harmony of Jesus and Paul is consistent and beautiful. Jesus in Matthew requires a deserted person to remain single, and so does Paul in 1 Corinthians 7, whether that person is married to a Christian or not.
- (10) Since Jesus required even an innocent wife who had been divorced for some reason other than fornication (Matthew 5:32) to remain single, this is consistent with the requirement that a deserted wife remain single in 1 Corinthians 7, whether she had been married to a believer or an unbeliever.
- (11) Out of fairness for the desertion-remarriage theory, let us all admit that our heart is touched about people lost in the multiple variations of divorce-remarriage sins. But God's kind of love does not exempt or justify a sinful condition. True compassion exposes all sin uncompromisingly and then shows the wonderful news that all repented-of sins are forgiven in Christ. False compassion denies sin is sin and promises forgiveness without repentance.
- (12) The view that Jesus or Paul would not ask a person to live a single life is not true. Jesus in Matthew 5:32 requires the single life for the innocent woman put away for a reason other than fornication. When Jesus repeated His exclusive exception in Matthew 19:9, the apostles in verse 10 admitted that it would be better not to marry, to which Jesus in verses 11,12 replied by approving those who make themselves eunuchs for the kingdom's sake and concluded, *He that is able to receive it, let him receive it*.
- (13) Paul in 1 Corinthians 7:11 requires a woman leaving her husband to remain unmarried or be reconciled. Paul is consistent with Jesus in requiring a single life of certain marriage cases. Both Jesus and Paul consistently agree that requiring a single life of some is not asking too much.

- (14) In reply to the ten questions from the Corinthians, Paul repeatedly recommends the single life. His inspired advice is for the unmarried and widows to be single, that believers married to spiritually incompatible unbelievers choose to be single rather than in bondage to strife, and recommends that *all men* be single as Paul. The theory that the single life is too hard to be required or recommended does not agree with Paul. It is a *sissy* view of Christianity that justifies sin because repentance is too hard or that most people won't do it.
- (15) Matthew 19 is God's full and final will for all marriages, as revealed by His Son at the end of the Jewish days. It binds (1) permanency, (2) commitment, and (3) a lifetime of cleaving allowing God to join male and female into one flesh. This purpose of God is for all whom God makes male and female, and its requirements are not exempt just because an unbeliever needs first to become a believer.

<u>GEN. 2:24:</u> God's ideal will & law for the home: (1) Created male & female. (2) Leave and cleave. (3) One-flesh bonding. (No causes for divorce).	<u>DT. 22 & 24:</u> Moses' hardness of heart allowances: (1) Stone wife guilty of unchastity. (2) Any unseemly thing. (3) Remarriage for many reasons.	<u>MT. 19:1-9:</u> Jesus goes behind Moses to original plan with fornication only exception. (At end of Jewish days & began to speak New Covenant).	<u>1 COR. 6:16-18:</u> Paul quotes Jesus and stresses that fornication is the only sin against the one-body bonding.
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Chart 7

**EVIDENCES THAT THE ANCIENT WORLD WAS UNDER
GENESIS 2:24: VERSUS BALES' VIEW WHICH SAYS:**

**"They sinned, this covenant was broken and no man ever came under this covenant again. God never renewed it. This, then, cannot be the universal covenant which continued until the cross."
(Firm Foundation, p. 201).**

- Genesis 4:17:** Cain knew his wife (showing Cain had a wife).
Genesis 6:2: They took them wives of all that they chose (sins before flood).
Romans 4:15: For where there is no law, neither is there transgression.
Acts 17:30: The times of this ignorance God overlooked . . . all everywhere repent.
Acts 17:31: He will judge the world by the Man whom He hath ordained.
Acts 14:16: In generations gone by suffered all the nations to walk in their own ways.
Romans 1:24: Wherefore God gave them up in the lusts of their hearts unto uncleanness.
Romans 1:25: They exchanged the truth of God for a lie.
Romans 1:32: Knowing the ordinance of God that they that practice such things.
Romans 2:12: As many as have sinned without law shall also perish without law.
Romans 2:15: Gentiles show the work of the law written in their hearts.
Romans 2:16: In the day when God shall judge the secrets of men according to my gospel by Jesus Christ.
1 Corinthians 5:10: Not at all meaning the fornicators of this world.
1 Corinthians 6:9-11: Such were some of you (fornicators, adulterers).

Chart 8

GOD'S MARRIAGE LAW EXPRESSED BY JESUS WAS FOR CREATED HUMANS, NOT JUST COVENANT PEOPLE:

- Genesis 2:18: It is not good that the man should be alone, I will make a help meet for him. (Tying God's will in marriage to His right as Maker).
- 2:22: Made He a woman and brought her unto the man. (universal use of "man").
- 2:24: Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh (the Maker's instructions).
- Matthew 19:3: Is it lawful for a man to put away his wife for every cause? (Jewish law).
- 19--4: Have ye not read that He who made them from the beginning made them male and female (goes behind Jewish law to original will of God).
- 19:5: And said, for this cause shall a man leave his father and mother and shall cleave to his wife, and the two shall become one flesh? (God's will grows out of purpose for which He made their sexuality).
- 19:6: So that (with result that) they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder (God's plan for cleaving arose from their being created male and female).
- 19:8: Moses for your hardness of heart suffered you to put away your wives, but from the beginning it hath not been so (not God's original plan now universally expressed by Jesus).
- 19:9: And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery (not "whosoever" in Jewish sense, but in "created human sense").
- 19:10: If the case of the man is so with his wife, it is not expedient to marry.
- 19:11: Not all men can receive this saying . . . 12: He that is able to receive it, let him receive it (agrees with Paul's recommendation that "all men" be as he is).

CONCLUSIONS:

1. Not just for Adam as he did not leave father and mother.
2. Jesus explained this as God's law "from the beginning," now enforcibly expressed by the Son.
3. Jesus tied the law to the Creator and creation, which applies to all created men.
4. Jesus forbade putting asunder to everyone God joined together (even unbelievers).
5. Jesus' words "whosoever" and "all men" are universal because He applies the words as they were universally said in the beginning.
6. Hebrews 2:3: The New Covenant was first spoken by the Lord.
7. It was spoken by the Lord at the end of the Jewish Days, so universal for every creature.
8. "Whosoever" God created male and female were under God's will expressed by Jesus, because the reason they were created sexually was so that they would "leave" and "cleave."
9. "Whosoever" God's will desires to "leave" and "cleave" must not divorce, because divorce thwarts God's will for man to cleave.
10. "Whosoever" is everyone God created for "one-flesh" happiness, which is all men God created.

ASSUMPTION NUMBER FOUR

The fourth unprovable assumption necessary for the desertion-remarriage theory that cannot be shown to be inescapably true is that the *loosed* man in 1 Corinthians 7:27 is a divorced man instead of merely an unmarried man, yet this is an essential element in the desertion-remarriage theory. Unless this verse is discussing a divorced man, there is no divorced man anywhere in 1 Corinthians 7, and the grammar and context, as well as the background questions, weigh heavily against the *loosed* man's being a divorcee. The verse says: *Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.* Does the *loosed* man have to be a divorcee, or could he merely be an unmarried man, *loosed* in the sense of *never bound*? The context must be the final authority.

EVIDENCE FROM THE CONTEXT

The context of the *loosed* man is the paragraph including verses 25 through 35. It begins with, *Now concerning virgins*, showing that the Corinthians' question was about the unmarried and is answered by Paul to include unmarried men and women. Paul tells us that he is discussing the unmarried and that their question he is answering had asked about the unmarried, not about the previously married.

Paul's general advice (not command) is that *it is good for a man to be as he is*, which Paul then defines as the two broad categories that are discussed throughout the whole paragraph: the married state or the unmarried state. Paul addresses the two men who make up the two states of the *as-he-is* man by calling each of them *thou*. Verse 28 then breaks the unmarried into male and female by saying, *But shouldest thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned.* Since *the virgin* is the second kind of person, it is obvious that the first kind of person *thou* is the male unmarried person. Both male and female virgins are being discussed as the unmarried person.

Verse 29 further shows Paul's two general categories as those that *have wives* and those that *had none* (Greek: *have. none*). Verses 32 and 33 again consistently break all men (males because they have *wives*) into the *married* and the *unmarried*. Verse 34 does the same thing by describing the female side of the equation. *So also the woman that is unmarried and the virgin is careful for the things of the Lord. . . but she that is married is careful for the things of the world how she may please her husband.* Verse 8 had earlier described the *unmarried and the widows*, when *unmarried* meant virgins, but verse 34 simply reverses the words so that *unmarried* refers to widows because *virgins* is stated as the other unmarried women.

OPPOSITE GENERAL CATEGORIES OF MARRIED AND UNMARRIED

The opposite general categories of the married and unmarried being addressed in the paragraph are thus as follows:

- verse 25: Now concerning *virgins*:
- verse 26: It is good for man to be as he is.
- verse 27: *Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.*
- verse 28: But shouldest *thou* marry, thou hast not sinned (meaning "thou *male unmarried*.") And if a *virgin* marry, she hath not sinned (*female unmarried virgin*.)
- verse 29: both those that *have wives* may be as though they *had none*.
- verse 32: He that is *unmarried*. . . verse 33: but he that is *married* (to a wife.)
- verse 34: So also the woman that is *unmarried and the virgin*. . . verse 34: but she that is *married* (to a husband.)

This consistent antithetical writing style of placing all people under the two basic categories of *the married*, on the one hand, and the *unmarried*, on the other, makes verse 27 translate by force of the context (as does the NIV): *Are you unmarried? Do not look for a wife.* Phillips translates: *Are you married? Are you unattached?* When we allow Paul to tell us what he means by the *loosed* man, he consistently says *the unmarried man*, as opposed to the *married man*. He does not tell us he is discussing a divorcee, therefore, he is not

EVIDENCE FROM THE GRAMMAR

The grammar of 1 Corinthians 7:27 presents evidence against the *loosed* man's being a divorcee and presents evidence that he is merely an unmarried person. The antithesis of the *married* as opposed to the *unmarried* is carried out in the grammatical forms of the verbs, as well as in the vocabulary meanings of the words. Notice how the opposites are carefully kept in the same grammatical form as the first form being opposed so as to heighten contrast: (Notice the following literal translations to show the opposite parallelism):

verse 27: You are *bound*? Seek not *separation*. You are *loosed*? Seek not a *wife*.

verse 29: The ones *having* wives may be as *not having*.

verse 32: The *unmarried man*. . . verse 33: the *married man*.

verse 34: The woman *that is unmarried*. . . the woman *that is married*.

The obvious fact that Paul deliberately preserves the same grammatical form on each side of his contrasts is called by the grammatical term *parallelism*, or the consistency of grammatical forms. The first status word *bound* in verse 27 is a perfect middle or passive verb, so the second status word *loosed* is made to be a perfect middle and passive verb so as to make the form of the opposites the same and so cause the reader to look at the contrasting words as pairs. This is done consistently in verses 29, 32, and 34 so that we will see that all eight terms are really two opposite columns of four words, each describing the two general states of the married and the unmarried, instead of specifying a divorcee.

PRESSING ONE WORD TOO FAR

This complete view of the two opposite basic marital states emphasized by context and grammar in the paragraph will keep the reader from pressing the meaning or grammar of the word *loosed* too far so as to make it mean *divorced*, a meaning which *loosed* certainly could elsewhere have in an isolated setting or in another setting insisting upon the meaning of *divorcee*. But because the reader knows what two states Paul is describing from the six other forms, he, therefore, knows that verse 27 also means the *married* and the *unmarried*, not the *married* and the *divorced*.

WHY THE PERFECT TENSE?

The word *loosed* is the perfect tense which usually means a present result of a past act, which in this word would mean *presently loosed by a past act of loosing*. But the perfect tense of *loosed* is not to be pressed in this series of contrasts because: (1) *Loosed* takes its perfect tense from being parallel to the word *bound*, which perfect tense is clearly needed to describe the married person as one *presently bound by a past act of binding*. But the perfect tense meaning of *loosed* is not used to stress the past act of loosing, but merely to be parallel grammatically to *bound*. (2) Because the perfect tense strongly emphasizes the *present result* of a past act, the past act can actually not even be considered. The Blass, Debrunner, and Funk grammar on page 176 so states that *the perfect with certain verbs has wholly the sense of a present*, which means that when context so dictates, the word *loosed* would mean *loose* and would have no reference to a past act of loosing. The context of 1 Corinthians 7:25—35 does so dictate, and the flexibility of the tense of *loosed* allows the word to fit its list of parallels so as to mean *unmarried*. (See any Greek grammar under uses of the present force of the perfect.) The Arndt and Gingrich lexicon on page 485 translates 1 Corinthians 7:27: *Are you free from a wife, that is, not bound to a wife*.

ASSUMPTION FOUR IS UNPROVABLE AND IMPROBABLE

The fourth assumption necessary to the desertion-remarriage theory has thus been shown improbable when viewed in Paul's context. Since Paul's context sets up a pattern of parallels meaning *married* and *unmarried*, the *loosed* man cannot be a divorcee and still fit this context. Since the context does not mean a divorcee, the word does not mean a divorcee and can certainly not be bound inescapably as being a divorcee. Paul's readers would know that his meaning was not a divorcee, and so can we.

ASSUMPTION NUMBER FIVE CONTRADICTS CONTEXT

A fifth assumption necessary to the desertion-remarriage theory is that *depart* in 1 Corinthians 7 must mean *divorce* and could not mean merely *separate*. The overwhelming evidence against Paul's meaning *divorce* is as follows: first (1), that the Corinthians' questions were consistently asking, *Shouldn't we refrain from getting married? Shouldn't we keep our daughters from marriage?* This is an opposite viewpoint from their wanting divorces so as to remarry. They had been taught to oppose marriage, not to seek it again. The Corinthians felt that they should not even get married nor stay married. They did not feel that they should divorce and remarry.

EVIDENCE FROM WORDS USED FOR "DEPART"

(2) The word most often used by Paul (*choridzo*) basically means to *separate*, as Paul used this word in Philemon 15 to say that Onesimus was temporarily *parted* from Philemon *for a season that thou shouldest have him forever*. It is used in 1 Corinthians 7:10, 11 to tell a wife *not to depart (choridzo) from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband), and that the husband leave not (aphiemi: let go) his wife*. In this statement the word *choridzo* means the kind of *departure* that only requires reconciliation (not a remarriage) to a *husband* (not her divorcee) to restore, therefore, not a divorce but a reconcilable separation. Paul uses these two words: *choridzo (depart)* four times and *aphiemi (let go)* three times, neither meaning *divorce* but both used in a context to mean a reconcilable *separation*.

Here also the word *aphiemi* is clearly used to mean the same thing as a reconcilable separation, because *aphiemi* and *choridzo* are used synonymously, one word used of what the reconcilable wife does, and the other of what the reconcilable husband does, both merely *separating*, not *divorcing*, as the very literal American Standard Version says throughout 1 Corinthians 7. One-hundred-one ASV translators disagreed with the desertion-remarriage theory and showed that Paul was discussing separations, not divorce, throughout the chapter. *Aphiemi* is not only used parallel to *separation* in verse 11, but it is used opposite to *dwelt with* in verse 12, thus making the meaning *not to dwell with*.

THE DIFFERENT WORD JESUS USED FOR "DIVORCE"

(3) The specific meaning of the word *apoluo: to release* makes it the common New Testament word for *divorce*, being used four times or five (depending upon the text) in Matthew 19, four times in Mark 10, and twice in Luke 16:18, when the Pharisees and Jesus were definitely discussing divorce as the literal *loosing away* of a partner. But this definite and common word for *divorce* is not used at all in Paul's

1 Corinthians 7 discussion of the separation from marriage which the Corinthians had doubtlessly asked him about.

Jesus was asked in Matthew 19:3 if it was lawful to *apoluo* (release) a wife for every cause, and He was also asked why Moses had commanded a bill of divorcement so as to *apoluo* their wives, but that whosoever would *apoluo* his wife except for fornication and marry another commits adultery, and he that marries her when she has been *apoluo-ed* commits adultery. There can be no doubt as to the exact meaning of the word used clearly to mean divorce by Jesus, but not used by Paul in 1 Corinthians 7.

In the midst of these five consistent uses of *apoluo* by Jesus, there is the one-time use of *choridzo*, the word Paul repeatedly used in 1 Corinthians 7 for *separation*, but Jesus used this different word (meaning *separation*) for a good reason: After basing the permanence of lifetime marriage upon *cleaving to* and *becoming one flesh* with his wife, Jesus then says, *What therefore God hath joined together, let not man put asunder (choridzo: separate)*, meaning let not man *separate* what God *joined together*. His choice of *choridzo* is clearly seen to be to stress the separating of what God joined, but then He returns and stays with the other word *apoluo* with the clear-cut meaning of divorce. Only an amateur would make this prove that Paul must be discussing divorce in 1 Corinthians 7. It is an assumption produced by an eagerness to prove a weak point that opposes the heavy evidence of context.

JESUS IN MATTHEW AND PAUL IN 1 CORINTHIANS 7 ADDRESS DIFFERENT DEPARTURES

Jesus teaches in Matthew 5:32 and 19:9 that it is adultery to put asunder the marriage bond by unscriptural divorce and remarriage after such a divorce. No one can doubt that *put asunder* in this context means divorce, because remarriage is clearly stated.

But Paul in 1 Corinthians 7:10, 11 gives charge to married Christians on a different subject, the subject of departing from a mate in the sense of such interruption of sexual union as in verse 5. *Be together again* is the opposite of the kind of separation verse 5 is speaking of. This is translated in verses 10 and 11 as *leave* and *depart*, not *put away*, *divorcement*, and *put asunder*, as in Matthew 19. Divorce is not clearly in this context, the ASV translators wished so to indicate, and it cannot be proved that the Corinthians were asking about divorce and remarriage.

In response to a question containing the same sense of *leave* Paul advises a Christian in 1 Corinthians 7:12—16 to make his decision to leave or not to leave upon the unbeliever's contentment to remain or determination to depart. *Depart* does not necessarily imply divorce. Paul's subject in this paragraph is separation, not divorce. This is a different subject than the clear-cut descriptions of divorce and remarriage stated by Jesus in the Gospels. Jesus was answering questions about divorce and remarriage. Paul was answering questions about separation from sexual union with a mate.

Assumption five is anything but inescapable and is, instead, highly improbable, because it cannot be proved that Paul is even discussing divorce, since he completely avoids the clear-cut word used by Jesus for divorce and consistently uses two other words whose common meaning is separation and uses them in a clear context of a reconcilable separation. Since Jesus clearly tells us that He is specifically discussing divorce, and Paul clearly tells us that he is specifically discussing separation, how could anyone get an opposite meaning without wanting to so badly as to overpower the context? Not only must we leave joined together what God has joined (marriage partners), but we must also leave separated what God has separated (Jesus' discussion of divorce and Paul's discussion of separation.)

Chart 9

QUESTIONS AND CONTEXTS OF 1 CORINTHIANS 7 UNLIKE MATTHEW 19:9:

In reply to ascetic questions, "depart" does not mean divorce and remarriage, but separation from sex:

7:5: Defraud only by consent for a season and be together again.

7:9: Marry only if they have not continency.

9:10: "Should she depart, remain unmarried or be reconciled."

7:12, 13: "Let him not leave her."

7:15: "Let him depart, Christian not under bondage."

Jesus In Matthew Clearly States Divorce And Remarriage:

Matthew 5:31: Put away his wife . . . give her a writing of divorcement.

Deuteronomy 24:1, 2: Write her a bill of divorcement . . . may go and be another man's wife.

Matthew 5:32: Whosoever shall marry her when she is put away committeth adultery.

Matthew 19:3: Lawful to put away his wife for every cause?

Matthew 19:6: Let not man put asunder.

Matthew 19:7: Command to give her a bill of divorcement?

Matthew 19:9: Put away his wife, except for fornication, and shall marry another, committeth adultery, and he that marrieth her when she is put away committeth adultery.

1 Corinthians 7 never mentions "adultery," Jesus always does.

AN ABSOLUTELY PROVEABLE QUOTATION OF JESUS BY PAUL STATES FORNICATION AS THE ONLY SIN AGAINST THE ONE BODY PLAN

Paul says in 1 Corinthians 6:16: *Or know ye not that he that is joined to a harlot is one body? For, the twain, saith He, shall become one flesh.* 17: *But he that is joined unto the Lord is one spirit.* 18: *Flee fornication. Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body.*

NOTICE HOW DISASTROUS THIS IS TO THE DESERTION REMARRIAGE THEORY

1. Verse 15 had showed that the Corinthians' bodies were *members of Christ*, because of which they must not take the *members of Christ* and make them *members of a harlot*. This is another way of saying that *the body is not for fornication, but for the Lord* (verse 13). Paul's point is that they were already joined to the Lord as *one spirit*, and being joined (married) to Christ, they must not be joined by fornication to a harlot.
2. Verse 16 says that a fornicator *that is joined to a harlot is one body, for the twain, saith He, shall become one flesh*. Because a few verses later (7:4) Paul says, *The wife hath not power over her own body, but the husband (does): and likewise also the husband hath not power over his own body, but the wife (does)*, Paul is discussing the one-body purpose for which God created men as males and females. Verse 16, then, means (because Paul quotes the one-flesh creation purpose) that a husband who is already joined as one-flesh to his wife must not join himself to a harlot, lest he sin against the one-body relationship God already has him joined in, that is, verse 16 means that a fornicator joined to a harlot is *one body* already with his wife, because God joined them, and the husband must not (because he is already one body with his wife) be joined to a harlot, just as the Christian (because he is already joined to Christ) must not be joined to a harlot.
3. It is not, in fact, true that a fornicator becomes *one body* with a harlot, because Jesus explained God's original plan for man's sexuality as follows in Matthew 19:1-9: (1) God made man male and female so that they would *leave father and mother* (who could not satisfy their deep God-given sexual need) and to *cleave unto his wife* (who could). So the very reason that man has sexuality is so that he will permanently and increasingly be bonded together with his wife. (2) This sex-bond causes the commitment designed by God called *leaving and cleaving*. Unisexual earthworms have no need to be committed to another worm, so they are not, but men and women are because they are male and female. God's purpose for man's sexuality is mutual commitment - abandoning oneself to the other partner for life. (3) This is why divorce for every cause is forbidden by Jesus — it thwarts God's very reason for making man male and female, because if a man practices sex like an alley cat, he is never committed to leave and cleave so that God can bond him as one-body with his partner. Therefore, Jesus allowed only one reason for divorce and remarriage - fornication — the one sin that short circuits the one-body plan of God for his happiness in a permanent home. A fornicator does not become *one body* with a harlot (because there is no commitment), but a husband who fornicates is already *one body* with his wife and must, therefore, not join himself to a harlot for the reason that fornication will be a sin against his *one body* relationship God bonds him into.
4. Notice that the pronoun *He* in verse 16 is Jesus: *for, the Twain, saith He, shall become one flesh*. This is clear because their bodies were already members of *Christ*, and because they were already members of *Christ*, they must not then join themselves to a harlot, just as Paul next says that because the husband is already joined as *one body*, to his wife, he must not then join himself to a harlot. Paul quotes Jesus' statement in Matthew 19:5 that *the two shall become one flesh* (clearly using the word *two* and even stressing also in verse 6 that *so they are no more two, but one flesh*). We know that Paul is quoting Jesus because Genesis 2:24 never uses nor stresses the word *two* though it is understood (but not stated). But Jesus clearly uses the word *two* twice (which word Moses in Genesis did not quote the Father as using), and when 1 Corinthians 6:16 clearly uses the word *twain* in the quotation, there can be no doubt that Paul is quoting Jesus in Matthew 19:5, not the Father in Genesis 2:24 (though indirectly referring to, but not quoting, the Genesis statements).

- (5) Here, then, is an airtight and inescapable quotation of Jesus in Matthew 19, not an improvable and questionable assumption such as the desertion-remarriage theory is based upon. Here is a truth so clear that, if need be (though God forbid), we could divide and disfellowship over, because no one can doubt that Paul here quotes Jesus. It is provable, inescapable, irresistible, and absolutely conclusive, but the supposed and doubtful assumption that Paul in 1 Corinthians 7:10 is quoting Jesus in Matthew 19 is improvable, not inescapable, not irresistible, not absolutely conclusive, and not at all airtight (It has many more leaks in it than this paper could cover). Now on which kind of foundation will we build the proper understanding of Christ's teaching on divorce and remarriage - on assumption — or upon positive fact?
- (6) The positive-fact statement of Paul says absolutely and unequivocally that fornication is the only sin against God's one-body plan for man to be joined in marriage. This means that desertion is not a sin against the one body, and we know this because we know Paul interpreted Jesus exactly as Jesus interpreted Himself, and when both said that fornication is the only sin that destroys the one-body relationship, then we know that desertion nor any other sin except fornication can allow divorce and remarriage. Jesus said it, and Paul said that he said it, and no one can doubt that Paul is quoting Jesus.
- (7) But the desertion-remarriage theory says that desertion is another reason than fornication which also allows divorce and remarriage, and it says this on the basis of an unprovable assumption that Paul in 1 Corinthians 7:10 is quoting Jesus. But this is not a positive fact, and there are good reasons for doubting that Paul is quoting Jesus.
- (8) Paul is the best possible interpreter of himself. Because he says that fornication is the only sin that violates God's one-body plan for marriage, then Paul could not have meant that desertion was another such reason. Therefore, Paul was not quoting Jesus in 1 Corinthians 7:10 and giving in verses 12—15 desertion as another reason. Paul clearly shows that he could not have been saying what the desertion-remarriage theory must prove him to be saying.
- (9) In Matthew 19:5, 6 Jesus used the conjunction *therefore* in a very important way: *the two shall become one flesh? 6. So that they are no more two hut one flesh. What therefore God hath joined together, let not man put asunder.* The word *therefore* clearly bases the prohibition against divorce upon the joining of male and female into one flesh, that is, the reason that Jesus forbids divorce for any cause other than fornication is that divorce for every other cause would violate God's plan for male and female to be bonded into one body.
- (10) But because Jesus in verse 9 proceeds to allow remarriage because of fornication, and because Paul in 1 Corinthians 6:16 says that the only sin against the one-body plan is the sin of fornication, we know that there is no other sin except fornication that is against this one-body purpose in the same way that fornication is. This proves that Jesus did not mean for Paul to legislate desertion as another reason for remarriage, because Paul himself says that there is no sin like fornication that violates the one body. If Paul had planned to legislate another reason in chapter 7, he certainly would not have closed the door against it in chapter 6. Instead, he would have said in 6:16 that there were two sins against the home as one body—desertion and fornication. But he said, instead, that there is only one sin against the one body, and that is fornication.

Chart 10

JESUS SAID: Because God joins male & female into one flesh,	PAUL SAID. Because a husband is one body with his wife,	PAUL DID NOT SAY: Because fornication is the only sin against the one body,
<hr/>	<hr/>	<hr/>
therefore	therefore,	therefore,
<hr/>	<hr/>	<hr/>
remarriage only for fornication. Matthew 19:1-9	fornication is the only sin against his own body. 1 Cor.6:16-18	desertion is another sin against the one body.

COULD THE "ONE BODY" BE THE CHRISTIAN AND HARLOTS ONENESS?

The context's evidence against the *one body* of verse 16 being the harlot and Christian's oneness (instead of the husband and wife's oneness) is as follows:

- (1) The springboard for Paul's one body point here is that (v. 15) the Christian's body is already joined to Christ, and (v. 17) that a Christian who is *joined unto the lord is one spirit*, meaning that because a Corinthian Christian was already joined to Christ, he must, therefore, not join his body to a harlot, the reason being that he is already *one spirit* with Christ, and he must not join his body to a harlot since he is already joined to Christ. Paul launches his application in v. 16 from this springboard in v. 15, and then Paul recapitulates this point in v. 17, so as to show clearly that v. 16 (in between) means that because a Christian is already joined to his wife in a one-body way, he must not be joined to a harlot. The context idea before and after v. 16 is consistently that of already being previously joined.
- (2) The expressions *then* and *take away* in v. 15 restate the previously-joined idea, as Paul asks himself a question: *Shall I then* (because Christians' bodies are *members of Christ*) *take away the members of Christ and make them members of a harlot? God forbid*. Paul's point is that to fornicate with a harlot is to *take away* a body joined already to Christ and make it a member of a harlot. This point depends entirely upon the idea that to be previously joined is the reason not to unjoin from Christ and to join one's body to a harlot. The conjunction *then* says this clearly.
- (3) The following verb translations are all the same identical spelling, tense, and meaning throughout these three verses: v. 15: *are members of Christ*, v. 16: *is one body*, v. 17: *is one spirit*, which uniformity would make a reader think that he must not do with a harlot what has already been done with Christ (*one spirit*) and what has already been done with his wife (*one body*). Verse 19 will also use the same verb and verb form to say that because a Corinthian Christian's body (or a Christian couples' one body) was already a temple of the Holy Spirit, it must not be joined to a harlot. Paul's repeated verb form (*estin: is or are*) says that because your bodies *are* members of Christ, and because your spirits *are* one spirit with Christ, and because your body *is* a temple of the Holy Spirit (all three times meaning *is or are* already) — because you *are joined* already, do not unjoin what is already joined.
- (4) Paul's expressions for joining a harlot are, on the other hand, consistently different from *estin*. In verse 15 Paul asks (future tense) *shall I make (poieso)*, thus using a different word and a different tense. In verse 16 Paul uses *kollaomai: to unite oneself to* (present tense and middle voice), when he says. *Or know ye not that he that is joining himself* (present middle of *kollaomai*) *to a harlot is (estin) one body?* This present continuous harlot-joining is made parallel by Paul to verse 17: *But he that is joining himself to the Lord is (estin) one spirit*. Paul's parallels are meant by him to say that just as you *are (estin)* members of Christ and *are (estin)* one spirit with the Lord, in that sense you *are* one body with your wife, that is, already one. The other verb parallelisms, on the other hand, say that in the same sense as you must be daily joining (*kollaomai*) yourself to the Lord in one spirit (by keeping away from harlots), in that sense you must not be joining (*kollaomai*) yourself in your daily living to a harlot. Paul deliberately refuses to use the verb and the verb form that he consistently makes mean the previous joining to Christ and to one's wife. Greek readers would immediately see this distinction.
- (5) Another obvious reason that the verse 16 *body* is the husband-wife body (instead of the Christian-harlot body) is that Paul says that it is the body Jesus described in Matthew 19:5, 6, when He said, *The two shall become one flesh*, and that body is clearly the one-body unity which God makes males and females to bring about - the one-body unity brought about by *leaving and cleaving*. Paul's conjunction *for* in 1 Corinthians 6:16 says so, because Paul says that *the two* (husband and wife in Matthew 19:5, 6) *saith He* (saith Jesus in Matthew 19) *shall become one flesh*. Jesus never said that a husband and a harlot become one flesh, because they do not leave and cleave (commit themselves mutually to the other), but, in fact, do just the opposite. Since becoming one flesh is the result of leaving and cleaving, and since husbands with harlots do not leave and cleave, then by Jesus' explanation, husbands and harlots do not become one flesh, but husbands and wives do. Therefore, husbands and wives, not husbands and harlots, are the ones God joins in one body.

- (6) God does not join harlots with husbands, because Matthew 19:6 forbids man's putting asunder what God joins together. If God joins husbands and harlots together, God would oppose Himself, because He explicitly forbids loosing what He joins (husbands and wives), but He never joins husbands and harlots, who by their fornications are rejecting God's plan for their sexuality to bond them to *leave and cleave*, and only by their *leaving and cleaving* can they be joined by God's bond, though they can join themselves and their bodies in sex. Notice carefully how verse 15 clearly says that the man himself (not God) takes away a body already joined to Christ and joins it to a harlot. If, on the other hand, God joins harlots to husbands, instead of wives to husbands, the husband-harlot union would be a marriage, because Jesus in Matthew 19 is clearly describing a marriage when He says that God joins husband and wife in one flesh. But surely God does not join harlots and husbands in marriage, and since He doesn't, He doesn't join harlots and husbands at all. He joins wives and husbands in marriage.
- (7) Another clear reason that the *body* is the husband-wife body (instead of the Christian-harlot body) is what verse 18 says (using the same *body* meaning). *Flee fornication, Every sin that a man doeth is without the body* (literally: outside the body), *but he that committeth fornication sinneth against* (literally: into) *his own body*. Because Jesus specified fornication as the only sin destroying God's one-body plan of husband-wife unity, and because Paul quotes that meaning of one body here, we know, therefore, how joining oneself to a harlot would be against a man's one-body home unity, while all other sins would not be. If Paul meant the Christian-harlot body in verse 16, then he meant it in verse 18, but how could a Christian be sinning against his Christian-harlot body by fornicating. He could not, but we see clearly how he would sin against his husband-wife body by fornicating with a harlot, because Jesus had said that only fornication violates *leaving and cleaving*, which, in turn, violates God's one-body unity in marriage.
- (8) The husband-wife-one-body is the same body further discussed in verse 19: Or (showing the continuing connection) *know ye* (plural) *not that your* (plural) *body* (singular) *is a temple* (singular) *of the Holy Spirit which is in you* (plural), *which ye* (plural) *have from God? And ye* (plural) *are not your* (plural) *own*. While not conclusive, yet the singular *body* in the midst of consistently plural pronouns (which contextually would refer to husbands and wives) and followed by chapter 7:1—5, which specifically deals with a misunderstanding of the bodies of husbands and wives, the point of verse 19 would fit beautifully that God's Holy Spirit (approving their holiness) dwells in pure and faithful Christian couples, but (by implication) not in fornicators. The theme significance of the Holy Spirit's miraculous coming upon Gentiles purified by the Gospel (instead of upon Jews who claimed purity by the Law) is the prominent meaning of the Holy Spirit in Joel, Acts, Galatians, Romans, and Ephesians, as well as in First and Second Corinthians. 1 Corinthians 3:16, 17 makes the same point about all Corinthian Christians (not just couples) having the Holy Spirit dwelling in them, unless they defiled God's temple by leaving the purifying Gospel and accepting defiling intellectualism.
- (9) Could Paul mean in 1 Corinthians 6:18 that fornication is the only sin against a man's physical body? No, because Romans 1:24 says that idolatry dishonors a man's physical body, as does drunkenness, gluttony, and a number of other sins. Could Paul mean that fornication is the only sin against the church as the one body? No, because by fornication a man sins against *his own body*, not against Christ's body, the church, against which there are countless sins other than fornication. So the only body left is the one-body unity of Paul's context and of Jesus' context. No other body fits the truth of verse 18 or fits its context. Paul is saying exactly what Jesus had said, that fornication is the only sin against God's one-body unity which He designed for marriage. Since we know what Paul had to mean in his context, and since Paul quotes Jesus, then we know what Jesus meant. But we already knew what Jesus meant by what Jesus said in His context, so we can easily see what Paul meant by quoting Him. No disregard nor violation of either context will ensure the true meaning, but how can we miss when we follow only the inescapable meaning of the writer in his context?

ISN'T THIS PAUL'S CONTINUOUS PARALLEL?

6:15: Because	6:17: Because	6:19: Because	6:16: Because
your bodies	you are one	your body is	you are joined
are members	spirit with the	the Holy	to your wife
of Christ, do	Lord (do not	Spirit's temple	as one body,
not take them	be joining	(do not be	(do not be
away and	yourself to a	joining	joining your-
make them	harlot.)	yourself to a	self to a
members of a		harlot.)	harlot.)
harlot			

RIDICULOUS ASSUMPTION SIX

In absolute disregard ;and violation of the obvious questions asked Paul by the Corinthians, assumption six insists that to *abide in that calling* wherein he was called by God (verse 20) must mean to abide in one's remarried-divorce calling, rather than Paul's obvious meaning to abide as Jew or Gentile, or as bond or free. 1 Corinthians 7:1 7-24 begins by saying: *Only as the Lord hath distributed to each man, as God hath called each, so let him walk, and so ordain I in all the churches.* Verses 18 and 20 then explain these God-distributed callings: *Was any man called being circumcised? Let him not become un-circumcised. Hath any been called in uncircumcision? Let him not be circumcised. 21: Wast thou called being a bondservant?*

Our immediate question from this context is. Does Paul say that God has called men in their remarried-divorcee calling, or does he say that God has called men in their Jew or Gentile and bond or free callings? Not in this context nor in any context has God *distributed* to any man the status of remarriage for desertion. Instead, Jesus has *distributed* to him the condition of *adulterer*, because he has remarried for a reason other than fornication.

By mis-using this paragraph the desertion-remarriage view opens widely the door to remarriage *for every cause*, because it claims that all remarriages for whatever causes which preceded one's baptism are not sinful and that no repentance for them is needed. This in effect says that *whosoever shall put away his wife, except for fornication, and shall marry another does not commit adultery*, or it says that *whosoever shall put away his wife for any cause and shall marry another does not commit adultery*. It is logically no worse to broaden Jesus' one exception to make it say *every cause* than it is to broaden Paul's *calling wherein he was called* to make it include people called in remarried-divorcee callings. God cannot *call* a man by the Gospel unless the man repents of his lifetime of adultery, and unless he *brings forth fruit worthy of repentance* (Matthew 3:8).

WILL YOU BUILD UPON ASSUMPTIONS?

Assumption six is another example of flagrant violation of context and is like the blind man in a dark cellar who found the black cat that wasn't there. None of these six necessary foundation assumptions that have been *bound* is inescapably there in the context of 1 Corinthians 7. The teaching of Christ on the subject of divorce and remarriage must not stand upon the basis of unprovable assumptions, but must be founded upon irresistible conclusions from unquestionable evidence which Corinthian readers would easily understand, and which we will readily grasp if we put ourselves in their place.

Jesus warned against finding and binding distinctions which do not exist (Matthew 23:16—22), and yet the desertion-remarriage theory has found and bound imaginary distinctions between God's will legislated through Christ regarding remarriage for believers and remarriage for unbelievers, just as the non-co-operation theory found and bound imaginary distinctions between (1) evangelism and benevolence, (2) congregation and individual, and (3) saint and sinner. The binding of assumptions in both cases is alike. The imaginary distinctions in both cases are alike. The divisive consequences in both cases will be alike, and are already being felt in church splits, loss of faith in brotherhood schools, and hate and division even on foreign mission fields among missionaries.

I was a missionary in Nigeria when the non-co-operation division split us missionaries there into opposing forces. I suffered the agony of broken fellowship with beloved co-workers with whom I so desperately wanted to *be one so that the world might believe*. I endured the almost endless toil and heartache of trying to rescue the fourteen student-preachers we had trained and then lost to the other view. Some of my dearest brethren will go to their graves on the other side of the split. I learned to hate this kind of self-destroying faction more than any other kind. And although these hurts and frustrations have been partially healed by time, I see the same basis for a brotherhood-wide division coming again. Although the brethren are different, the issues are different, and the assumptions are different, I feel the same hurts and sadness all over again. But dear God, may it not be so!