

Every person on the face of the Earth today, and all days to come, is accountable to the God of Heaven by the New Testament. This document contains the books of The Gospel According To Matthew through the Book of Revelation. Every word of it is inspired of God and is profitable to all (2 Timothy 3:16). In this document God regulates marriage, divorce and remarriage. All “other” teachings on these subjects come from the puffed up minds of men, teaching what they have not seen, to satisfy the itching ears of people, who are desperately wanting to do as they wish, while thinking they are going to Heaven (Colossians 2:18; 2 Timothy 4:3-4).

This chapter has a golden thread of truth running through it: Marriage is of God; it is good; and it is best exemplified in the lives of Christians. Without the existence of marriage all sexual relationships would be sinful; not to mention all the greater blessings included. The sexual drive is strong in human beings. It is so because we were created that way. That activity is regulated by the Creator. No one is warranted to do “as they please” in the matter of sexual activity. Marriage is the only arena in which this blessing is approved; and that only with one’s own spouse (1 Corinthians 7:2). Marriage, in fidelity, is designed to be “until death do us part.” Every person on Earth should know this; especially they of the household of faith (2 Timothy 2:15).

Death severs the bond of matrimony, allowing the living to marry again (1 Corinthians 7:39). The Lord, Jesus Christ, legislated that an innocent, betrayed spouse may also marry again when that one divorces the mate guilty of fornication, for the cause of fornication (Matthew 19:9). All other married

persons are responsible for their marriages to the spouse of their youth and to God.

Some assume they find “another” reason to sever a marriage and marry again. They have even given it a name “The Pauline Privilege.” This is just an assumption that has grown into a damnable heresy. It is not warranted from the scriptures. It is not even logical outside the text.

The Bible student realizes that what has been written copied and preserved of the Apostle Paul are the very words of God. They do not belong to Paul. Paul never had any power to legislate, or even grant a “privilege” in the name of God (Matthew 16:19). Therefore, there cannot be a “Pauline Privilege.”

The Bible student knows that Matthew 19:9 absolutely forbids “another” teaching or privilege on this matter. There is an exceptive clause in that declaration of Jesus, “...except it be for fornication.” The force of an exceptive clause is *one, and only one cause or reason*. Logically, if there is one, and only one, cause or reason there is never another cause or reason.

Let’s study the Biblical text on this matter, 1 Corinthians 7:10-16. If you are married do not depart one from another. If you disobey this, then remain unmarried or be reconciled to your husband. The necessary implication is that neither have the approval of God to marry another (vss.10-11). This even extends to a Christian who is married to an unbeliever (vss.12-13). A marriage between a Christian and an unbeliever is valid and sanctifies the children of this union; else they would be “illegitimate” (vs.14). Also note that the Christian brings to this marriage sanctification – not salvation, but sanctification. The

Christian’s knowledge and determination will make this marriage all it was intended to be by the design of God. That Christian spouse is the example and immediate expression of the way of salvation to the spouse. How blessed are homes where both husband and wife are Christians! The Christian will never want to depart the marriage! “BUT” if the unbeliever departs... - now what is one to do? “Let him depart...” (vs.15). That is refreshing to one who is being oppressed by the filth of worldly living and being demanded to do the same. Why can this be? Because marriage is an institution of peace, not one of oppression (vs.15). It is to exalt its participants and not to destroy them.

But the uninformed and understudied jump to the part that says that one is “not under bondage.” They make the grand leap of assumption to exclaim, “See the marriage bond is broken for both!” In truth the marriage bond is not broken for either!

First, consider the fact that the verb translated “not under bondage” is in the perfect tense. Simply explained, the perfect tense means a present state or condition resulting from a past action. The present state is “not being under bondage.” The past action would have been “was not under bondage.” This statement thus says, “The Christian was not under bondage and is now not under bondage”. Could this “bondage” then be the bond of matrimony? Let’s see. Equal terms can replace each other in a sentence without changing the meaning of the sentence or the truth of it. If the bond of matrimony is the “bondage” of our text, then we could say, “The Christian was never married and is not now married!” That sentence is as absurd in this context as the

claim that “bondage” is the bond of matrimony.

Next, the definition of the term bondage in our text is in essence slavery. Did God make an institution of slavery? God forbid. So what is the bond of matrimony? We find that term in Romans 7:2. The definition there is simply to be “tied together” or joined. The reason that the definition is different is because it is an entirely different word! Therefore, it is an entirely different thought. Our text simply says that the Christian, who wants the marriage to continue, is free to let the unbeliever depart forever, if that is the case. The Christian is not enslaved to give up Christ and follow wicked ways to salvage such a marriage.

But does that free either one to be married? There is no authority in this text that allows another marriage. Remember the exceptive clause of fornication in Matthew 19:9? This departure by the unbeliever is not fornication. There is also verse 16 of our text. The salvation of the departed spouse is in view. The verbs are in the future tense. The Christian left behind, suffering as a Christian, is the hope of salvation in the future of the departed spouse. The Christian in the home was the hope of salvation and still is toward the unbelieving spouse (vss.14, 16).

One might ask if the very fact that the Christian left behind cannot marry again would be slavery within itself. The Biblical response would be found in many passages. We remember the suffering of Jesus who was absolutely pure, free from all sin (Hebrews 4:15). That was not fair but necessary. He was not enslaved to go to the cross (1 John 3:16). Then we are reminded that we shall suffer as Christians (2 Timothy 3:12). We are also reminded that there are some who will need to

be celibate, as Christians, to go to Heaven (Matthew 19:12). The Christian left behind will fit into these classes and glorify God. It doesn't seem fair. Yet, one is not enslaved to go to Heaven (Revelation 22:17). But the inward, strong desire of the Christian causes one to find contentment in whatever state they find themselves (Philippians 4:11). They want to go to Heaven. And they want to go so much that they will obey God in all things.

What about you? Do you want to go to heaven? How much do you want to go? Jesus paid a price you could not pay. He paid a debt He did not owe. It is left to you to Heaven go.

This tract is condensed from a lesson presented at the
29th Annual Mid-West Lectures,
“*They Shall Be Turned Unto Fables*”

To hear or view the complete lesson go to
www.39thStreetChurchOfChrist.org
or contact the

39th Street Church of Christ
15331 East 39th Street
Independence, MO 64055-4240 USA

**“They Shall Be Turned
Unto Fables”**

1 Corinthians 7... “Other Teachings On Marriage Divorce and Remarriage”

by
Randy Mabe

© 2011



*International Bible Studies
Tract Series*