

# Marriage, Divorce and Remarriage

## Introduction: Assistance for Study

Since this is only a very short 9 page study it is obviously will not answer all questions. But it certainly can be a great asset and basis for your future efforts to study this very important and difficult subject.

These study helps are divided into three parts:

- 1) **Unequally Yoked.** In this first part we attempt to answer two questions: Is it a sin for a Christian to marry a non-Christian? and if a Christian does marry a non-Christian (often called a “mixed marriage”), is the relationship a valid marriage? Pages 2-4.
- 2) **Mixed Marriage.** In this second part we attempt to answer the questions: What are the rules governing any possible termination of a mixed marriage? and do the commands of Jesus regarding marriage and divorce apply to the mixed marriage? and what is the meaning of the phrase “**is willing to live with**” within the clause “if she **is willing to live with him**, he must not divorce her? Pages 5-7.
- 3) **All Scriptures on Marriage/Divorce.** On the first page of this section we have listed all the scriptures dealing with marriage and divorce. I sincerely plead with you to read this page several times over a period of several days. All of the scriptures are very familiar to everyone, but seeing them together on one page where all parallel passages from the gospels are side by side for comparison can be very rewarding. I believe by studying this page with much prayer can/will lead to understanding, 2 Corinthians 1:13

On the next page we list only the pertinent verses, with a side by side summary on each verse.

Following this list of verses is a compilation of all the teachings of Jesus on divorce written as one **man-made** verse. In doing this I was attempting to put all the facts from several verses together as a tool for study and understanding, as we often do when presenting the plan of salvation as: hear, believe, repent, confess, be baptized and live faithfully. Knowing that the plan of salvation comes from many different scriptures we have found that after reading the individual scriptures several times there is a benefit to concisely compiling a list of the necessary actions. I have tried to do this same thing with the subject of divorce. Any suggested changes/improvements in this man-made verse will be greatly appreciated. If this compilation is a true representation of all of Jesus’ teaching on the subject of divorce, please study it seriously. Having it all in one verse could make it easier to comprehend.

One important point to notice. The phrase “except for fornication” is not present in every passage talking about divorce. Since Jesus did say it (Matthew 5:32, 19:9), it is true. And therefore should always be included in our thinking when studying this subject. We, therefore, included it in our one verse summary of the words of Jesus. Pages 8-9.

Everyone knows how difficult this subject is to understand, but remember 2 Corinthians 1:13: “For we do not write to you anything you cannot read or understand.” With enough time and prayer for wisdom (James 1:5 “If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and **it will** be given to him.”) we **CAN** understand.

With these study helps, time and prayer I am convinced we can all come to an agreement as to the teaching on the subject of Marriage, divorce and remarriage!

## **Unequally Yoked Together, 2 Corinthians 6:14 ff. (final version)**

Does the following passage forbid Christians to marry non-Christians? And why did God give us this command?  
The context, from **NIV**:

*14 Do not be [unequally] yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? 15 What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? 16 What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people." 17 "Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you." 18 "I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty." 1 ¶ Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.*

All Christians must follow this command: *"Do not be yoked together with unbelievers."* But why did God give us this command? Because God knows the harm done by close association (being yoked) with unbelievers (1 Corinthians 15:33) and, because God loves us, His commands are always beneficial for **us**!

### **I) Definitions of: "do not be," "unequally yoked," and "unbelievers"**

#### **"do not be"**

I'm giving detail attention to this two word Greek phrase (Μη γινεσθε, from v. 14) because it is very important to the understanding of the whole context, especially verse 17. This phrase (Μη γινεσθε) is translated as:

ASV - Become not yoked with others —unbelievers, for ...

KJV - Be ye not unequally yoked together with unbelievers: for ...

NIV - Do not be yoked together with unbelievers. For ...

RSV - Do not be mismatched with unbelievers. For ...

Therefore, Christians **should not enter** into any type of **yoked** relationships with unbelievers.

#### **"unequally yoked"**

The Greek word translated *unequally yoked* is ετεροζυγουντες. This is the only verse where this word is used.

In English we sometimes take a noun, like *jail*, and use it as a verb by adding a suffix i.e. *jailed*. That is exactly what the Greek did in this case. The Greek word for the noun *yoke* is ζυγος (a "cross bar or band" holding two things together). By changing the ending we get ζυγουντες, meaning *yoked*. The prefix ετερο means odd or unequal. Therefore we have, ετερο-ζυγο-υντες meaning "unequally yoked." *Yoked* means confinement, or restriction of action, by being tied to something. *Unequally yoked* means two unequal things tied together, in our case, the Corinthians (or any Christian) tied to unbelievers in a yoked relationship!

#### **"unbelievers"**

Since a believer is one who has a **positive conviction** that something is true, then an unbeliever is one who does **not** have a **positive conviction** something is true. Once the object of the belief is defined, we are all believers or unbelievers. In our context, 2 Corinthians 6:14-18, the object of the belief is clearly the Gospel of Christ.

In every other example in the N.T. where the word *unbelievers* is defined, it is the group of people who have not accepted The Gospel of Christ. We, therefore conclude *unbelievers* in **our** text means the same thing. The Gospel is defined by the New Testament in Galatians 1:6-9, Romans 1:16, 16:25-26 and 2 Timothy 3:16-17, etc.

## Unequally Yoked Together, 2 Corinthians 6:14 ff. (final version)

The very next word in verse 14 is *for*. It is a conjunction “used to express *cause, clarification, or inference*,” (BDAG, p. 189). In our case it gives the cause (reason) for the preceding command.

**II) Reason for the command:** The following is the text from verses 14b - 16, ASV.

|              | <u>RELATIONSHIP</u>      |            | <u>CHRISTIANS DESCRIBED AS:</u> |      |                         | <u>UNBELIEVERS DESCRIBED AS:</u> |     |
|--------------|--------------------------|------------|---------------------------------|------|-------------------------|----------------------------------|-----|
| <b>“For:</b> |                          |            |                                 |      |                         |                                  |     |
| What         | fellowship (partnership) | have       | righteousness                   | and  | iniquity (lawlessness)? |                                  | Or  |
| What         | communion (fellowship)   | has        | light                           | with | darkness?               |                                  | And |
| What         | concord (harmony)        | <u>has</u> | Christ                          | with | Belial? (the devil)     |                                  | Or  |
| What         | portion (part)           | <u>has</u> | a believer                      | with | an unbeliever?          |                                  | And |
| What         | agreement                | <u>has</u> | a temple of God                 | with | idols?                  |                                  |     |

**For:** we are a temple of the living God; even as God said: ‘I will dwell in them and walk in them, and I will be their God, and they will be my people.’” Please compare 1 Corinthians 3:16, ASV “Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?”

To summarize: Being yoked with unbelievers is forbidden 1) **for** there is no common ground between the two groups, 2) **for** believers are God’s temple and God walks with them and they are His, and unbelievers are not.

**Of these two groups, Christians and unbelievers, any yoked relationship between the two is forbidden.**

What relationships between Christians and non-Christians can be described as *yoked*? Many relationships may be considered/debated, but no one can eliminate marriage from this prohibition because marriage is the most “yoked” of all human relationships.

What did Jesus said about marriage in **Matthew 19:4-6**

*“Haven't you read that at the beginning the Creator 'made them male and female,' [Genesis 1:27] and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? [Genesis 2:24] 6 So they are no longer two, but one. Therefore what God has joined together, let man not separate.”*

Add to this Paul's description of marriage in **Ephesians 5:20 ff.** and we get a clear understanding of the expression "they are no longer two, but one." How could becoming one with an unbeliever in marriage be acceptable to God when no other yoked relationship with an unbeliever is acceptable?

**III) What can we learn from the instructions to widows in 1 Corinthians 7:39?**

*A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord. (NKJV)*

This is very plain. Any widow may marry anyone she wishes, but only if he is a Christian. I have never heard a creditable alternative to this simple understanding. This one verse has a great deal to do with our understanding of 2 Corinthians 6:14. It would be totally inconsistent to allow the first marriage with an **un**believer to be acceptable and yet limit the second marriage only to a Christian. This verse adds weight to all the information given above and provides unity and closure on the Bible teaching as to whether or not a Christian can marry a non- Christian.

## **Unequally Yoked Together, 2 Corinthians 6:14 ff. (final version)**

### **IV) Conclusion**

We have proven beyond a reasonable doubt Paul is here commanding Christians not to marry non-Christians!

Some have asked: "If you sin and become yoked to an unbeliever, what then?" Everyone agrees if **any** relationship is *yoked* then marriage is also *yoked*. Since this article is only discussing one of the yoked relationships, i.e. marriage, we can say you can only violate this command by marrying a non-Christian! Therefore, if a Christian **marries** an unbeliever they **are truly** married! **Then** they must follow God's law for married couples when only one is a Christian, i.e. a "mixed marriage," 1 Peter 3:1-7, 1 Corinthians 7:8-16.

### **V) Some Objections answered.**

In all my years of discussing this subject I have only heard two objections to the conclusion just stated, they are:

- 1) "I know several people who are Christian today, because they, as a non-Christian, married a Christian.
- 2) Verse 17 "come out from among them." This would contradict other passages on remaining married.

1) I, too, know godly Christians who were **unbelievers** when they married a Christian. We must thank God for every soul saved!!! Praise God for His love for us and His desire and ability to work for good in all things for those who love him, Romans 8:28. The objector seems to be implying the non-Christian would never have been converted if the marriage to the Christian had not happened. Would anyone limit God's Love for the lost that much? Does my salvation depend on only one specific human being teaching me, and if he doesn't then I'm lost forever? In this regard, could we learn a lesson from Esther and Mordecai, Esther 4:13-14

In addition, the fact that a soul is saved following any sin in no way effects the actual teaching against that sin.

2) Repeating verse 17: "***Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you. 18 I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.***"

It is said the yoked relationships of 2 Corinthians 6:14 does not include marriage because if marriage is included then "we are told here (v. 17) to leave our spouse" which contradicts other scriptures which tell us to remain married to our spouse, Matthew 19:4-9, 1 Corinthians 7:12-14, etc. This position is not correct for two reasons:

**First**, verse 17 starts with *therefore*. This implies the following instruction is the result of the previous descriptions in verses 14b-16. Paul is saying *therefore*, because of the many differences between Christians and non-Christians, "come out from among them" so that you will not be tempted to **become** yoked with any of them!! 1 Peter 3:1-7 and 1 Corinthians 7:8-16 are general instructions about a Christian being married to a non-Christian with no limitation or qualifications regarding how this situation developed, implying **any** mixed marriage must live by the guidelines mentioned in these two passages.

**Second**, the objector says that verse 17 is telling all Christians who are yoked to unbelievers to come out from that relationship and touch no unclean thing. But, at the same time, the objector says it is acceptable to God to *become one*, through marriage, with the same unclean thing we are not supposed to touch! Which falsely accuses God of total inconsistency.

In reality, God condemns the action of marrying a non-Christian for the same reason He condemns all other **yoked** relationships with unbelievers but applies different rules of separation to this one relationship of being yoked **in marriage** with unbelievers. We know this **only** because of 1 Peter 3:1-7 and 1 Corinthians 7:8-16.

## Mixed Marriage

1 Corinthians 7:8-16

8 Now *to the unmarried* and the widows I say: It is good for them to stay unmarried, as I am.

9 But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

10 ¶ *To the married* I give this command (*not I, but the Lord*): A wife must not separate from her husband. 11 But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

12 *To the rest* I say this (*I, not the Lord*): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. 13 And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him.

14 For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy. 15 But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace. 16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

Paul is here speaking to three different groups of people; The Unmarried, the Married and the Rest. The first two groups are clearly identified using very common terms, i.e. *unmarried* and *married*. The third group is only uncertain until you finish reading the sentence. The third group are those Christians who are married to a non-Christian.

I think it is worth mentioning that the three groups have different instructions. You are only required to follow or practice the rules for the one group you are in. The unmarried are not obligated to follow the rules given to the married, nor can they do so unless, of course, they get married. Likewise the married are not expected to obey the rules given to the unmarried until, of course, they become a member of that group through scriptural divorce or death of a spouse. If, before you become a Christian you are married to a non-Christian and then you hear the gospel and become a Christian, though your spouse does not, then you are a member of the third group, i.e. *The Rest*. Likewise if you are a Christian and do not know God's law or choose to not to follow it, and marry an unbeliever you are also a member of this group, that is, you are now part of a mixed marriage.

Your "membership" might change from group to group due to a change in you marital status. The important point is that you must live by (obey) the laws given to the group you are in at any given time.

To illustrate the point: Let us say your congregation decides to have a workday at the building the next Saturday. At the appointed time everyone gathers in the auditorium for instructions. The person in charge says "all the males will go outside to work, painting the building and cutting the grass. All the females will stay inside to clean the building and prepare lunch for everyone. The rest ...." ... Now wait a minute there are no "Rest," everyone has been identified, either male or female. That's everyone! But then the speaker finishes his sentence "The rest of you under 10 years of age will stay in the building and sing and play games." Now everyone understands. Everyone knows the previous instructions only apply to those over 10 years old. No 9 year old boy would think he should go outside to work. No female **over** 10 years old would think she was instructed begin playing games. The instructions are clear. Everyone would follow only the instructions given to the group to which they belong.

## Mixed Marriage

1 Corinthians 7:8-16

If we can apply this parable to our passage, then the instructions given by Paul to the Corinthians in verses 10 and 11 apply only to those married couples who are both Christians and the instructions given in verses 12 through 16 only apply to those Christians who are married to a non-Christian spouse. To confirm these conclusions let us look at a particular phrase in verse 10 and verse 12.

*10 ¶ To the married I give this command (not I, but the Lord): A wife must not separate from her husband. 11 But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.*

*12 To the rest I say this (I, not the Lord):*

In verse 10 Paul says “I give this command, not I, but the Lord.” Paul is simply saying that the Lord gave this command first and now Paul is repeating it. Contrast this with verse 12 “I say this, I, not the Lord” meaning the Lord had not said these things (i.e. given these instructions) on this subject but now I (Paul), through the Holy Spirit, am covering a subject (mixed marriage) that the Lord did not cover. If Jesus did not cover the subject of mixed marriage, then all Jesus **did** say about marriage and divorce does not apply to the mixed marriage! This conclusion is extremely important in helping us to understand and apply all that Jesus **did** say on this subject. This strengthens and verifies our previous conclusion that what the Holy Spirit said through Paul in verse 12 that *the rest* are only those people who are part of a mixed marriage. This implies the instructions in verses 10-11 are not applicable to those in a mixed marriage and the instructions in verses 12-16 do not apply to those marriages where both partners are Christians. This also implies the instructions in verses 10 and 11 must harmonize with all the words Jesus **did** on this subject.

One other comment on verse 10. Notice “A wife must not separate from her husband.” We cannot let the use of the “separate” cause us to doubt the subject is divorce. As always the context usually clarifies the meaning of any word. The wife who “separates” from her husband must remain unmarried (αγαμος). This Greek word only mean not married. Therefore the previous relationship of husband and wife has been terminated, hence they are divorced.

Repeating verse 12 and 13 here for convenience:

*12 To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. 13 And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him.*

The structure of the sentence is very common and clear, i.e. if A and B then C.

- A. If a brother has an non-Christian wife **and**
- B. she is willing to live with him **then**
- C. he must not divorce her.

This rule/restriction/conclusion of not divorcing is only applicable if both A and B are true. If either A **or** B is not true then the result C is not required by God. For example, if she is **not** willing to live with him then he may, optionally not necessarily, divorce her. This simple logic is valid whether the result is positive (He that believes **and** is baptized **will be saved**) or negative (have a non-Christian wife **and** she is willing to live with him. He **must not divorce** her).

What is the meaning of “if the unbeliever **is willing to live with** the Christian, then the Christian should not divorce the unbeliever”? I think it reasonable to consider the possibility that when God said the unbeliever must be **willing to live with** the Christian, God is thereby specifying a degree of loyalty required of the unbeliever.

## Mixed Marriage

1 Corinthians 7:8-16

Could that degree of loyalty include sexual purity? If so, this implies the Christian could divorce the unbeliever for fornication. Although this seems to be a reasonable deduction, applying it must be determined by the details of each case separately after much prayer for wisdom. In such cases, consultation with spiritually mature Christians would be advisable. Verse 13 sets the same standards for the woman.

Verse 14 begins a new subject:

***14 For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.***

The marriage is sanctified and the children are holy because of the believing spouse. Chapter 7 verses 1-16 are discussing only the two situations, married or unmarried (single). There is no mention of the existence of any halfway or partial marriages. There is no stated nor necessarily implied pretended, attempted nor faked marriages. Therefore the decision of a Christian to be yoked to an unbeliever in marriage (though a sin to do) is still truly a marriage, a sanctified union.

***15 But if the unbeliever leaves (χωριζεται), let him do so (χωριζεσθω). A believing man or woman is not bound in such circumstances; God has called us to live in peace. 16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?***

Both of the Greek verbs mentioned above are forms of the root verb χωριζω which is the same verb used in Mark 10:9 and Matt. 19:6 where Jesus says “Therefore what God has joined together, let man not separate (χωριζετω). The context of Mark 10:9 and Matt. 19:6 is clearly talking about the termination of the marriage, i.e. divorce. Therefore if the unbeliever *leaves*, it could be the termination of the marriage. In addition, the Greek authorities Thayer and BDAG both say this verb in our text (1 Corinthians 7:15) means divorce. This only confirms our previous conclusion: if the unbeliever is **not** willing to live with the Christian then the Christian **may**, nor necessarily, choose to divorce the unbeliever. Although the Christian has the option to divorce the unbeliever who leaves, Paul in verse 16 seems to be encouraging the Christian not to do so, saying something like “hang in there” hoping that the good example and teaching of the Christian might save the unbeliever.

## All Pertinent Scriptures On Divorce, Parallel verses shown side by side

**Matt. 5:31** "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.'<sup>32</sup> But I tell you that **anyone** who divorces his wife, **EXCEPT FOR fornication**, causes her to become an adulteress, and anyone who marries a [this] divorced woman commits adultery.

**Matt. 19:3-12** ¶ Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife for any and every reason?"

4 "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female',

5 and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? 6 So they are no longer two, but one. **Therefore what God has joined together, let man not separate.**"

7 "Why then," they asked, "did Moses command that a man give his wife a certificate of divorce and send her away?"

8 Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.

9 **I** tell you that **anyone** who divorces his wife, **EXCEPT FOR fornication, and marries another** woman commits adultery."

10 The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry."

11 Jesus replied, "Not everyone can accept<sup>a</sup> this word, but only those to whom it has been given.

12 **For** some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept<sup>a</sup> this should accept<sup>a</sup> it."

**Footnote: a.** accept (χωροουσιν) = *to receive with the mind or understanding, to understand, to be ready to receive, keep in mind, and practice: this saying. --Thayer*

**Luke 16:18** "**Anyone** who divorces his wife **and marries another** woman commits adultery<sup>b</sup>, and the man who marries a [this] divorced woman commits adultery.

**Mark 10:2-12** Some Pharisees came and tested him by asking, "Is it lawful for a man to divorce his wife?"

6 "But at the beginning of creation God 'made them male and female'.

7 'For this reason a man will leave his father and mother and be united to his wife, **8** and the two will become one flesh.' So they are no longer two, but one. **9 Therefore what God has joined together, let man not separate (χωριζω).**"

3 "What did Moses command you?" he replied.

4 They said, "Moses permitted a man to write a certificate of divorce and send her away."

5 "It was because your hearts were hard that Moses wrote you this law," Jesus replied.

10 When they were in the house again, the disciples asked Jesus about this.

11 He answered, "**Anyone** who divorces<sup>a</sup> his wife **and marries another** woman commits adultery against her. **12** And if she divorces<sup>a</sup> her husband and marries another man, she commits adultery."

**Footnote: b.** General statement, no exception mentioned. **Both verses are true! This Implies the exception, for fornication, is always applicable.**

### Also compare 1 Corinthians 7:8-16

8 Now **to the unmarried** and the widows I say: It is good for them to stay unmarried, as I am. 9 But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion. [cf. 1 Corinthians 7:39, the widow]

10 ¶ **To the married** I give this command (**not I, but the Lord**): **A** wife must not **separate** (χωριζω) from her husband. **11** **But if she does, she must remain unmarried** (αγαμος) **or else be reconciled to her husband. And a husband must not divorce** [leave, αφημι] **his wife. 12 To the rest I say** this (**I, not the Lord**): If any brother has a wife who is not a believer and she is **willing to live with him**, he must not divorce (αφημι) her.

13 And if a woman has a husband who is not a believer **and** he is **willing to live with her**, she must not divorce (αφημι) him.

14 For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. [the brother] Otherwise your children would be unclean, but as it is, they are holy.

15 But if the unbeliever leaves (χωριζω), let him do so (χωριζω). A believing man or woman is not bound in such circumstances; God has called us to live in peace.

16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

## Divorce and Remarriage

Only the pertinent verses

### The text

**Matt. 5:32** But I tell you that anyone who divorces **his wife**, EXCEPT FOR *fornication*, causes her to become an adulteress, and anyone who marries a divorced woman commits adultery.

**Matt. 19:9** I tell you that anyone who divorces **his wife**, EXCEPT FOR *fornication*, and marries another woman commits adultery."

**Mark 10:11** He answered, "Anyone who divorces **his wife and marries another** woman commits adultery [PRESENT, PASSIVE, INDIC., 3 PERSON, SINGULAR VERB] against her. **12** And if she divorces her husband and marries another man, she commits adultery."

**Luke 16:18** "Anyone who divorces **his wife and marries another** woman commits adultery, and the man who marries a divorced woman commits adultery.

**1 Corinthians 7:10 ¶ To the married** I give this command (not I, but the Lord): A wife must not **separate** from **her husband**. **11** But if she does, she must remain unmarried or else be reconciled to her husband. **And** a husband must not **divorce** his wife.

**Mark 10:9** "Therefore what God has joined together, let man not separate." (χωριζετω. same as 1 Cor. 7:15)

### Common language summary

This one condition, divorcing the wife **for any reason other than fornication**, (1) causes **her** to commit adultery, and (2) any **man** marrying the divorcee commits adultery.

These two conditions, divorce **for any reason other than fornication and** remarriage, imply **one** consequence, adultery, for the **man**.

These two conditions, divorces **for any reason other than fornication and** remarries, imply **one** consequence, adultery, for the **man**. ...The same is true for the woman.

These two conditions, divorce **for any reason other than fornication and** remarriage, imply **two** consequences, adultery and any man who marries this divorcee commits adultery.

This one condition, divorce **for any reason other than fornication**, **requires** a choice: either remain unmarried or be reunited with her husband. ...The same is true for the man

**The overall guiding principle from God!**

### All the teachings of Jesus on divorce and remarriage combined into one verse \*

*I tell you that anyone who divorces his wife, for any reason other than fornication, causes her to become an adulteress, and anyone who marries this divorcee commits adultery and he must remain unmarried or else be reconciled to his wife, or if he marries another woman he commits adultery against/with her.*

\* These instructions applies equally a the woman's actions.

**None of the information on this page applies to the mixed marriages because of 1 Corinthians 7:10-12.** (see part two, "Mixed Marriages")