



The Voice Of Truth

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First Corinthians 7:15 Teach This?

By Jimmy Pettigrew

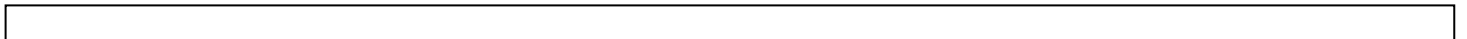
If a Christian woman or man is married to an unbeliever and the unbeliever leaves, is the Christian free to divorce and remarry? Does First Corinthians 7:15 teach this?

There is an increasing number of people, our brethren included, who hold this position. The justification for such is given due to the statement in First Corinthians 7:15, "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." The misconception with regard to divorce/remarriage is the notion that First Corinthians 7:15 is later revelation which modifies and clarifies Matthew 19:9. It is argued that First Corinthians 7:15 permits the Christian, who is deserted by a non-Christian mate, to remarry on the ground of that desertion. On the other hand, Matthew 19:9, which permits remarriage only on the ground of fornication, applies strictly to a Christian married to a Christian and therefore is not to be considered applicable to the Christian who is married to a non-Christian. It is a false and damnable doctrine which teaches that this passage (1 Cor. 7:15) of scripture allows for divorce and remarriage. Please notice with me some reasons for that position to be false.

1) THE PASSAGE OF SCRIPTURE DOES NOT

SO MUCH AS HINT AT DIVORCE AND REMARRIAGE. The word depart means to part, to dissociate one's self (page 441 The Analytical Greek Lexicon). It is separation, not divorce. The context of Matthew 19 is DIVORCE (Matt. 19:3), while the context of First Corinthians 7 is NOT divorce but the propriety of MARRIAGE (1 Cor. 7:1 ff). Jesus applied God's original marriage law (Matt. 19:4-6) to the question of divorce and remarriage (Matt. 19:9). But Paul applied God's marriage law to several different questions which relate to celibacy and the legitimacy of marriage for widows/widowers, Christians/non-Christians, and singles; It is fallacious to hold that First Corinthians 7:15 relates to a Christian married to a non-Christians, Matthew 19:9 must refer exclusively to a Christian married to a Christian. Christ's application to the question of divorce was implied in the original law and is addressed to all people (Matt. 19:4-6; Gen. 2:24). Paul's application to questions of sex, celibacy, and non-Christians mates is addressed to all people (1 Cor. 7). Scripture harmonizes beautifully and God treats all impartially.

2) THE TERM NOT UNDER BONDAGE DOES NOT MEAN FREEDOM FROM THE MARRIAGE. The word bondage in this passage is



the translation of the Greek Dedoulotai. This is the perfect passive indicative, third person singular of Douloo. In three passages where the Bond referred to is unquestionably the marriage bond (1 Cor. 7:27, 39; Rom. 7:2) the word used is DEO, not DOULOO. In this very chapter, in referring to the marriage bond, Paul twice uses DEO. But, in verse 15 he uses a different word. This fact is significant. The term not under bondage carries the meaning that one is not now bound, nor has he ever been bound. Simple reasoning lets us understand that it is not referring to the marriage bond, because we are bound in marriage (Matt. 19:5-6). But no one is bound to leave the Lord to follow the unbeliever. First Corinthians teaches that the Christian is not so bound to the unbeliever that we must give up Christianity so as to hold the unbelieving partner. The child of God is to first and foremost honor his relationship with Christ.

3) TO TEACH THAT THIS VERSE PERMITS DIVORCE AND REMARRIAGE FOR THE CAUSE OF DESERTION WOULD CONTRADICT THE PLAIN TEACHING OF CHRIST IN MATTHEW 19:9! The apostle Paul by inspiration would not contradict Christ's teaching. Jesus taught that the one and only authorized reason for divorce and remarriage is: EXCEPT IT BE FOR FORNICATION (Matt. 19:9). This message is clear, nothing else is acceptable!

To state that First Corinthians 7:15 is another reason would mean that Jesus did not know what He was talking about, as He said there is only one reason for Scriptural divorce and remarriage. And that being fornication, not desertion, or the departing of the unbeliever. To teach otherwise would contradict Christ, and I do not want to stand in that ungodly position. May we ever strive to earnestly contend for the faith (Jude 3).

Baptism Comes Before Salvation

by David Padfield

I have been accused of over emphasizing the part baptism plays in the salvation of sinners. In view of what the Bible teaches, I do not see how this could be possible.

There are five passages in the New Testament which mention both baptism and salvation in the same verse (Mark 16:16; Acts 2:38; Rom. 6:4; Acts 22:16; 1 Peter 3:21). In all of these passages, water baptism precedes the remission of sins. Do you know of a passage where the order is reversed?

[Mark 16:16](#) contains two conditions for salvation: [faith and baptism](#). It also contains the conditions for damnation: a lack of faith. If you want to know what you must do to be lost, it will tell you -- all that is necessary is a lack of faith. If you want to know what to do to be saved from your past sins -- it commands you to believe and be baptized.

In Acts 2:38 Peter told a group of believers to "repent, and let everyone of you be baptized in the name of Jesus Christ for the remission of sins." Our [Baptist](#) friends often focus on the word "for" in this passage and insist it means "because of," even though it is never translated that way in any reputable translation of the Bible. We have to remind them that if baptism is "because of" the [remission of sins](#), then so is repentance. Baptism and repentance are joined by the little word "and." Whatever one is "for" the other is "for."

After we are buried with Christ in baptism, we are raised to walk in a newness of life (Romans 6:1-4). This new life comes after baptism in water. Many preachers want to "bury" the "new man," since they claim the newness of life comes before our "burial."

Three days after the Lord appeared to Saul of Tarsus, Ananias told Saul to "arise and be baptized, and wash away your sins" (Acts 22:16). Many preachers today claim Saul was saved three days before Ananias met him. Ananias must not have known it, for he told Saul how to "wash away" his sins. If Saul had been saved on the road as some preachers claim, he must have been the most miserable saved man in the Bible. Saul was blind and spent three days praying and fasting until Ananias arrived.

1 Peter 3:21 states "baptism doth also now save us." However, baptism is not the only condition for the salvation of the alien sinner. Other requirements must be met, like faith, repentance and love. I do not know of anything "alone" that will save a sinner, not even faith (James 2:24). <http://www.padfield.com/1993/beforbap.html>