

# “WHOSE RIGHT IT IS”, #7

## INTRODUCTION

During the last several weeks, we have been explaining the statement made in Ezek. 21:27, when God declared through Ezekiel that **no** descendant of king Jehoichin (or Coniah) would **ever** (1) Sit on David’s throne, and (2) Prosper **“in Judah,”** until he come “Whose Right It Is”, and even then His rule would not be in Judah. Christ is of the lineage of Coniah, according to Matt. 1, and would sit on David’s throne, and prosper, but it would not be in Judah—but elsewhere—in heaven.

In making application of this statement, we learned that believers today have the “right” to become children of God (John 1:12), and to enter into eternal life (Rev. 22:14). We also observed that unborn children have the divine “right” to be born and live on this earth. Then we made application of the term regarding the church, that **it** has the divine right to exist; while denominations which have **no right** to even be formed, much less the divine right to exist or live. Then we applied the principle to the matter of authority in the preaching of the gospel, and public prayers, showing that **“men”** (the male sex) have the right to do so, but women (females) do not have this divine right.

This will be our final lesson of the series, as we consider “Whose Right It Is” **to be married** in the social and moral world in which we live. Many theories keep popping up among brethren, which can best be put to rest with a proper understanding of what God has already said in scripture, as He has revealed His law for all mankind and not just for Christians and the church.

## DISCUSSION

### I. In the 1<sup>st</sup> place, those who have NEVER MARRIED have “the right to marry.”

- A. Basic to this “right” is that both “persons” getting married, must be of the opposite sex-- male and female.
1. God began humanity with this premise. Gen. 2:22-25; Matt. 19:4-6 (Explain)
    - a. Those who marry are those who are “made” male and female, and **not** those who decide in their own minds that they “feel” like something they were not made.
    - b. A female who assumes the role of the “husband” does not become male in a given situation.
  2. God only “joins” (approves) a union between 2 of the opposite sex.
- B. The fact that those who “leave” father and mother, indicates they are just leaving their parents to unite in the beginning of another distinct family.

### II. In the 2<sup>nd</sup> place, those who are WIDOWED have “the right to marry.”

- A. A widowed person can be a man (widower) who has lost his mate by death, or a woman (widow) who has lost her mate by death.
1. As long as either are alive, and married, they are “bound” by God’s marriage law, to stay married, and to not enter another union while still married to each other.
  2. One widowed may remarry as long as the divine guidelines are followed.
    - a. One may **not** remarry if the previous mate is still alive and if that marriage is legal and divinely in order. Rom. 7:2-3
    - b. The widow is authorized to remarry “whom she will” and “only in the Lord.” 1 Cor. 7:39
      - 1) Some contend that this means “only in the Lord” **requires** that the man (the **person**) the widow marries must himself be a Christian (in the Lord).

- 2) However, the term more likely refers to the fact that the **marriage** *itself* must be “in the Lord,” meaning that she should be careful in selecting a new husband, in that he himself must be **eligible** to **BE** married in accordance with the law of God (single, widowed or divorced for the cause of fornication on the part of his mate).
- a. The word “only” is from the Greek word *monon*, which is consistently used in the New Testament as an **adverb** (which can only describe verbs, adjectives or other adverbs, and never a noun).
  - b. The Greek text joins “married” with “only”, showing that “only” modifies the marriage itself.
  - c. Thayer’s Greek-English Lexicon (p. 418) states “it is referring to an action expressed by a verb”, and gives Matt. 14:26 and numerous other passages to establish this truth.
  - d. A man might be a Christian, and not eligible to marry a widow, because he is already married, or divorced for unscriptural grounds
  - e. Too often, a widowed person is very anxious to marry again, but urgent care should be made to be **sure** that the prospective mate is eligible to be married by divine will, that **it** be “in the Lord.”

B. So, one whose mate has died can marry again providing the one **to be married** is either *single* (having never married), *widowed* (having become single again because of the death of a mate), or *divorced because of the sin of fornication* on the part of a previous marriage partner.

1. It is not always easy to determine if one divorced had previously had an unfaithful mate, because some have been known to “lie” about this to protect himself against being rejected.
2. Some try to even convince themselves a mate was unfaithful, when that may not be the case at all.

### **III. In the 3<sup>rd</sup> place, one who is “scripturally divorced” has the RIGHT to marry.**

A. By scripturally divorced, we mean that one’s previous mate had committed fornication, which brought about the divorce.

1. A “legal” divorce is not necessarily a “scriptural” divorce.
2. A legal, scripturally approved divorce, is when fornication or sexual unfaithfulness was committed with one of the opposite or same sex, outside of the one-one relationship after the marriage began. Cf Jude 7
  - a. It may be **one** act of unfaithfulness, or repeated acts of sexual unfaithfulness on the part of one of the marriage partners.
  - b. Sexual relations with someone outside the marriage union can be **most devastating** and heart-breaking to the other mate.
    - 1) If both partners commit fornication, neither is deserving of being freed from a fornicating partner, and need to work out their differences.

- 2) Sometimes one may commit fornication, so as to prompt the mate to do the same, and then divorce the person who committed it secondly.
- 3) We know of one preacher who committed fornication against his wife, then “repented” and “sought forgiveness”, and **then** for some reason, his wife decided to have her own sexual affair, and **then again**, the “forgiven” husband decided to put away his wife for **her** “fornication”, and claimed to have scriptural grounds for his action. (Rom. 2:1, 22 can be applied here)
- 4) Such actions places a premium upon sin, and makes a mockery out of God’s exception of fornication.
- 5) Getting “forgiveness” does not take away the **act** of “fornication”, to allow the “forgiven” one to wait for his mate to become immoral, and then hurry up and get a divorce before she **also** seeks forgiveness.

#### CONCLUSION

### **I. What are the restrictions placed upon those whose mates committed fornication?**

- A. In the 1<sup>st</sup> place, **only** the mate **not** having committed fornication has the scriptural right to remarry.
    1. Such an one can scripturally marry another who has never married, been widowed, or having put away a mate **for** the “cause” of fornication.
    2. The non-fornicator should be careful not to **cause** a mate to commit fornication, though at any rate fornication itself is inexcusable
  - B. In the 2<sup>nd</sup> place, the ones who are divorced for any reason **other** than fornication have no right to remarry at all.
    1. This means that if one puts away a mate who did not commit fornication, he has no right to marry at all. Matt. 19:9
    2. It also means that one who has been put away **for** his or her fornication commits adultery upon a remarriage, as does the one marrying such a person. Matt. 19:9; 5:32; Rom. 7:2-3
  - C. In the 3<sup>rd</sup> place, it should always be remembered that the choice of a mate is a most serious choice,
    1. An unscriptural selection can put one into a sinful situation where the soul can be lost.
      - a. Those committing adultery cannot enter heaven. 1 Cor. 6:9-10
      - b. Only proper marriage relationships give honor to God. Heb. 13:4
    2. Let’s endeavor to be a part of scriptural marriages, and encourage others to do the same.
- II. At this time we extend the invitation of Christ to be baptized to be saved, or to pray to be restored to God.

Don Tarbet