

“WHOSE RIGHT IT IS”, #6

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. We shall not attempt to deal with many of the false theories brethren present on this subject, but to simply look at what is written in the New Testament.

DISCUSSION

I. In the 1st 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.
 - a. In many lesbian “marriages”, one female will assume the role of “husband” and the other the role of “wife.”
 - b. However, the word “wife” denotes a “female”. (VINE, p. 675)

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; as they come from male and female parents, and continue the same kind of union.

II. In the 2nd 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 3rd 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. Matt. 19:9 (fully explain)

1. A “legal” divorce is not necessarily a “scriptural divorce” (what God allows).
2. A legal and scripturally approved divorce, is when fornication or sexual unfaithfulness has occurred with one of the opposite or same sex—outside of the one-one relationship after the marriage began. Cf Jude 7 (explain)

- a. Sometimes one may commit fornication to prompt the mate to do the same, and then unjustifiably divorce the other for fornication.
- 1) Preachers (who know God’s word) can be guilty of this, one preacher who had an extra marital affair, and when faced with it, he confessed and asked for forgiveness; but later his wife decided to have a similar experience, and at that point, the preacher divorced his wife—claiming his wife was guilty of fornication.
 - 2) A well-known TV evangelist and crusader had his family scandalized by a grandson who was caught cheating on his wife, but attempted to justify himself because his wife cheated on him first.
 - 3) Such should remember what Paul wrote that it is inexcusable for one to condemn another for doing the same thing, and then gives the example of “adultery.” cf Rom. 2:1, 22 [**“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things...Thou that sayest a man should not commit adultery, dost thou commit adultery?”**]
- a) Getting forgiveness does not remove the **fact** of unfaithfulness, but merely brings God’s pardon for it, and such does not permit a hypocrite from saying “he” is no longer a fornicator, but his wife now is such, and he can divorce her for **her** fornication.
 - b) To show that “forgiveness” does not alter God’s plan, consider this: If a married man commits fornication, and his wife divorces him, and she (having scriptural grounds) marries again—then a year later, the man says to his former wife, “I have been forgiven, so you too must forgive me and take me back,” his “forgiveness does not change the fact that he was once a fornicator (but now forgiven), and his former wife **now** has a scriptural marriage, and it would be a sin to break **it** up to go back to a fornicating husband.
 - c) The guilt of sin can be removed in forgiveness, but not the consequences.
- b. A number of preachers **have** gotten their lives in a mess through a divorce and remarriage, and have virtually stopped preaching on the subject, and now try to justify themselves, and anyone else who does the same; but the **final Judge** awaits us all. 2 Cor. 5:10-11A; Jude 14-15; Eccl. 12:13-14

- B. To be “unscripturally divorced” and **then** remarried, an “unscriptural marriage” has taken place, and both parties in such an arrangement are guilty of adultery, which will continue as long as they continue in that state.
1. So, only the one **not** committing fornication in a broken marriage, does have the divine right to be married again, as long as the new mate is eligible.
 2. Neither the “put away” fornicator, nor one divorced but **not** “for fornication”, have no divine right to engage in a new marriage. Matt. 5:32; 19:9

CONCLUSION

- I. The choice of a mate is one of the most serious choices one can make in life.
 - A. To make an unwise choice may determine one’s happiness here and in eternity.
 - B. An honorable marriage honors God, and a dishonorable union can keep one out of heaven. Heb. 13:4; 1 Cor. 6:9-10
- II. Extend the invitation.

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