**Review Guide for “Put Away But Not Divorced.”**

**Study Questions**

**Chapter 1: Preparing the Mind to Combat Human Tradition p. 11**

1. Does prejudice affect only dishonest people?
2. What reason do we have to conclude that Paul was honest even while persecuting Christians?
3. Do individuals of certain religious groups have reason to conclude that they are more open-minded than others?
4. Is there evidence that some religious groups have inspired leaders who are able to guide members, assuring them that they are right in their beliefs?
5. What should be our attitude when we study any subject?
6. Explain why you think Paul, being honest and having integrity, had such difficulty seeing the truth about Jesus?
7. By what means can one be assured he has the truth?

**Chapter 2: It Just Does Not Add Up p. 25**

1. What do we mean when we say that something does not add up?
2. What should we do when we see that we have made a mistake in our conclusion on an important Bible subject?
3. Give at last two reasons why we should not close our minds to truth and argue against reason and facts.

**Chapter 3: The Constant and Ongoing War p. 29**

1. What scripture and what song teach that Christians are “soldiers of Christ”?
2. What are some terms that indicate that Christians who seek to teach the truth on MDR are in a war?
3. Who are the winners in the divorce and remarriage war?
4. What would help our efforts to understand the truth about divorce and remarriage?
5. Give a few reasons why some engage in battle (get involved in discussion) on the divorce and remarriage issue.
6. What are some characteristics of those who are most likely to be successful in capturing the minds of honest people?
7. Name several vile tactics that some use to defend their tradition when it is challenged.
8. Explain why it is not acceptable for Christians to use evil tactics to defend or teach truth.
9. Why is it important to understand the issues involved in divorce and remarriage?

10. Why is it important to be very careful to make only sound arguments?

11. What is the three-part traditional statement regarding eligibility for marriage?

12. What are the qualifications for marriage as given by Paul?

13. How can we harmonize the answer to the above two questions regarding eligibility

for marriage?

14. Name some problems with the idea that the divorced are still married or otherwise

ineligible to marry.

15. What are some problems with the concept and practice of punishing the divorced with celibacy?

**Chapter 4: Handling Aright the Word of God Involves Handling the Evidence p. 39**

1. Why should all Bible teachers hear and obey 2 Timothy 2:15?
2. Why should the above text not be limited to knowing the difference between the Old Testament and the New Testament?
3. Why is it detrimental to one’s spiritual well-being to haphazardly approach an important Bible subject like divorce and marriage?
4. Why is there a greater need to apply good hermeneutics when studying difficult subjects like divorce and marriage?
5. What problems are inherent in the notion that Jesus changed the law regarding who may marry?

6.    What actions were required of men under the Law of Moses who wished to legally/scripturally divorce a wife?

7.    Since “send away” or “put away” is only part of the divorce process, as defined by God, does it make sense to assert that it is the same as divorce?

8.    If a Jewish woman could be put away yet not divorced (according to God’s command) what does that say about the idea that “put away” means “legal divorce”?

9.    Why is it incorrect to speak of a “put away” woman as a divorced woman?

10.  What should a Christian NOT ask about embracing a certain truth?

11.  When a Christian sees truth what should be his feeling about it?

**Chapter 5: Put Away for Fornication p. 43**

1. List six problems with the view that one divorced for fornication may not marry.
2. After Jesus mentioned the exception clause, who was it that asked Him a question: the Pharisees or His disciples?
3. Were the disciples questioning marriage?
4. Were the disciples questioning what Jesus had just said?
5. What is the Greek word for both *woman* and *wife*?
6. Why is it important that we understand that the word “wife” is often found in a text even when there is no evidence that a marriage exists?
7. What was the disciples' reasoning in their reply to Jesus’ statement pertaining to the exception clause?

**Chapter 6: Musings on “Put Away” p. 47**

1. What is the primary meaning of *apoluo*?
2. Considering the possibility that some have used the word *apoluo* to refer to a legal divorce, what are some ways Jesus could have communicated that He was dealing with the primary meaning of *apoluo*?
3. What fact gives us good reason to accept that Jesus was not dealing with legal divorce?
4. What is the difference between a divorce and a separation?
5. What problem might exist if/when we do not distinguish the difference between *separation* and *divorce*?

**Chapter 7: Scriptures in Conflict? p. 51**

1. Why is the idea that the Scriptures do not contradict important?
2. When two passages appear to be teaching contradictory things what must we conclude?
3. Is one being consistent if he disregards the use of good hermeneutics in studying and teaching on a subject that otherwise would have him bucking tradition?
4. Is God responsible for the confusion among Christians regarding divorce and marriage?

**Chapter 8: Dissenting Scholars p. 53**

1. What scripture teaches us not to think too highly of men (to include scholars and their works) that we not be “puffed up”?
2. How does the work of scholars benefit us in our study of the Bible?
3. Name the various categories of scholarly work that help us in our study.
4. Provide reasons that some scholars offer to support their belief that “put away” does not mean legal divorce.
5. What is the strongest (most reliable) source that we can look to for assurance of a proper translation into our own language?
6. What is the significance of the fact that the world’s most respected, trusted, and reliable versions do not translate “apoluo” as divorce and that virtually all Web dictionaries do not define “put away” as divorce?

**Chapter 9: Who May Marry? p.71**

1. Do you think the focal point in the church, in the last few decades, has been on “Who may

marry?” rather than “Who MAY marry?”

2. To which of the following should Christians look for authority to answer the question “Who may

marry?”: a) journals; b) lectures; c) sermons; d) books; or e) the Bible?

3. What is the major reason people come to a wrong conclusion on important Bible subjects:

a) tradition; b) bad hermeneutics; c) no access to the Scriptures?

4. Which of the ten rules of hermeneutics listed in the chapter do you think is the most important?

1. Why is the Old Testament important to our study of divorce and marriage: a) it is God’s word; b) it is the only place we learn about the establishment of both marriage and divorce; c) it was the focal point of discussion between Jesus and those who questioned Him; d) Jesus referred to it with the statement “What did Moses command you?” that showed it was the authority relevant to the question; e) all of the above?
2. What did God do that confirms that Moses’ teaching was from Him, and where do we find the

passage?

1. Does God’s divorce of Israel prove that adultery does not break the marriage bond, but that it is

broken when the law for ending a marriage is followed?

1. Name some things we learn that should come before divorce, as set forth in the record of God’s

divorce.

1. Matthew 5:32 is often used to support the idea that Jesus changed the established law that allowed

the woman to *“go be another man’s wife.”* What point did Jesus make (v. 17) that defeats this assumption?

1. How many times is the word *apoluo* used in the New Testament and what is the common

meaning?

11. List the process or steps to exact a divorce, as found in Deuteronomy 24:112.

12. What is the Hebrew word for “send away,” which is found in the above text?

13. If a man followed only this last part of the command, would the woman be free to marry another?

14. In view of the definition of *apoluo*, which is the same as the Hebrew word *shalach*, why should

anyone conclude that if a man *APOLUO*ed his wife, he had accomplished divorce that ended the

marriage?

15. What do we learn from Mark 10:11 that helps us understand what the sin was that a man would

commit if he sent away his wife?

16. From the above test, is it not apparent that when the man sent away a woman, his sin was

“against her” rather than WITH a woman he might later marry?

17. Since men could have more than one wife and a man’s merely sending away a wife without

divorcing her did not cause him to commit adultery if he married another, why would it be different

if he actually divorced her?

18. What two things does the Bible tell us ends a marriage?

19. What passage in the Old Testament shows that adultery does not always have a sexual

connotation?

20. What are the two examples in the New Testament of marriage that was incestuous and therefore

fornication?

21. If a man finds that he has married his sister, which is illegal (incest), is his putting her away (calling

it quits) the exception to his action’s being adultery against her, i.e., *“except it be for fornication”*?

22. Is it necessary to initiate a formal divorce if there was never a legal marriage?

23. Since Paul put “forbidding to marry” in the category of “doctrines of devils,” is it not dangerous to

one’s soul to do what he classifies as no ordinary sin?

24. We know that Jesus answered questions about divorce from the Jews. Who answered such

questions that Christians asked?

25. How many times did Paul issue the command “Let them marry”?

26. Since one who is divorced is “loosed,” is it prudent to assert that one “loosed” is not divorced?

27. What words did Paul use that indicate that a person who is “loosed” (divorced) may marry without

sin?

28. Where do we find in Paul’s teaching that a divorce is not a divorce unless done for some reason?

29. Why is the question “Who may marry?” important?

30. Can you think of any limitations Paul put on “Who may marry?” other than that the male be a man

and the female have reached “the flower of her age”?

**Chapter 10: Four Needed Cornerstones: All Lacking p. 79**

1. List some scripture references that emphasize the importance of the need for a solid foundation for a building (or theory).
2. What happens to a building that is not built on a solid foundation?
3. How many “cornerstones” are there in the traditional MDR doctrine?
4. Which of the “cornerstones” of the MDR doctrine did you find to be faulty?
5. Would you buy a building if the foundation was faulty?

**Chapter 11: The Traditional Argument: Matthew 19:9 Is “Plain and Emphatic” p. 85**

1. What things should and should not be a consideration in our search for truth?
2. Give as many examples as you can that illustrate that what appears to some to be “plain and emphatic” is actually error.
3. What is the real challenge for Christians today who seek to learn and teach the truth regarding divorce and remarriage?
4. Give at least one reason why the phrase “the way of the transgressor is hard” does not support the idea that one who is divorced is required to live a life of celibacy.
5. Why is the divorce and remarriage issue complex and difficult?

**Chapter 12: The Code of Hammurabi p. 87**

1. What are your thoughts on the statement “Only God can join and only God can unjoin”?
2. How is the command to “let not man put asunder” misused?
3. If a divorce is done according to God’s instruction is it then MAN “putting asunder” or God?
4. If one does not use God’s directions, as provided in Deut. 24:1-2, but does something different, or leaves something out, is it “man” or God doing the “putting asunder”?
5. How was the Code of Hammurabi different from God’s “code”?

**Chapter 13: Adultery: The Biblical Definition p. 89**

1. Why must pertinent words be accurately defined?
2. Name two methods people use to learn the definition of words in the Bible.
3. In which of these methods can we put the most trust?
4. Why can we not fully trust “scholars” to accurately define words involved in divorce and remarriage?
5. What is the narrow or limited definition of adultery?
6. Is the sin described by Jeremiah best described as “figurative” adultery or “marital” adultery?
7. How did God’s wife commit adultery?
8. Does sex have to be involved for adultery to be committed?
9. What did Jesus say that indicates that adultery, in the context of His remarks, is not sexual adultery?
10. What is the difference between “breaking” a covenant (marriage) and destroying one?
11. When is a marriage ended?
12. In view of the biblical definition of divorce are those who teach the need for persons divorced (“unmarried”) to stay celibate standing on shaky ground?
13. Can you give book, chapter, and verse to show that God made a law that calls for the innocent among his family to be punished?
14. Is it “righteous judgment” to punish a person not charged with sin?
15. List five problems with the practice that calls for innocent divorced persons to be required to live a life of celibacy.

**Chapter 14: Does Divorce End Marriage? p. 97**

1. Is it common throughout the world to understand that divorce ends marriage?
2. What argument(s) may be made against the theory that “only death ends marriage”?
3. Some church leaders believe people who “remarry” are guilty of adultery, except in the case of the “innocent” who must initiate the divorce for adultery. What are some problems with this view?
4. What does the apostle Paul give permission to do if one is “loosed”?
5. If divorce DOES NOT end marriage what must we conclude regarding God’s instruction (given by inspiration through Moses) and the fact that God used that very law in carrying out His own divorce of Israel?
6. Can you explain how one person can be free from a marriage (covenant) while the other is not?
7. Did Paul give a command to let every man and every woman have a spouse?
8. Did Paul provide a reason for his giving of the command?
9. Could it be said that marriage is God’s tool to help people avoid sin?
10. Where should one begin his study of the question “Who may marry?”
11. How does the world’s definition of divorce compare with God’s definition of divorce?
12. Is it possible that some preachers, as well as the world, are errantly teaching contrary to God’s view of what divorce does?
13. Why do some teachers endeavor to explain away Deut. 24:1-2?
14. Why is the command God gave to Moses (Deut. 24:1-2) of utmost importance?
15. When you look at God’s definition of divorce how many parts do you see?
16. Can we expect God to “put asunder” a marriage if ALL of what is commanded is not followed?
17. What is the apparent reason some traditional MDR teachers have taken the position that divorce and separation are the same thing?
18. In the example given (Joe and Sue) what is the problem with the assertion that they were actually divorced?

**Chapter 15: Did Jesus Marry Israel? If So, What Does This Prove? Romans 7:1-­‐4 p. 105**

1. List four things the above text does not say.
2. List things the above text says.
3. If the text that reads “For the woman which hath an husband is bound by the law to her husband so long as he liveth” means she may not marry another if divorced (an exception to the rule), what does this say about the statement “she may go and be another man's wife” (Deut. 24:1-2)?
4. In view of the context, which is obtained only by reading verse 4, is Paul’s teaching regarding law and covenant relation (verses 2 and 3) to be understood as condemning the divorced to celibacy?
5. Are good hermeneutics being used by preachers when they make their point using verses 1-3, while completely ignoring verse 4?
6. It is argued that the church is the spiritual Israel to whom Christ is married. Explain how this observation does not help those who do not believe divorce ends marriage.
7. Why does Paul speak of a woman that “leaves” her husband (or is put away by him) and marries another man as being an adulteress?
8. If Paul was teaching that the divorced may not marry what does that have him saying about the current relationship Jesus has with the new Israel – spiritual Israel, whom God divorced?
9. Were the divorced Israelites still bound to God or free to marry Christ?

**Chapter 16: The Unmarried (*Agamos*): Who Are They? 1 Corinthians 7:8, 9, 11 p. 117**

1. What is the gist of 1 Corinthians chapter 7?
2. What is the meaning of “unmarried”?
3. To whom does the command “remain unmarried” apply: 1) all women; 2) a woman that “leaves” her husband; 3) anyone who is divorced; 4) a woman who is divorced?
4. Name as many problems as you can with the idea that “remain unmarried” is applicable to the divorced.
5. Based on Paul's reference to the “unmarried and widows” (1 Cor. 7:8) would it have been reasonable for a divorced man or woman of that day to conclude that he/she was not married and was thus free to marry?
6. What was Paul’s command to any who might have thought that the “unmarried and the widows” should not marry?
7. In view of the fact that Paul (later in the chapter) addressed virgins (verse 25), on what basis should one conclude that Paul was, earlier on, addressing virgins and not the divorced?
8. At what point in the chapter does Paul change from talking about the “unmarried” to talking about the married, and what is the significance of this observation?
9. Why would it be wrong for a person merely separated to marry another?
10. What is the primary teaching in verses 10-11 and what were the circumstances?

**Chapter 17: “Forbidding to Marry”: The Devil’s Most Successful Doctrine p. 125**

1. What appears to be the reason Paul commanded to let every man and every woman have a spouse (1 Cor. 7:1,-2)?
2. Provide all the passages you can find in the New Testament where church leaders asked about previous marriages and took action to break up a legal marriage, or to impose celibacy.
3. How does the traditional position on marriage discourage evangelism?
4. In a time when churches are dwindling (for various reasons) would it be wise for preachers and church leaders to seriously consider whether or not divorce ends marriage and the possibility that the traditional teaching is error?
5. Does the following passage condemn punishing a person who has not committed a crime or sin? “It isn't fair to punish the innocent and those who do right” (Prov. 17:26 CEV).
6. If we draw a conclusion from some teaching that requires punishing someone for something someone else did, does this reflect on God, on the church, on the teachers, or on all of the above?
7. If God requires punishing the divorced (including some who are innocent) while Judaism required a man to give a woman a bill of divorce before sending her away (Mark 10:3), what does that say about the idea that the New Testament is a “better covenant” (Heb. 8:6)?
8. How does the traditional doctrine on MDR appear to make the Bible contradictory?
9. What might be the reason God referred to “forbidding to marry” as “doctrines of devils”?
10. If a preacher deliberately refuses to apply good hermeneutics in studying MDR what effect is it going to have on him?

**Chapter 18: The “Exception Clause” p. 129**

1. Why is it of utmost importance that we understand the exception clause?
2. List the so-called “MDR” texts found in the Gospels.
3. List some important information that is often overlooked, or at least not mentioned by traditional MDR teachers, that pertains to the exception clause.
4. What text explains what the man’s sin against his wife is when he puts her away and takes another wife?
5. In Jesus' day, why would the man not be guilty of committing sexual adultery when he sent away a wife or even if he legally divorced her?
6. In which of the Gospels is the exception clause not found?
7. If the exception clause pertains to divorce, as commonly taught, would it not be important enough to be taught in each and every one of the Gospels?
8. List all the passages in the Epistles where the exception clause is found, or where there is even a hint that only one who divorces for fornication is eligible to marry.
9. If a man put away (sent away) his “wife” after learning that she was his half-sister, would he commit adultery against her in doing so and marrying another?
10. List the two New Testament examples of marriages that were unlawful, which was “fornication.”
11. Is a certificate of divorce not needed when someone ends a relationship after learning it is not a legal marriage?
12. Name some versions that lend support to the idea that the exception clause pertains to an unlawful marriage.
13. If a man discovers that he has married contrary to the law, such as having married a woman that is already married or is his sister, if he puts her away (ends the relationship) is he not doing it “for fornication”?
14. If Jesus was not talking about putting away for fornication but rather divorcing for adultery, would He have received criticism from the Jews because of teaching contrary to the Law that allowed the woman who was divorced to marry and that allowed the men to have more than one wife?

**Chapter 19: Understanding the “Exception Clause” (Ten Rules to Observe) p. 135**

1. What are some possible reasons brethren miss the truth on MDR?
2. If there is no logical explanation (free of hermeneutical problems) for Matthew 19:9, what might one conclude about the Bible?
3. What can be said of those who preach and teach but who refuse to acknowledge and practice good hermeneutics?
4. What three hermeneutical rules do you believe to be most important?
5. Which rule(s) is broken by those who insist that Jesus did not break the Law because what He said was not applicable at the time?
6. What O.T and N.T. scriptures are contradicted when one insists that a divorced person may not marry?
7. What should one do with a doctrine that is based on a scripture taken out of context?
8. If a doctrine has several hermeneutical problems what course of action should the seeker of truth take?

**Chapter 20: Understanding the “Exception Clause” (A Close Look at the Context) p. 141**

1. What did Jesus say before responding to the Jews' question about the issue of “putting away” and why do you think He said it?
2. Were Jesus' words directed to the Jews?
3. State some suggested reason why one should reject the argument that Jesus’ teachings were not applicable to the Jews, to whom Jesus spoke.
4. Complete the following statement and provide the passage where it is found: “What thing soever I command you, that shall….”
5. What arguments can you offer as valid reasons why Jesus did not take sides with the Shammai school?
6. What did Jesus say that indicates He did not agree with the Hillel school?
7. Did Jesus contradict Moses’ teaching regarding divorce or did He agree with it and elaborate on it—pointing out God’s ideal?
8. Provide two scriptures that prove that the giving of the bill of divorcement (if a man was through with a wife) was a command and note the reason for the command.
9. In view of the fact that God gave a command to do a divorce HIS way (to give the certificate) how do you explain what Moses “suffered”?
10. What might have been a motive for a man to put away but not give the bill of divorcement?
11. What is the most likely reason no charge was made against Jesus after He condemned the Jewish men’s practice of putting away?
12. Why are women in the U.S. not affected by being put away but not divorced in the same way Jewish women were?
13. What version says "except for the case of an illicit marriage" instead of "fornication"?
14. After Jesus gave the "exception" who then responded, the Pharisees or Jesus' disciples?
15. Was it the Pharisees or Jesus' disciples that brought up the idea that it would be better not to marry?
16. Why would it be better for a man not to marry his sister or “father’s wife”?
17. If a traditional MDR teacher accepts what is taught in this chapter what are some of the actions he will no longer feel compelled to take, and what consequences will result for which he should be happy?

**Chapter 21: Meaning of the “Exception Clause” Illustrated p. 153**

1. What are some problems with the idea that the disciples thought Jesus was teaching that since a divorce must be for fornication in order to be a divorce, then it would be better not to marry at all?
2. What passage in the Old Testament tells us some marriages are not pleasing?
3. Were the Jews commanded to give a bill of divorcement, or to separate?
4. What phrase do we find in Mark’s account that indicates what the men’s sin was?
5. Why is it important to understand the meaning of the sin of putting away?
6. In the example, was Sue put away?
7. Was Sue divorced?
8. Why were no divorce proceedings necessary?

**Chapter 22: A Sound and Powerful Argument against MDR Tradition from Galatians 5:11 p. 153**

1. Were some in the church accusing Paul of teaching circumcision?
2. If Paul had been teaching circumcision why would that be a problem?
3. In his response to the charge that he was teaching circumcision what type of argument did Paul make?
4. Why was this reply more effective than an outright denial?
5. In view of the fact that Paul used a question as a powerful argument why can we not use the same type of argumentation and see the power of it when it comes to the “MDR” issue?
6. What is the argument, put in the form of a question, that is strong evidence that Jesus did not teach contrary to the Law on MDR?
7. What are the implications if Jesus did not teach contrary to the Law regarding MDR?

**Chapter 23: Divorced (“Unmarried”) but Still “Bound” p. 159**

1. Does marriage “bind” a man and woman if legal/scriptural?
2. When a couple is divorced how can one remain bound while the other is loosed?
3. When a woman was given a certificate of divorce (Deut. 24:1-2) what did it mean to her and anyone else who knew she had received it?

1. Does the “divorced but still bound” theory harmonize with the idea that God established divorce for the benefit of the woman?
2. If the man refused to give the certificate, even though he put his wife out of the house, what was her marital status?
3. How do some, who agree Jesus did not contradict Moses, try to get around the fact that their teaching (that Jesus said a divorced woman would commit adultery if she married) cannot be true unless Jesus did in fact contradict Moses?
4. List some problems with the notion that Jesus was not addressing the Jews but had only the future in mind. For further study on this matter see the Smith/Waters debate: <http://www.totalhealth.bz/smith-waters-divorce-complete.pdf>.
5. List as many problems as you can with the assumption that one who is divorced is still bound.
6. Which of the following is easier to understand and explain, and has the least number of problems:

a) Divorce ends a marriage and frees both parties to marry.

b) When a divorce takes place only the one that initiates the divorce, which must be because of adultery, is free to marry—the other remains bound even though the marriage is ended. The one that is divorced has no right to marry, regardless of the need, except he may marry the one that divorced him. Another exception is that the divorcee may marry if the one who initiated the divorce dies, whether the death is natural or hurried up by one that had a motive.

10. Which of the above (a or b) seems to be complicated, convoluted, and based upon

assumption and circular reasoning?

**Chapter 24: The Theme of 1 Corinthians 7 p. 163**

1. To what is Paul responding in 1 Corinthians 7?
2. List at least four reasons why one studying this chapter might not grasp Paul’s teachings regarding who may marry.
3. Does Paul begin the chapter with a command?

What is the command?

Who, specifically, should obey the command?

Why was the command given?

1. What was the “gift” Paul possessed? Do all have this gift?
2. What did Paul suggest for those who do not have this gift?
3. Did he give any hint that his advice did not apply to all who need marriage?
4. List all the passages in the chapter that are commands of Paul to allow marriage.

Is there a hint in any of these passages, or the context, that marriage is not to be allowed for some who need it?

1. In what passage did Paul state who is eligible for marriage?

What is the meaning of the word “unmarried”?

1. What was Paul’s answer to the question about a Christian’s obligation to the marriage if the unbeliever (to whom he/she was married when becoming a Christian) departs or ends the relationship?

Did Paul mention a “cause” for divorce? If one is still “bound” even after a legal divorce, would not the bondage that Paul spoke of still exist?

1. Research question: How do some explain “not under bondage” to harmonize with their belief that only one who initiates the divorce for adultery may marry?
2. What is the meaning of “loosed”?
3. Is one who has been married but does not now have a spouse “loosed”?

Can one be loosed but still bound?

1. What is the reason Paul discouraged marriage?
2. Did Paul give any indication as to whether marriage, for a virgin or one who is divorced, would be sinful?
3. In verse 36, who does Paul say may marry?

Is this another text in which Paul emphasizes marriage for those who need it? Contrast “any man” with “those eligible for marriage.”

**Chapter 25: “Not Under Bondage” 1 Corinthians 7:15 p. 169**

1. List some scholars who have held the view that the believer (under the circumstances noted) is not bound and is free to marry.
2. What are the three things that need to be determined from the text?
3. What is the situation addressed by the text?
4. Does Paul say anything in the text or context that would have the reader conclude he was putting a limit on the believer's freedom as opposed to the freedom of the unbeliever who departs?
5. The concept that “putting away” (only one of the parts of divorce as defined by God) is divorce lacks the \_\_\_ \_\_ \_\_\_\_\_\_\_\_\_ that makes it \_\_\_\_\_\_ and \_\_\_\_\_\_.
6. How many times is the word “apoluo” used in the KJV?
7. To what does *apoluo* refer in most instances?
8. In view of the fact that Jesus’ enemies sought reason to kill Him, what is the best explanation for why they did not take issue with Jesus' teaching regarding His comments pertaining to “putting away”?

**Chapter 26: Ezra Versus Malachi p. 185**

1. What was the “trespass” that Shechaniah confessed?
2. What was necessary to correct the sin?
3. What command did Ezra give the men who had taken strange wives?
4. Was it a good thing or a bad thing that the foreign wives were “put away”?
5. Were the men who joined themselves in the unlawful relationships committing fornication?
6. Was a “bill of divorcement” required?
7. Was the action by the men a “putting away” “for fornication” that Jesus said would not result in adultery when marrying another?
8. What does Malachi say God hates?
9. Why does God hate “putting away”?
10. If putting away a wife (which God hates) is the same thing as *divorcing*, explain how God could have been pleased with the men who followed Ezra’s command.
11. If divorce, as God defined it (Deut. 24:1-2), is what God hates, would this not mean that God hates His own law?
12. Why would a woman in the first century be better off if she was divorced rather than merely put away?

**Chapter 27: Will Friends of Jesus Accomplish What the** [**Jews Could Not? p. 18**](#_TOC_250008)**9**

1. Did the enemies of Jesus try to entrap Him in His words to do Him harm?
2. Did Jesus’ enemies get the response they were seeking?
3. Why was Jesus always able to be triumphant over His enemies?
4. If Jesus had actually contradicted Moses can we be reasonably certain that Jesus’ enemies would have used it against Him?
5. Did Jesus’ enemies fail in their effort to get something on Jesus that they could use against Him in court?
6. What was the nature of the charges that were brought up in court?
7. Are those who make false charges against Jesus, in their effort to justify their teaching and practice regarding the question of who may marry, acting like friends or enemies of Jesus?

**Chapter 28: The Polygamy Factor p. 191**

1. Why is it important to study the polygamy issue?
2. Name at least three faithful men of God who had multiple wives.
3. Did either John or Jesus (Old Testament prophets), who lived and died under the Law, deal with the polygamy issue?
4. At the time of Jesus’ teachings could a man have more than one wife?
5. Did Jesus say the *man* who divorces his wife and marries another commits adultery unless the divorce was for fornication?
6. What argument can be made against the view that Jesus teaches us that both the *man* and the *woman* are still bound, or married, unless the divorce was for fornication?
7. Since Old Testament Jews understood divorce to end a marriage would it seem reasonable for Jesus to proclaim that He was changing that law?
8. List some things that would instantly result if Jesus changed the law on divorce instead of letting an inspired teacher do it in the next dispensation.
9. If Jesus changed the law regarding marriage, which meant previously faithful men were instantly living in adultery and the women that were divorced would no longer be able to marry, why did the enemies of Jesus not charge Jesus with teaching contrary to Moses?

Would it be: 1) they did not think of it; 2) they respected that He had the authority and were therefore afraid of Him; 3) they understood Him to be condemning their evil practice of putting away but not divorcing according to the Law; or 4) they understood that Jesus was not speaking to them at all and what He said was therefore not applicable?

1. List some phrases in Matthew 19 that make it clear that Jesus was addressing the Jews.
2. What passage clarifies that Jesus was not changing the law regarding marriage?

**Chapter 29: “But I Say unto You” p. 193**

1. What is the issue regarding the phrase “but I say unto you” that is a matter of contention?
2. How should one proceed when seeking to determine what Jesus meant when He said, “but I say unto you”?
3. What is the “key passage” that helps us understand what Jesus meant?
4. List at least two possibilities for what Jesus meant when He said, “but I say unto you.”
5. What did Jesus say that indicates that the words He was about to say were not intended to be understood as contradicting Moses?
6. When Jesus said “but I say unto you” was He taking issue with something that had been said that was *accurate* or *inaccurate*?
7. Since Moses’ teaching was inspired and therefore accurate, and people were commanded to follow it (Deut. 12:32), can we rule out the possibility that Jesus was taking issue with Moses?
8. If Jesus had taken issue with (contradicted) Moses, who was a prophet of God and spoke FOR God, is it reasonable to say that Jesus contradicted GOD?
9. Did Jesus make it clear that the unrighteous scribes and Pharisees were not in harmony with the truth?
10. At the time of Jesus’ Sermon on the Mount were the Jews following the Law of Moses or their own traditions?
11. What authoritative writing were the Jews following?
12. Did Jesus take sides on the controversial issue as to what Deuteronomy 24:1-2 meant, or was He explaining the teaching of Moses?

**Chapter 30: “Maketh Her an Adulteress” p. 199**

1. Does Jesus say that when a man puts away a wife he causes her to commit adultery?

1. Should the above be understood in light of the traditions of the people whom Jesus addressed?
2. List three passages that refer to illegal marriages.
3. In each of the cases of an illegal marriage would “putting away” be sin or the right action to take?
4. List at least four possible explanations as to how a woman that is “put away” commits adultery.
5. If “put away” is legal divorce, would Jesus have been teaching in harmony with Moses if He was saying a divorced woman sins if she marries?
6. Explain why a man who married a woman that was put away would commit adultery.

**Chapter 31: Examining Some Important Texts p. 201**

1. What advantage do students of the Bible have over persons who seek to interpret government regulations and other such documents?
2. Upon what is our *faith,* regarding what God says on a subject, based?
3. Why is Isaiah 50:1 important in our study of marriage and divorce?
4. Did God approve of the men’s action in putting away their wives?

Was the cause *adultery*?

Was the *cause* fornication or unfaithfulness?

Why did God approve of this *putting* *away*?

Why was no legal divorce needed?

Explain the harmony of Isaiah 50:1 and Jesus’ exception.

1. Why is Deuteronomy 24:1-4 important to our study?
2. What are the three separate commands involved in a divorce?
3. Since *shalach* does not mean divorce in God’s definition of divorce, but rather means “send out,” on what basis can we conclude that its New Testament equivalent, *apoluo*, means divorce?
4. In Jeremiah 3:1, to whom did “they” refer and what had they done, or failed to do, that called for this reference to them?

Does this text prohibit a man’s taking a woman back that he has divorced if she marries another? Could he take her back into the house if she had only been sent away, or if she had left (“departed”)?

1. Does Jeremiah 3:8 indicate that separation and divorce are distinct actions?
2. Was God’s divorce complete before the certificate was given?
3. Does Malachi 2:14-16 teach that one who is divorced is still married?
4. Since divorce ended the covenant, according to the above text, what is the treacherous act or treatment that God hates?
5. What person does Mark 10:11 indicate the Jewish men were committing adultery against?
6. Does this text, or any other, say the man *also* commits adultery with the woman he marries?

**Chapter 32: A Doctrine Based upon Assumptions p. 211**

1. Define the word “assumption.”
2. Can a false doctrine be made to appear credible if a number of assumptions are allowed?
3. Is it wise to make assumptions upon which to base important doctrines?

**Chapter 33: Grounds for Divorce p. 215**

1. Are “grounds” and “causes” for divorce the same thing?
2. What is the usual reason a couple get divorced?
3. Do judges involve themselves in or question the grounds upon which a divorce is filed? If not, why not?
4. Are preachers and elders qualified to determine who is innocent and who is guilty, and pronounce judgment?
5. Do problems escalate when celibacy is enforced?
6. If yes, list some of these problems, results, or consequences of church action that result from breaking up marriages and imposing celibacy.

**Chapter 34: The Process of Divorce in the Old Testament p. 219**

1. List three purposes for the bill of divorce.
2. Was the giving of the divorce law a license for a man to divorce his wife at will?

**Chapter 35: Dealing with Some Common Objections p. 221**

1. What is the reason given for why Moses “suffered” the evil practice of putting away?
2. If Jesus’ noting God’s ideal regarding marriages is to be taken as His changing the Law at that very point, would the Jews not have used it against Him?
3. What must we do if we really want to accept what Jesus said?
4. Cite at least three passages that teach against the notion that we can divorce and remarry as many times as we want.
5. Who brought up the concept that Moses “suffered” men to put away a wife?
6. Who replied, “What did Moses command you?”
7. What did the Pharisees then attempt to do that Jesus did not let them get away with?
8. Why is it unfair and inaccurate to charge that the belief that divorce ends a marriage and frees the parties to marry is the same as “divorce for any cause”?
9. What teaching does indeed encourage divorce and in what way does it do so?
10. What must be proven to be true before the “you are promoting adultery” charge can have any validity?
11. Explain how the charge noted above backfires.
12. Does quoting the statement “the way of the transgressor is hard” justify punishing someone that is innocent?
13. Does the traditional MDR doctrine often punish the innocent?
14. Does taking away marriage make it hard for one to be a Christian in many cases?
15. What does Jesus say about one who would cause a “little one to stumble”?
16. What inspired teaching does Paul offer that condemns blind acceptance of what scholars say?
17. What religion has influenced most scholars in their thinking on divorce and marriage?
18. Does having a doctor’s degree in Bible language give one a great edge in determining the meaning of a word when the context must be considered?
19. List four reasons why it is scripturally proper to use the Old Testament, along with the New Testament, in teaching about marriage and divorce.
20. What passage confirms that Deut. 24:1-2 (which defines divorce) was approved by God and also indicates that divorce, if done God’s way, ends marriage?
21. Does marriage predate both the Old and New Testaments?
22. Which of the two testaments provides a definition of divorce?
23. What words do we find in Paul’s writings that indicate respect for divorce, as God defined it?
24. How might one explain why the New Testament has no examples of church leaders asking questions about marriages, investigating, making judgment, and issuing punishments?
25. Was the reason Moses told a man he could not take back a wife after he divorced her and she married another that she was unfit for anyone to marry (being defiled), or was it that such an act would be tantamount to wife swapping, as we know it today?
26. Was the divorce law something that God “suffered” or was it a command to be followed rather than to merely send away or put away?

**Chapter 36: What Makes the Most Sense? p. 239**

1. What determines whether one is successful or not in finding the truth on a controversial issue?
2. List at least three problems associated with the traditional thinking that Jesus taught that the divorced may not marry.
3. Is someone who teaches that a divorced person has no right to marriage guilty of “forbidding to marry”?
4. Does telling a *man* that the Bible teaches against marrying another *man* cause one to be guilty of “forbidding to marry,” or is “forbidding to marry” equal to telling someone who has no marriage that he or she may not marry anyone?
5. What passages teach that if we deny marriage for a person we put him in a vulnerable position to sin?
6. Would it make more sense to say *divorce*, rather than “put away,” when *divorce* is meant?
7. Since God’s definition of divorce requires a *putting away* and a *bill of divorcement* does it make sense to argue that merely *putting away* is *divorce*?
8. Does the belief that divorce ends a marriage and that Jesus did not contradict that belief require breaking any rules of hermeneutics?

**Chapter 37: Why All the Passion p. 243**

1. What passages teach that men who have passion for their error will seek to destroy those who threaten their tradition?
2. Name some men among churches of Christ that sought to stop the “forbidding to marry” doctrine that became widespread?
3. Our passion should be for which of the following: truth that saves souls or our tradition?
4. Compose a list of teachings that have been successful for the devil, who seeks to destroy souls.
5. How does Paul describe unbridled passion?

**Chapter 38: “Let Not Man Put Asunder” p. 249**

1. How is “let not man put asunder” used as an argument to support the traditional position on divorce and remarriage?
2. How would you describe the spiritual condition of the Jews (as far as truth was concerned) when John and Jesus sought to bring them to repentance?
3. If one follows God’s instruction, found in Deut. 24:1-2 and confirmed in Jeremiah 3:8, in doing a divorce, who is putting asunder?
4. If one divorces as did the Athenians and Romans is he disobeying Jesus?
5. Will God recognize the divorce if it is not done as He instructs?
6. What is clearly stated in God’s divorce law that man has been known to leave out?

**Chapter 39: Ten Pieces of Evidence That Prove Jesus Did Not Say Divorced People Commit Adultery in a Second Marriage p. 251**

1. Define evidence.
2. Define prejudice.
3. What should be the sole criteria for making judgments pertaining to biblical issues?
4. Which of the ten items listed would you consider to be the top two arguments in making the case that Jesus did not say divorced people commit adultery in a second marriage?

**Chapter 40: How Important Is It That We Be Right? p. 255**

1. Why is it important that individual Christians diligently endeavor to be right on the issue of marriage and divorce?
2. What does it mean to be right?
3. How can we know we are right?
4. List the three main sources or standards of authority to which people look to establish their core beliefs regarding divorce and marriage.
5. Can one’s standard be based on a misapplication of the problem with which Jesus dealt?
6. When a preacher teaches error it is either due to \_\_\_\_\_\_\_\_\_ or it may be \_\_\_\_\_\_\_\_\_ and done to please “itching \_\_\_\_” (2 Tim. 4:3).
7. What is the estimated number (percentage) of people who are taught the gospel, repent, and want to be saved that will turn away when told they must break up their family and live celibate?
8. Would the gospel have been preached to the world in the first century if the traditional teaching on divorce and marriage had been taught and practiced?
9. Leaders of countries would be happy with which of the following: 1) preachers teaching morals and principles that make for better communities; or 2) preachers breaking up marriages and imposing celibacy on many of their citizens?

**Chapter 41: Summary p. 259**

1. What did the apostles teach the Jews regarding MDR on the day the church was established?
2. Describe the circumstances of the two instances in the New Testament where marriage is questioned.
3. If the divorced were not allowed to marry, in a world where divorce was rampant, is it not remarkable that the record tells us 3,000 were baptized in one day but that we have no record of turmoil and grief caused by someone questioning those who wanted to follow Jesus but whose teaching required the breaking up of homes and a life of celibacy?
4. Why is it misleading for a contemporary writer to use the phrase “put away person” when referring to a divorced person?
5. If one concludes that a “put away” person equals a “divorced” person is it fair to say he has used bad hermeneutics in his study since Jesus promised not to change any of the Law before the cross (Matt. 5:17-32)?
6. Around what two things does the misunderstanding pertaining to Matthew 19:9 center?
7. Fornication is the same as adultery and does not include incest. True or False?
8. Is it true that Paul authorized marriage for those who need it?
9. What does Paul say (1 Cor. 7:8-9) to anyone who would object to the divorced (“unmarried”) marrying, and what is the logical reason for this as he noted in the beginning of the chapter?
10. What is the most logical concept, based on the context, that Paul was referring to when he said “But and if thou marry, thou hast not sinned”?
11. What passage teaches that through ignorance we may be guilty of condemning the innocent?
12. What can courageous leaders do to help the cause of Christ that has been hindered by harmful teaching on divorce and marriage?
13. What are some reasons many don’t teach and practice the truth regarding divorce and marriage?
14. What does A.W. Tozer say the true follower of Christ will not ask?

**Word Study p. 267**

1. Why is it important to our study that we learn the primary meaning of the word “apoluo”?
2. What is the primary meaning of the word “apoluo”?
3. Approximately how many times does *apoluo* appear in the KJV?
4. How many times was *apoluo* translated as something other than divorce in the KJV?
5. What are some possible reasons for inconsistency of the KJV in translating *apoluo* as divorce in only one passage?
6. What is the Old Testament equivalent of the New Testament word “apoluo” and what is its meaning in the context?
7. Why is it important to understand the meaning of the word “bound”?
8. Why is the word “loosed” important to the study of divorce and remarriage?
9. Name two ways one may be loosed from a spouse.
10. What is the meaning of “loosed”?
11. Why is it important that we understand the meaning of the word “depart”?
12. What is the definition of “depart”?
13. Why is it important that we understand the meaning of the word “fornication”?
14. Why is it important that we understand the meaning of the word “treacherously”?