

CITY BIBLE
CHURCH
- Sacramento -

Statement on Marriage, Divorce, Remarriage and Sexuality

MARRIAGE

We teach that marriage was given by God as part of His common grace, and that it has no meaning other than as He has provided (Gen. 2:18–24). We teach that marriage is subject to the curse of the Fall but that believers, living in obedience to the Scripture and under the control of the Holy Spirit, can begin to experience peaceful, productive, and fulfilled marriage as intended by God (Gen. 3:16; 1 Peter 3:7).

We teach that the marriages of believers are to illustrate the loving relationship of Christ and His church, with the husband loving his wife as Christ loves the church and the wife responding to her husband's loving leadership as the church responds to Christ (Eph. 5:18–33).

We teach that as believers' marriages are to illustrate Christ's relationship with His church, believers should choose to marry those who share their faith and regenerate life (2 Cor. 6:14).

We teach that the term "marriage" has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in scripture (Gen. 2:23–24).

We teach that marriage is always a public, formal, and officially recognized covenant between a man and a woman. We teach that without such a covenant, which may include a "common law marriage," where valid in specific cases under pertinent law, prolonged conjugal cohabitation does not establish, and is not equivalent to, marriage (John 4:18). We teach that where no such covenant exists, or can be discerned, between a cohabiting couple prior to coming to faith in Christ, family units should be preserved to the extent possible and, if otherwise appropriate, solemnization encouraged. We teach that where a valid marriage has been established prior to coming to faith in Christ, the couple should remain married (1 Cor. 7:24).

DIVORCE & REMARRIAGE

We teach that God hates divorce. He hates it because it always involves unfaithfulness to the solemn covenant of marriage that two partners have entered into before Him, and because it brings harmful consequences to those partners and their children (Mal. 2:14-16). Divorce in the Scripture is permitted only because of man's sin. Since divorce is only a concession to man's sin and is not part of God's original plan for marriage, all believers should hate divorce as God does and pursue it only when there is no other recourse. With God's help a marriage can survive the worst sins.

We teach, according to Matthew 19:3-9, that divorce is an accommodation to man's sin that violates God's original purpose for the intimate unity and permanence of the marriage bond (Gen. 2:24). He taught that God's law allowed divorce only because of "hardness of heart" (Matt. 19:8). Legal divorce was a concession for the faithful partner due to the sexual sin or abandonment by the sinning partner, so that the faithful partner was no longer bound to the marriage (Matt. 5:32; 19:9; 1 Cor. 7:12-15). Although Jesus did say that divorce is permitted in

some situations, we must remember that His primary point in this discourse is to correct the idea that they could divorce one another “for any cause at all” (Matt. 19:3), and to show them the gravity of pursuing a sinful divorce. Therefore, the believer should never consider divorce except in specific circumstances (see next section), and even in those circumstances it should only be pursued reluctantly because there is no other recourse.

The Grounds for Divorce

We teach that the only New Testament grounds for divorce are sexual sin or desertion by an unbeliever. The first is found in Jesus’ use of the Greek word *porneia* (Matt. 5:32; 19:9). This is a general term that encompasses sexual sin such as adultery, homosexuality, bestiality, and incest. When one partner violates the unity and intimacy of a marriage by sexual sin—and forsakes his or her covenant obligation—the faithful partner is placed in an extremely difficult situation. After all means are exhausted to bring the sinning partner to repentance, the Bible permits release for the faithful partner through divorce (Matt. 5:32; 1 Cor. 7:15).

The second reason for permitting a divorce is in cases where an unbelieving mate does not desire to live with his or her believing spouse (1 Cor. 7:12-15). Because “God has called us to peace” (v. 15), divorce is allowed and may be preferable in such situations. When an unbeliever desires to leave, trying to keep him or her in the marriage may only create greater tension and conflict. Also, if the unbeliever leaves the marital relationship permanently but is not willing to file for divorce, perhaps because of lifestyle, irresponsibility, or to avoid monetary obligations, then the believer is in an impossible situation of having legal and moral obligations that he or she cannot fulfill. Because “the brother or sister is not under bondage in such cases” (1 Cor. 7:15) and is therefore no longer obligated to remain married, the believer may file for divorce without fearing the displeasure of God.

The Possibility of Remarriage

Remarriage is permitted for the faithful partner only when the divorce was on biblical grounds. In fact, the purpose for a biblical divorce is to make clear that the faithful partner is free to remarry, but only in the Lord (Rom. 7:1-3; 1 Cor. 7:39).

Those who divorce on any other grounds have sinned against God and their partners, and for them to marry another is an act of “adultery” (Mark 10:11-12). This is why Paul says that a believing woman who sinfully divorces should “remain unmarried, or else be reconciled to her husband” (1 Cor. 7:10-11). If she repents from her sin of unbiblical divorce, the true fruits of that repentance would be to seek reconciliation with her former husband (Matt. 5:23-24). The same is true for a man who divorces unbiblically (1 Cor. 7:11). The only time such a person could remarry another is if the former spouse remarries, proves to be an unbeliever, or dies, in which cases reconciliation would no longer be possible.

The Bible also gives a word of caution to anyone who is considering marriage to a divorcee. If the divorce was not on biblical grounds and there is still a responsibility to reconcile, the person who marries the divorcee is considered an adulterer (Mark 10:12).

Pre-conversion Divorce

According to 1 Corinthians 7:20-27, there is nothing in salvation that demands a particular social or marital status. The Apostle Paul, therefore, instructs believers to recognize that God providentially allows the circumstances they find themselves in when they come to Christ. If they were called while married, then they are not required to seek a divorce (even though divorce may be permitted on biblical grounds). If they were called while divorced, and cannot be reconciled to their former spouse because that spouse is an unbeliever or is remarried, then they are free to either remain single or be remarried to another believer (1 Cor. 7:39; 2 Cor. 6:14).

Repentance and Forgiveness

In cases where divorce took place on unbiblical grounds and the guilty partner later repents, the grace of God is operative at the point of repentance. A sign of true repentance will be a desire to implement 1 Corinthians 7:10-11, which would involve a willingness to pursue reconciliation with his or her former spouse, if that is possible. If reconciliation is not possible, however, because the former spouse is an unbeliever or is remarried, then the forgiven believer could pursue another relationship under the careful guidance and counsel of church leadership.

In cases where a believer obtained a divorce on unbiblical grounds and remarried, he or she is guilty of the sin of adultery until that sin is confessed (Mark 10:11-12). God does forgive that sin immediately when repentance takes place, and there is nothing in Scripture to indicate anything other than that. From that point on the believer should continue in his or her current marriage.

SEXUALITY

We teach that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We teach that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman (Heb. 13:4).

We teach that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pedophilia, pornography, any attempt to change one's sex or disagreement with one's biological sex, is sinful and offensive to God (Lev. 18:1-30; Matt. 5:28; Rom. 1:26-29; 1 Cor. 5:1, 6:9; 1 Thess. 4:1-8).

We teach that homosexuality, in particular, is subject to God's wrath of abandonment, is a matter of choice and not inherited status, and epitomizes man's ungrateful rebellion against God (Rom. 1:18-28).

We teach that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture or the doctrines of the church. We teach that the faithful

proclamation of the Scripture, including the call to repentance, does not constitute hate speech, or hateful and harassing behavior, but is instead a fundamental part of the church's loving mission to the world (Matt. 28:16–20; 2 Cor. 5:11–20; 1 Tim. 1:5; 2 Tim. 4:1–2).

We teach that God offers redemption and forgiveness to all who confess and forsake their sin, including sexual sin, seeking His mercy and forgiveness through Jesus Christ. We teach that His forgiveness is total and complete (Ps. 103:11–12, 130:3–4; Is. 43:25, 44:22; John 5:24; Col. 2:13–14) and that God imputes the full righteousness of Christ (2 Cor. 5:21) to the believing sinner. We teach that the forgiven sinner has been cleansed from the guilt of sin, set apart unto God, or made holy, and justified before Him (1 Cor. 6:9–11). We teach that any man or woman who has received that forgiveness is “in Christ” and is a “new creation” (2 Cor. 5:17).