

Lesson 19: John 4:16-18 (cont.)

1. Chapter 4 Theme: _____

2. Lesson on Divorce Part 2:

a. Can a divorced man be a bishop or a deacon?

1) What about the phrase “the husband(s) of one wife” in 1 Timothy 3:2, 12 and Titus 1:6?

a) Dr. Spiros Zodhiates is a recognized authority on the Greek New Testament, and what follows is a quote from his book: *The Complete Word Study Dictionary, New Testament*.

“What does the expression “the husband of one wife” mean (1 Tim. 3:2,12)? The gen. *mias gunaikos*, of one wife, is attributive, a husband who pays attention _____ to his wife and not to others, a one-woman husband. This has _____ to do with having been the _____ at any time in the past of a woman other than one’s present wife.”

b) Additionally, the following comes from the annotated note on 1 Timothy 3:2 from Dr. Zodhiates’s *The Hebrew-Greek Key Study Bible*.

“The phrase “husband of one wife” does not mean that the bishop or the deacon was never married before else it would _____ a remarried widower (see 1 Tim. 3:12). Furthermore, it does not mean that in order to become a bishop or a deacon, one must be _____.

In Romans 7:1-3, the Apostle Paul placed no restrictions upon a widower to _____. The meaning of this phrase is that the bishop or the deacon should not be married to more than one woman _____. In the Greek, *mias gunaikos* (3391, 1135), meaning “of one woman”, would have been better translated “a one-woman husband.” The total context speaks of the _____ of the bishop and the deacon. He should be a man _____ to his wife and not _____ (cf. Titus 1:6).”

c) Dr. A. T. Robertson (“the greatest biblical scholar in the history of the Southern Baptist Convention”ⁱ) writes in his *Word Pictures in the New Testament* that this phrase “of one wife” (*mias gunaikos*) means “_____ at a _____, clearly.”ⁱⁱ

d) In the New King James Version of *The MacArthur Study Bible*, Dr John MacArthur provides the following comments concerning this phrase:

Lit[erally] in Gr. a “one-woman man.” This says nothing about _____ or _____. The issue is not the elder’s _____ status, but his _____ and _____ purity.... Some believe that Paul here excludes

_____ men from church leadership. That again ignores the fact that this qualification does not deal with _____ status.... A “one-woman man” is one _____ to his wife, maintaining singular devotion, affection, and _____ purity in both thought and deed.ⁱⁱⁱ

- 2) If Dr. Zodhates’s explanation of this phrase is incorrect, then not only would “the husband of one wife” mean that a bishop or a deacon cannot be divorced, but it would also mean that they _____.

 - a) *Read* 1 Corinthians 7:8-9.
 - b) Did a hypocrite write 13 of the 27 books of the New Testament?

- 3) If Dr. Zodhates’s explanation of this phrase is incorrect, then every pastor and deacon would have to resign their position upon the _____ of their _____.

 - a) A pastor or a deacon cannot be “the husband of one wife” if they are no longer married due to the _____ of their _____.
 - b) They cannot remarry because that would constitute their _____ marriage and their _____ wife.
 - c) Their only recourse would be to _____ the ministry that God had called them into.

- 4) If Dr. Zodhates’s explanation of this phrase is incorrect, then a pastor or a deacon whose spouse is engaged in physical fornication must either _____ his unfaithful spouse or _____ the ministry.

 - a) Choosing to divorce their adulterous spouse, even though the Lord _____ them to do so, would put them in _____ of “the husband of one wife” standard.
 - b) Their divorce would place them in a _____ status, and remarrying would constitute their _____ marriage and their _____ wife.

- 5) If Dr. Zodhates’s explanation of this phrase is incorrect, then Satan can use _____ to prevent a man from doing God’s _____.

 - a) For example, God saves a man and calls him into the ministry, but his unbelieving wife wants nothing to do with serving the Lord and decides to divorce him.
 - 1- He decides to _____ his wife for Christ’s sake and expects to “receive an hundredfold” and “everlasting life” as Jesus promises in Matthew 19:29.
 - 2- He did not want his wife to leave him, but he realizes that he is not under _____ in such a case and God has called him to _____ (1 Cor. 7:15).
 - b) Should his Christian community be able to prevent him from doing God’s will with his life because of the _____ of his ex-wife?

- c) When did the prophet Hosea receive his call to ministry?
- d) The Example of Paul:
- 1- Why does Paul begin his explanation of spiritual fornication as a justification for divorce in 1 Corinthians 7:12–15 with the words: “But to the rest speak I, not the Lord”?
 - a- Paul was “[c]ircumcised the eighth day, of the stock of Israel, of the tribe of _____, an Hebrew of the Hebrews; as touching the law, a _____” (Phil. 3:5).
 - b- He was “the _____ of a Pharisee” (Acts 23:6), and although born in Tarsus, he had been brought up in the city of _____ where he had received the finest religious _____ that any future _____ could possibly receive (Acts 22:3).
 - c- He was an individual of great _____, and one who had acquired a significant level of _____ within the Jewish religion (Acts 26:9–12).
 - d- In Acts 26:10, Paul states, “... and when they were put to death, I gave my voice against them.”
 - 1] The literal translation of the end of this verse is “I cast my _____ (or pebble) against them.”
 - 2] This is “an allusion to the ancient custom among the Greeks of _____ with a _____ stone or pebble and _____ with a _____ one.”^{iv}
 - 3] This means that Paul is not saying that he just voiced his _____, but rather he actually cast his _____ (a life or death _____) against them.
 - 4] Since a vote of this magnitude was reserved for the members of the _____, this leads me and others to believe that Paul had achieved membership in this supreme governmental and judicial body.
 - 5] According to Rabbi Yehuda Shurpin, “to be appointed to the greater or lesser *sanhedrin*, one had to have achieved distinction in Torah knowledge.... He could not be too old or _____ when appointed, since someone with a _____ is more likely to be sympathetic and merciful.”^v
 - 2- How can Paul make the statement he makes at the beginning of 1 Corinthians 7:12 and yet expect his readers to view what follows as authoritative teaching?

- a- He can do so because he knows what follows is _____ of God because it is based on his _____ experience. This passage gives us a glimpse into Paul's _____ testimony.
 - b- Paul returned to his Jewish family in Tarsus after his Damascus-road experience a true _____ in _____ (i.e., a dramatically and totally _____ person than the one who had left), and upon his return, his _____ wife chose to _____ him because of his _____ in Jesus Christ, and God had _____ him from that _____ covenant.
 - c- Paul had been called to _____ by God because his _____ with Him was more important than his _____ with anyone or anything else.
 - d- So Paul's logic is this: The teaching that follows my statement at the beginning of verse 12 is authoritative because what God _____ as good for _____ is good for _____ as well.
 - e- This also means that the apostle Paul conducted his world-changing ministry for Jesus Christ while in an apparent _____ state. And if _____ disqualifies a man from serving in a position of ministerial leadership, then God would not have _____ Paul to continue in his position as an apostle once his _____ had _____.
- 6) If Dr. Zodhiates's explanation of this phrase is incorrect, then every man that was not _____ before he met his wife is not qualified to be a bishop or a deacon.
- a) Biblically, when do a man and a woman become a husband and a wife?
 - 1- According to Genesis 2:22-24, 24:67, 29:23-30, and Matthew 19:4-6 it is when they become "_____", or in other words when the union is _____ by the man going in unto the woman and knowing her.
 - 2- If not, why does the Bible so strongly teach _____ until marriage?
 - 3- If not, why was Paul inspired to write 1 Corinthians 6:15-18?
 - b) Marriage ceremonies and marriage licenses are a creation of _____ not _____:
 - 1- Did Adam and Eve exchange wedding rings or marriage vows, or did they sign a marriage license?
 - 2- The Father simply presented Eve to Adam and when the twain became _____ they were married in His eyes.
 - 3- Therefore, a man that was not _____ before he met his wife is not "the husband of one wife" if Dr. Zodhiates's explanation of this phrase is incorrect.

- 7) If Paul meant that a divorced man could not serve as a bishop or a deacon then why did he not just say that instead of this ambiguous phrase “the husband of one wife”?
- In addition to “*aphiemi*,” three other verbs are used in the New Testament to describe the act of divorce. Those verbs are “*apoluo*,” “*chorizo*,” and “*luo*.” Two nouns are also used: “*lisis*,” which means separation or _____ and “*apostasion*,” which means writing or bill of _____.
 - Paul knew these words. He used “*aphiemi*,” “*chorizo*,” and “*lisis*” in his discussion on divorce in 1 Corinthians 7:10-15, 27. So, why did he not use a _____ of these six words in his list of qualifications for bishops or deacons in 1 Timothy 3 and Titus 1?

b. What is the cause of all the controversy surrounding this phrase?

- Why are the first 11 verses in the eighth chapter of John not included in some of the better manuscripts?
 - As Dr. J. Vernon McGee explains in his *Thru the Bible* commentary series, “Augustine writes that it was omitted because of a prudish _____ that it would _____ adultery.”
 - Instead of simply living by God’s _____, _____, and _____, the Christian community was trying to apply their _____, _____, and _____ on God’s people.
- Whose _____, _____, and _____ does God use when establishing right and wrong?
 - Read Acts 9:10-18.
 - Read Isaiah 55:8-9.

c. What one thing is made absolutely certain concerning the phrase “the husband of one wife” by Paul’s conversion?

- What is the only way to reconcile 1 Tim 1:12-17 with 1 Tim 3:1-7 and Titus 1:6-9?
 - Sins committed prior to one’s salvation _____ from consideration, or else a _____ exists in the scriptures.
 - Those who fail to _____ the sins committed prior to one’s salvation when evaluating a man’s qualifications to be a bishop or a deacon are also _____ of denying the biblical doctrine of _____ (Titus 3:5).
 - Whether one considers _____ in the sense of _____ (John 3:3), spiritual _____ (Rom. 6:13, Eph. 2:5), or new _____ (2 Cor. 5:17), the result is the same—a person who has become _____ in the _____ of God.

- 2- The _____ person has _____, and that individual has been made _____ through the _____ of the Father, the _____ of the Son, and the _____ power of the Holy Spirit (2 Cor. 13:14).
- 3- Since God sees each _____ believer as “a _____ creature” in whom “_____ things are _____ away; behold, _____ things are become _____” (2 Cor. 5:17), who are we or what gives us the _____ to see him or her any other way?

2) The example of B.H. Carroll.

- a) Dr. B.H. Carroll was the _____ of First Baptist Church in Waco, Texas, for _____ years, the _____ of trustees of Baylor University for _____ years, a _____ of the Southern Baptist Theological Seminary for _____ years, the _____ of the Baptist General Association of Texas for almost _____ years, a _____ at nearly every Southern Baptist Convention annual meeting for _____ years, and the _____ of Southwestern Baptist Theological Seminary.
- b) B.H. Carroll, who is considered to be one of the great _____ of the Southern Baptist faith, was _____.^{vi}
 - 1- Carroll married his _____ wife in December 1861, but because of her _____, he was granted a _____ two years later.
 - 2- He was _____ in 1865, and Dove Baptist Church confirmed his call to preach by _____ him in 1866.
 - 3- He was called to be the _____ of New Hope Baptist Church in 1869.
 - 4- Two years later, First Baptist Church in Waco called him to be their _____.
 - 5- Carroll married his _____ wife in December _____. She died in 1897, and a few years later Carroll married his _____ wife.

3. Homework: Study John 4:43-54 and determine why John was inspired to include this miracle in the Gospel.

ⁱTimothy George and David S. Dockery, eds., *Theologians of the Baptist Tradition* (Nashville: Broadman & Holman Publishers, 2001), 97.

ⁱⁱArchibald Thomas Robertson, *Word Pictures in the New Testament: Volume IV: Epistles of Paul* (Grand Rapids: Baker Book House, 1931), 572.

ⁱⁱⁱJohn MacArthur, *The MacArthur Study Bible, Second Edition, New King James Version* (Nashville: Thomas Nelson, Inc., 2019), 1703.

^{iv}Zodhiates, 1493.

^vYehuda Shurpin, “The Sanhedrin: The Jewish Court System,” https://www.chabad.org/library/article_cdo/aid/4100306/jewish/The-Sanhedrin-The-Jewish_Court-System.htm.

^{vi}Timothy George and Denise George, eds., *Baptists and Their Doctrines* (Nashville: Broadman & Holman Publishers, 1999), 2.