

(4/1/2001)

“Husband of One Wife”

What is the meaning of "μὴ ἄλλο γυναικὸς ἄνδρα" in 1 Tim. 3:2,12?

There is no little discussion on whether a man who is divorced or married to a divorcee may serve in the Church as a Pastor/Elder or Deacon. This is not a comprehensive presentation on "husband of one wife" in 1 Timothy 3:2,12 & Titus 1:6 but only deals with these verses in regards to the question of divorce. Other views on those verses including: it is a restriction of polygamy, it excludes single men from these offices, and it restricts men who have had sexual intercourse with anyone other than his one and only wife. Much of the work below is taken from the Exegetical Digest of First Timothy by Dr. Robert Thomas available from Grace Books International (1-800-GRACE15 or www.gbibooks.com).

View 1 - A man who has had more than one wife during his life is excluded from serving as an Elder or a Deacon regardless of the reason for the second marriage.

PRO

- (a) The words are general and therefore apply to second marriages of all kinds (Cook, p. 775)
- (b) Though Paul permitted the remarriage of widows and widowers (1 Cor. 7:9) and recommended it for prudential reasons for younger widows (1 Tim. 5:14), he considered it better, in light of the times, to remain unmarried (1 Cor. 7:8) (Cook, p. 775). Cf. 1 Cor. 7:26,28 (Hendriksen, p. 122)
- (c) Second marriages after the first wife's death were held in disrepute among the heathen. In line with 1 Tim. 3:7, therefore, this was sufficient to disqualify one from the overseership.
- (d) This is the position of the most ancient writers and some of the councils (Ellicott, p. 41).
- (e) The need for overseers and deacons to have greater temperance is supported by this view (Ellicott, p. 41; Bernard, p. 52).
- (f) Cf. CON h below. If standards for overseers exceeded those for deacons (e.g., those in relation to teaching and wine), then the standards for both offices must have exceeded those for non-office holders.
- (g) Cf. CON h below. The qualities are partly ordinary moral qualities and partly those required for special position (Lock, p. 35).
- (h) Similarity between 1 Timothy 5:5,9 and Luke 2:36,37 support the "married only once" interpretation of the comparable expression in 1 Tim. 5:9 (Lock, p. 60).
- (i) This meaning is required by the comparable expression of 1 Timothy 5:9 which can only mean that the widow did not remarry after the death of her first husband (Bernard, p. 52).
- (j) This view is supported by the general drift of qualities required in an overseer, qualities which center in self-control or temperance (White, p. 111).
- (k) This view is the most comprehensive of all and includes each of the others in one way or another.
- (l) A second marriage after death is a sign of weakness such as should not characterize an overseer (Plummer, pp. 122-123).
- (m) This view is in best agreement with the qualities immediately preceding this one in this list and in Tit. 1:6 (Plummer, p. 123).
- (n) This view best agrees with what Paul says about marriage in the Corinthian epistle. It is lawful for all (1 Cor. 7:28,36), but should be refrained from by those who are able (1 Cor. 7:1,7,8,32,34,40) (Plummer, p. 123). Overseers because of their need to serve the Lord without distraction should belong to the latter group (Plummer, p. 124).

- (o) The comparable expression in 5:9 covers a lifetime, so this one must too.
- (p) This view permits the genitive to be a possessive use, which is the preferable one. μιᾶς (Mias), is in the emphatic position and therefore not equivalent to an indefinite article and must imply a contrast between one wife and two or more wives. μιᾶς γυναικὸς (mias gunaikos) also receives special emphasis because it precedes ἄνδρα (andra). This would make the phrase most likely a possessive genitive (i.e., "a man belonging to a woman") rather than the descriptive genitive (i.e., "a one-woman kind of a man") which would minimize the expression's prominence. Thus the total phrase would mean, "a man belonging to a woman and one woman only."

CON

- (a) This view would be correct if the translation were, "a man who was married only once" (Hendriksen, p. 121).
- (b) This view reflects an ascetic outlook that arose later, after Paul's death (Hendriksen, pp. 121,122). This view developed when a false asceticism came into the church in the 2nd century (Fairbairn, p. 420).
- (c) Paul was not opposed to remarriage after death (Rom. 7:2,3; 1 Cor. 7:9, 1 Tim. 5:14) (Hendriksen, p. 122).
- (d) A remarriage after death of the partner does not violate this qualification, because death dissolves the former marriage (Fairbairn, p. 139). Cf. Rom. 7:1-3; 1 Cor. 7:8-9.
- (e) Nowhere else in the N.T. is there the slightest trace of any ordinance against second marriages after death of the first spouse. Cf. Rom. 7:2,3; 1 Cor. 7:39 (Huther, p. 142).
- (f) In 1 Cor. 7:8 Paul puts widows on the same plane as virgins (1 Cor. 7:8) (Huther, p. 142).
- (g) Cf. PRO c above. Though the heathen may have considered it inappropriate for women to remarry after the death of their husbands, it was not objectionable for a man to remarry after the death of his wife (Huther, p. 142).
- (h) Cf. PRO e above. Other qualities in the list were to be possessed by every Christian, not just the overseer. Why should this one be different? (Huther, p. 142).
- (i) Since remarriage after the death of the partner is nowhere forbidden in the O.T. or in the N.T., it is doubtful that this qualification would have been so prominent in this list and the one in Titus (Fairbairn, p. 417).
- (j) The Pastoral Epistles are non-ascetic in tone, and therefore, opposed to this view which smacks of asceticism (Moellering, pp. 68-69).
- (k) This view conflicts with the affirmative attitude toward marriage in these epistles (Moellering, p. 69). Cf. 1 Tim. 4:3; 5:14.
- (L) According to this view, Paul would be advising a young widow to take a step that would later bar her from the church's official list (1 Tim. 5:9,14) (Moellering, p. 70).
- (m) The Pastorals do not regard celibacy as a higher state (1 Tim. 2:15; 3:4,12; 4:3; 5:10,14) (Vincent, p. 1026).

View 2 - A man who is divorced or married to a divorcee is permanently excluded from serving as an Elder or a Deacon.

- (a) Divorce was quite prevalent among the heathen and Jews (Cook, p. 775, Lock, p. 37).
- (b) Divorce even in Malachi's time brought a rebuke from the Lord against the Jews (Mal. 2:14-16) (Cook, p. 775).
- (c) This view gives prominence to the Lord's words about divorce and remarriage.

- (d) This view permits the genitive to be a possessive use which is preferable. μιᾶς (Mias), is in the emphatic position and therefore not equivalent to an indefinite article and must imply a contrast between one wife and two or more wives. μιᾶς γυναικὸς (mias gunaikos) also receives special emphasis because it precedes ἄνδρα (andra). This would make the phrase most likely a possessive genitive (i.e., "a man belonging to a woman") rather than the descriptive genitive (i.e., "a one-woman kind of a man") which would minimize the expression's prominence. Thus the total phrase would mean, "a man belonging to a woman and one woman only."
- (e) First Timothy 5:9 is directed against successive polyandry, i.e. against those who are divorced, or even repeatedly divorced (Oepke in TDNT, I, 788).
- (f) Ephesians 5:21-33 establishes marriage as the example to show all society the relationship of Christ to the church, a relationship of unity and permanence. Divorce would destroy this example and should not be present in the leadership of a church which are the prominent examples of Christianity to the society (Williams, pp. 82, 89-91)
- (g) Cf. CON b below. That adultery is a legal ground for divorce is questionable.
- (h) Cf. CON c below. The issue is not whether the sin can be forgiven or not, but whether it excludes from church leadership because of the bad name the person may have in the community.
- (i) Cf. CON e below. This analogy cannot be pressed because sexual sins are in a category by themselves. Cf. 1 Cor. 6:18. They may be forgiven spiritually, but the socio-governmental penalty goes on (Williams, pp. 82, 86).
- (j) Cf. CON d below. It is conceivable that some had maintained sexual purity prior to conversion.
- (k) Cf. CON m,n,o below. Jesus said in Matthew 19:8 that Moses permitted divorce because of the hardness of men's hearts. No where is divorce commanded except in Ezra 10 as a means to preserve the purity of the Messianic blood line from contamination by non-Jews. Paul's restriction is meant to separate out men with hardness of heart (Williams).
- (l) Cf. CON b If standards for overseers exceeded those for deacons (e.g., those in relation to teaching and wine), then the standards for both offices must have exceeded those for non-office holders.

CON

- (a) This view places an unjustified restriction on an unrestricted expression. Only one wife means only one marriage whether or not death of the first wife has happened (Ellicot, p. 41).
- (b) Divorce based on adultery is legal. Therefore, a divorced person can still be the husband of one wife (Saucy, "The Husband of One Wife," Bib. Sac., July-Sept., 1974, p. 234).
- (c) This view treats adultery as a sin that cannot be forgiven, but it is not (1 Cor. 6:9-11). Hence, even a former adulterer cannot be excluded from this office (Saucy, pp. 235-37).
- (d) The background from which the readers had come doubtless included divorce for all reasons. Paul is not requiring that they be free from this background, but only that they be purified (Saucy, p. 238).
- (e) The other qualities in the list do not deal with the past, only with the present. Hence, this quality should be limited to the present (Saucy, p. 238).

- (f) Evangelization of Ephesus came about thirteen years before 1 Timothy was written (A.D. 52-65). Elders were active in the church at least as early as A.D. 57 (eight years before this writing) (Acts 20:17,28) and probably earlier. The present passage must therefore be speaking of replacements for those who have died and additions to the office where growth has occurred. Probability is high that most of these candidates for overseership had a marital history in heathendom that was less than desirable for Christians in general, much less for Christian leaders. The carryover of some of these immoral practices is reflected in an earlier epistle addressed to Asia (Eph. 5:3,25ff.). Upon becoming Christians, some had not radically changed their behavior.
- (g) Cf. PRO i above. 1 Cor. 6:18 demonstrates that sexual immorality is different than other sins in that it is a sin against one's own body. This view treats adultery as a sin that cannot be forgiven, but it is not. The treatment, forgiveness and cleansing of that sin is no different than any other sins. Those who had been involved in sexual immorality including fornication, adultery and homosexuality are listed in 1 Cor. 6:9,10 and told in verse 11 that they were those things, but they were washed, sanctified and justified in the name of the Lord Jesus Christ. Hence, even a former adulterer cannot be excluded from this office (Saucy, pp. 235-37).
- (h) Cf. PRO i above. The 1 Cor. 6:18 passages does not speak of divorce, but of sexual immorality - fornication and adultery.
- (i) Cf. PRO f above. The Ephesians 5:20-33 passage can only be fulfilled in any sense by believers. Non-believers can accomplish none of the directives given until they are submissive to the Holy Spirit and filled by Him (Cf. Eph. 5:18-21).
- (j) Cf. PRO f above. The Ephesians 5:20-33 passage is dealing with the issues of love and submission, not unity and permanence. Unity comes only after the love and submission roles are in place. In the marriage relationship all of these start upon the beginning of the marriage. In the spiritual aspect, the human side of the relationship does not begin until salvation.
- (k) Cf. PRO d above. This interpretation would best fit the no remarriage under any circumstances view, not a restriction on divorce and remarriage (Strauch, p. 192). This interpretation would also hold that single men can not serve as Elders. A view that would exclude Paul and Timothy from serving in the positions they are appointing.
- (l) Cf. PRO d above. This is an ambiguous phrase and can very properly be rendered as a genitive of quality, i.e., "a one-woman kind of man." Such an interpretation renders the restriction against all who were sexually immoral or philanderers. This would best fit Paul's emphasis on character trait as in the other qualifications, not marital status.
- (m) 1 Cor. 7:15 indicates that the believing partner in a marriage is to allow the unbelieving partner to leave if she/he is unwilling to stay in the marriage. Civil laws in some areas allows for unilateral divorce. It is highly doubtful that Paul's statements in 1 Timothy 3:2,12 and Titus 1:6 would exclude a man divorced unilaterally by an unbelieving wife from being an Elder or a Deacon.
- (n) While marriage was intended to be permanent (Gen. 3 Cf. Matt. 19), and God hates divorce (Malachi 2:16), the Scriptures indicate instances in which divorce could occur (Ezra 10; Exod. 21:7ff; Deut. 21:10ff; Deut. 24:1ff; Matt. 1:19; 5:32; 19:9; 1 Cor. 7:10-11,15), and other Scriptures regulate divorce indicating instances in which divorce could not occur thereby implying other instances in which it could occur under the law (Deut. 22:13-19; 28-29).

- (o) Paul was writing to Timothy who was in Ephesus. The Ephesian church included Jews as well as gentiles (Acts 18:2-8). It is highly improbable that Paul would impose a greater restriction upon these Christian Jews than when they had lived under the Mosaic Law, with some of them being divorced according to it (Cf. PRO n above).
- (p) Cf. PRO k above. The command to divorce in Ezra 10 was not to preserve the purity of the Messianic blood line, for already the Messianic blood line included Tamar, the Canaanite woman that deceived Judah into an incestuous encounter (Gen. 38), Rahab, the Canaanite harlot from Jericho (Joshua 2), and Ruth, the Moabites (Cf. Matt. 1:3,5). The foreign wives were put away because they people had disobeyed God in marrying them and God's fierce anger was upon the people.
- (q) Cf. PRO k above. Hardness of heart is true of all unbelievers (Cf. Eph 4:18). When a person is saved they are cleansed from their past sins (Cf. 1 Cor. 6:9-11). It also occurs in believers and receives a rebuke - as did the disciples and the Apostle Thomas in Mark 16:14. They were not excluded from further ministry even as church leaders - i.e. Thomas.
- (r) If Paul had wanted to exclude a man who was divorced or married to a divorcee, he could have plainly stated said it. The phrase speaks of the present quality of character of the man in dealing with women.
- (s) Cf. PRO l above. Most of the qualifications given are general, moral characteristics that should be in every believer. The "higher standard" of being "apt to teach" was in relation to the teaching duties of the office. That of not being "addicted to wine" and "not given to much wine" are also in relation to the functions of office in making judgements concerning others in the course of their duties, and wine perverts judgement (Cf. Prov. 31:4,5). That of "not a new convert" is explained in the text.

View 3 - A man who is divorced may serve as an Elder or Deacon only if his divorce was Scripturally allowable and he has not remarried (there is much discussion on what is or is not allowable).

PRO

- (a) Divorce and remarriage apparently was quite prevalent among the heathen and Jews (Cook, p. 775, p. 37).
- (b) This view permits the genitive to be a possessive use which is preferable. μίας (Mias), is in the emphatic position and therefore not equivalent to an indefinite article and must imply a contrast between one wife and two or more wives. μίας γυναικὸς (mias gunaikos) also receives special emphasis because it precedes ἄνδρα (andra). This would make the phrase most likely a possessive genitive (i.e., "a man belonging to a woman") rather than the descriptive genitive (i.e., "a one-woman kind of a man") which would minimize the expression's prominence. Thus the total phrase would mean, "a man belonging to a woman and one woman only."
- (c) This view give prominence to the Lord's words about divorce and remarriage.
- (d) While marriage was intended to be permanent (Gen. 3 Cf. Matt. 19), and God hates divorce (Malachi 2:16), the Scriptures indicate instances in which divorce could occur (Ezra 10; Exod. 21:7ff; Deut. 21:10ff; Deut. 24:1ff; Matt. 1:19; 5:32; 19:9; 1 Cor. 7:10-11,15), and other Scriptures regulate divorce indicating instances in which divorce could not occur thereby implying other instances in which it could occur under the law (Deut. 22:13-19; 28-29).

- (e) 1 Cor. 7:10-11 indicates permission to divorce, but excludes remarriage.
- (f) While divorce opens the door to adultery because of remarriage, the divorce itself is not adulterous (Cf. Matt. 5:32, 19:9; Mark 10:11,12; Luke 16:18).
- (g) Remarriage following divorce leads to adultery (Cf. Matt. 5:32, 19:9; Mark 10:11,12; Luke 16:18).
- (h) Cf. CON e below. Adultery and sexual sins are in a category by themselves (Cf. 1 Cor. 6:18).
- (i) Cf. CON f below. The issue is not whether the sin can be forgiven or not, but whether it excludes from church leadership because of the bad name the person may have in the community.

CON

- (a) Cf. PRO b above. This interpretation would best fit the no remarriage under any circumstances view, not a restriction on divorce and remarriage (Strauch, p. 192). This interpretation would also hold that single men can not serve as Elders. A view that would exclude Paul and Timothy from serving in the positions they are appointing.
- (b) Cf. PRO b above. This in an ambiguous phrase and can very properly be rendered as a genitive of quality, i.e., "a one-woman kind of man." Such an interpretation renders the restriction against all who were sexually immoral or philanderers. This would best fit Paul's emphasis on character trait as in the other qualifications, not marital status.
- (c) Evangelization of Ephesus came about thirteen years before 1 Timothy was written (A.D. 52-65). Elders were active in the church at least as early as A.D. 57 (eight years before this writing) (Acts 20:17,28) and probably earlier. The present passage must therefore be speaking of replacements for those who have died and additions to the office where growth has occurred. Probability is high that most of these candidates for overseership had a marital history in heathendom that was less than desirable for Christians in general, much less for Christian leaders. The carryover of some of these immoral practices is reflected in an earlier epistle addressed to Asia (Eph. 5:3,25ff.). Upon becoming Christians, some had not radically changed their behavior in these areas.
- (d) Paul was writing to Timothy who was in Ephesus. The Ephesian church included Jews as well as gentiles (Acts 18:2-8). It is highly improbable that Paul would impose a greater restriction upon these Christian Jews than when they had lived under the Mosaic Law, with some of them being divorced and remarried according to it (Cf. PRO i above).
- (e) Cf. PRO g above. Paul is not dealing with whether a person had committed adultery or other sexual immorality in their lifetime, but their current character.
- (f) Cf. PRO h above. 1 Cor. 6:18 demonstrates that sexual immorality is different than other sins in that it is a sin against one's own body. This view treats adultery as a sin that cannot be forgiven, but it is not. The treatment, forgiveness and cleansing of that sin is no different than any other sins. Those who had been involved in sexual immorality including fornication, adultery and homosexuality are listed in 1 Cor. 6:9,10 and told in verse 11 that they were those things, but they were washed, sanctified and justified in the name of the Lord Jesus Christ. Hence, even a former adulterer cannot be excluded from this office (Saucy, pp. 235-37).
- (g) Cf. PRO i above. The issue here is the character of the man concerning his current relationship to women. Paul deals with the issue of community reputation in a later verse, and in relation to that question the heathen do not set the standard for what is and what is

not godly behavior. Unbelievers even called Christ a glutton and a drunkard (Cf. Matt. 11:19).

- (h) If Paul had wanted to exclude a man who was divorced or married to a divorcee, he could have plainly stated said it. The phrase speaks of the present quality of character of the man in dealing with women.

View 4 - A man who is divorced may serve as an Elder or Deacon only if his divorce and remarriage are Scripturally allowable.

PRO

- (a) While marriage was intended to be permanent (Gen. 3 Cf. Matt. 19), and God hates divorce (Malachi 2:16), the Scriptures indicate instances in which divorce could occur (Ezra 10; Exod. 21:7ff; Deut. 21:10ff; Deut. 24:1ff; Matt. 1:19; 5:32; 19:9; 1 Cor. 7:10-11,15), and other Scriptures regulate divorce indicating instances in which divorce could not occur thereby implying other instances in which it could occur under the law (Deut. 22:13-19; 28-29).
- (b) The "exception" clauses in Matt. 5:32 and 19:9 indicates that if the divorce occurred because of immorality, then the innocent party would be allowed to remarry, but the guilty party could not without committing adultery.
- (c) This view serves to exclude adulterous people from the office of Elder and Deacon.
- (d) Paul was writing to Timothy who was in Ephesus. The Ephesian church included Jews as well as gentiles (Acts 18:2-8). It is highly improbable that Paul would impose a greater restriction upon these Christian Jews than when they had lived under the Mosaic Law, with some of them being divorced and remarried according to it.
- (e) Cf. CON c below. The issue is not whether the sin can be forgiven or not, but whether it excludes from church leadership because of the bad name the person may have in the community.

CON

- (a) Cf. a above. There is much debate on whether Scripture allows divorce and remarriage.
- (b) Cf. PRO c above. This view would not exclude an adulterous man who did not get divorced from office.
- (c) This view treats adultery as a sin that cannot be forgiven, but it is not. While 1 Cor. 6:18 demonstrates that sexual immorality is different than other sins in that is a sin against one's own body, the treatment, forgiveness and cleansing of that sin is no different than any other sins. Those who had been involved in sexual immorality including fornication, adultery and homosexuality are listed in 1 Cor. 6:9,10 and told in verse 11 that they were those things, but they were washed, sanctified and justified in the name of the Lord Jesus Christ. Hence, even a former adulterer cannot be excluded from this office (Saucy, pp. 235-37).
- (d) Cf. PRO e above. The issue here is the character of the man concerning his current relationship to women. Paul deals with the issue of community reputation in a later verse, and in relation to that question the heathen do not set the standard for what is and what is not godly behavior. Unbelievers even called Christ a glutton and a drunkard (Cf. Matt. 11:19).
- (e) If Paul had wanted to exclude a man who was divorced or married to a divorcee, he could have plainly stated said it. The phrase speaks of the present quality of character of the man in dealing with women.

View 5 - A man who was divorced before he became a Christian or married a divorcee who was divorced prior to becoming a Christian is eligible to serve as an Elder or a Deacon.

PRO

- (a) 2 Cor. 5:17 says that a man who comes to Christ becomes a new creature with old things passed away and new things have come.
- (b) 1 Cor. 6:9-11 says that a person who was even involved in sins of sexual immorality including fornication, adultery and homosexuality is washed, sanctified and justified when they come to Christ and they are no longer what they once were.
- (c) Cf. CON a below. Sexual sins are different in that they are sins against ones own body, but they are washed, sanctified and justified in the same way with the same outcome. Sexual sins are included with other sins in 1 Cor. 6:9-11.
- (d) Cf. CON b below. The issue here is the character of the man concerning his current relationship to women. Paul deals with the issue of community reputation in a later verse, and in relation to that question the heathen do not set the standard for what is and what is not godly behavior. Unbelievers even called Christ a glutton and a drunkard (Cf. Matt. 11:19). The question is always how the man is currently living up to God's standards.
- (e) This in an ambiguous phrase and can very properly be rendered as a genitive of quality, i.e., "a one-woman kind of man." Such an intepretation renders the restriction against all who were sexually immoral or philanderers. This would best fit Paul's emphasis on character trait as in the other qualifications, not marital status.
- (f) The other qualities in the list do not deal with the past, only with the present. Hence, this quality should be limited to the present (Saucy, p. 238).
- (g) Cf. CON c below. Such an absolute unqualified statement must not be given precedence over Scripture's general, clear teaching, nor must it be allowed to create contradiction. Widowers were allowed to remarry because death breaks the marriage bond (Cf. Rom. 6:1-3), and young widows were encouraged to remarry (1 Tim. 5:14). Paul uses the same grammatical structure in 1 Tim. 5:9 to describe widows to be put on the church role. It is unthinkable that Paul would mean that only widows who had only one husband in their life could be helped by the church, and then encourage the young widows to remarry a few verses later. An action which would result in their being excluded from church help later in life. In addition the possessive genitive usage would logically exclude single men from office since they were not the husband of one wife. Such a position would exclude even Paul and Timothy.
- (h) Cf. CON d below. Most of the qualifications given are general, moral characteristics that should be in every believer. The "higher standard" of being "apt to teach" was in relation to the teaching duties of the office. That of not being "addicted to wine" and "not given to much wine" are also in relation to the functions of office in making judgements concerning others in the course of their duties, and wine perverts judgement (Cf. Prov. 31:4,5). That of "not a new convert" is explained in the text.
- (i) The background from which the readers had come doubtless included divorce for all reasons. Paul is not requiring that they be free from this background, but only that they be purified (Saucy, p. 238).
- (j) Evangelization of Ephesus came about thirteen years before 1 Timothy was written (A.D. 52-65). Elders were active in the church at least as early as A.D. 57 (eight years before this writing) (Acts 20:17,28) and probably earlier. The present passage must therefore be speaking of replacements for those who have died and additions to the office where growth has occurred. Probability is high that most of these candidates for overseership

had a marital history in heathendom that was less than desirable for Christians in general, much less for Christian leaders. The carryover of some of these immoral practices is reflected in an earlier epistle addressed to Asia (Eph. 5:3,25ff.). Upon becoming Christians, some had not radically changed their behavior in these areas.

- (k) Cf. CON e below. The Ephesians 5:20-33 passage can only be fulfilled in any sense by believers. Non-believers can accomplish none of the directives given until they are submissive to the Holy Spirit and filled by Him (Cf. Eph. 5:18-21).
- (l) Cf. CON e below. The Ephesians 5:20-33 passage is dealing with the issues of love and submission, not unity and permanence. Unity comes only after the love and submission roles are in place. In the marriage relationship all of these start upon the beginning of the marriage. In the spiritual aspect, the human side of the relationship does not begin until salvation.
- (m) Cf. CON c below. That interpretation would best fit the no remarriage under any circumstances view, not a restriction on divorce and remarriage (Strauch, p. 192). This interpretation would also hold that single men can not serve as Elders. A view that would exclude Paul and Timothy from serving in the positions they are appointing.

CON

- (a) Cf. PRO b above. Sexual sins are different (Cf. 1 Cor. 6:18).
- (b) Cf. PRO c above. The issue is not whether the sin is forgiven or not, but whether it excludes from church leadership because of the bad name the person may have in the community.
- (c) The possessive genitive usage is preferable. μιᾶς (Mias), is in the emphatic position and therefore not equivalent to an indefinite article and must imply a contrast between one wife and two or more wives. μιᾶς γυναικὸς (mias gunaikos) also receives special emphasis because it precedes ἄνδρα (andra). This would make the phrase most likely a possessive genitive (i.e., "a man belonging to a woman") rather than the descriptive genitive (i.e., "a one-woman kind of a man") which would minimize the expression's prominence. Thus the total phrase would mean, "a man belonging to a woman and one woman only."
- (d) If standards for overseers exceeded those for deacons (e.g., those in relation to teaching and wine), then the standards for both offices must have exceeded those for non-office holders.
- (e) Ephesians 5:21-33 establishes marriage as the example to show all society the relationship of Christ to the church, a relationship of unity and permanence. Divorce would destroy this example and should not be present in the leadership of a church which are the prominent examples of Christianity to the society (Williams, pp. 82, 89-91)

View 6 - A man who is divorced may serve as an Elder or a Deacon as long as he has repented and demonstrated a life fitting the Scriptural qualifications given since that time.

PRO

- (a) Same PRO arguments as in View 5
- (b) Cf. CON b below. The view states that there has been genuine repentance and demonstration of a life above reproach since that time. Church discipline is for the purpose of winning the brother back (Cf. Matt. 18:15-17; Gal. 6:1-1 and which occurred in 2 Cor. 2:5-11). If the brother is won back and lives a godly life from that point on, why the exclusion? There is no exception to the cleansing from all sin in 1 John 1:9.

CON

- (a) Same CON arguments as in View 5
- (b) A man who commits this sin after becoming a Christian commits as sin of presumption. In the O.T. such a sin would result in being excluded from the assembly. In the N.T. such a sin would result in church discipline.

View 7 - A man married to a divorcee may serve as an Elder or a Deacon only if the divorce of his wife was Scripturally allowable and she is eligible for remarriage.

PRO

- (a) A man married to a divorcee will commit adultery with her unless her divorce has occurred upon Biblical grounds (Cf. Matt 5:32; 19:9; Mark 10:11,12; Luke 16:18).
- (b) While marriage was intended to be permanent (Gen. 3 Cf. Matt. 19), and God hates divorce (Malachi 2:16), the Scriptures indicate instances in which divorce could occur (Ezra 10; Exod. 21:7ff; Deut. 21:10ff; Deut. 24:1ff; Matt. 1:19; 5:32; 19:9; 1 Cor. 7:10-11,15), and other Scriptures regulate divorce indicating instances in which divorce could not occur thereby implying other instances in which it could occur under the law (Deut. 22:13-19; 28-29).
- (c) Cf. CON a below. The issue is not whether the sin can be forgiven or not, but whether it excludes from church leadership because of the bad name the person may have in the community.
- (d) Cf. CON b below. This analogy cannot be pressed because sexual sins are in a category by themselves. Cf. 1 Cor. 6:18. They may be forgiven spiritually, but the socio-governmental penalty goes on (Williams, pp. 82, 86).

CON

- (a) If the divorce occurred prior to that woman's coming to Christ, she has been forgiven of it.
- (b) Cf. PRO a above. This view treats adultery as a sin that cannot be forgiven, but it is not (1 Cor. 6:9-11). Hence, even a former adulterer cannot be excluded from this office (Saucy, pp. 235-37).
- (c) Cf. PRO d above. 1 Cor. 6:18 demonstrates that sexual immorality is different than other sins in that it is a sin against one's own body. The treatment, forgiveness and cleansing of that sin is no different than any other sins. Those who had been involved in sexual immorality including fornication, adultery and homosexuality are listed in 1 Cor. 6:9,10 and told in verse 11 that they were those things, but they were washed, sanctified and justified in the name of the Lord Jesus Christ. Hence, even a former adulterer cannot be excluded from this office (Saucy, pp. 235-37).
- (d) Cf. PRO d above. While divorce may lead to complications in life including step children, the qualifications for leadership are spiritual, not socio-governmental.

View 8 - A man who meets all the other qualifications and is married to a divorcee is eligible for all offices because the previous marital status of his wife is not at issue in his qualifications.

PRO

- (a) Same PRO arguments as in View 5
- (b) The scripture in question is dealing with the character of the man, not the woman regardless of whether the possessive or qualitative genitive is used. It is "husband of one wife" or a "one woman kind of man," which says nothing about how many husbands the wife has had in the past.

- (c) Even 1 Tim. 3:11 which gives the qualifications for Deacon's Wife (or Deaconess) gives no qualification as to former marriages.
- (e) Cf. CON c below. While divorce may lead to complications in life including step children, the qualifications for leadership are spiritual, not socio-governmental.
- (f) If Paul had wanted to exclude a man married to a divorcee he could have plainly said that. The phrase speaks to the quality of character of the man in dealing with women.

CON

- (a) A man who marries a divorcee commits adultery with her (Cf. Matt 5:32: 19:9; Mark 10:11,12; Luke 16:18).
- (b) Same CON arguments as in View 5.

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