**Grounds for Divorce: Why I Now Believe There Are More Than Two**

**An Argument for Including Abuse in the Phrase “In Such Cases” in 1 Corinthians 7:15**

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**For ETS meeting in San Diego, 11-21-19**

**A. The position of my 2018 book *Christian Ethics*: only two biblically-sanctioned grounds for divorce (adultery and desertion by unbeliever**, based on Matt. 19:9; 1 Cor. 7:15)

1. This has been the most common Protestant position since the Reformation

Westminster Conf. of Faith, Chapter 24, para. 6:

nothing but adultery, or such willful desertion as can no way be remedied by the church, or civil magistrate, is cause sufficient of dissolving the bond of marriage:

John Murray

Jay Adams

John Jefferson Davis, Evangelical Ethics, 4th edn. (P & R, 2015), p. 100-101

Thomas Edgar

John & Paul Feinberg (631-633)

William Heth

Robertson McQuilken & Paul Copan

Others

2. What about abuse? 🡪 I said in 2018: provide protection, church discipline, possible separation, but not divorce

a. I could not see abuse as included in the “desertion” passage:

**1 Corinthians 7:15**: But if the unbelieving partner separates, let it be so [literally, “let him separate”]. In such cases the brother or sister is not enslaved. God has called you to peace.

εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός

**B. But during 2018-2019, I had an increasing conviction of need for re-examination of *divorce for self-protection from abuse***

1. My awareness of several horrible real-life situations, and thinking, “This cannot be the kind of life that God intends for his children when there is an alternative available.”

Examples:

a. – arguments, disagreement 🡪repeated rape

b. – battered – no help when abused spouse went to pastor

c. -- repeated threats of physical harm or even murder

**C. Still, I was never quite persuaded by the “abuse is a kind of desertion” argument**.

I did not think it right to say that “abuse is another kind of desertion” because I could not see it as something Paul intended to mean when he spoke of the abuser as the subject of the verb χωρίζω (the abuser is the one who leaves) in 1 Corinthians 7:15:

But if the unbelieving partner separates, let it be so [literally, “let him separate”]. In such cases the brother or sister is not enslaved. God has called you to peace.

BGT **1 Corinthians 7:15** εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

**D. A new and more promising kind of argument: The uninvestigated phrase “in such cases” (ἐν τοῖς τοιούτοις) in 1 Cor. 7:15**

But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace. (ESV)

BGT **1 Corinthians 7:15** εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

1. Does it mean:

a. in only this case: *desertion by unbeliever,* or

b. in any cases *that have similarly destroyed a marriage?*

c. ἐν τοῖς τοιούτοις does not appear elsewhere in the New Testament or LXX

d. I (and my teaching assistant Brett Gray) could find no commentator who ever searched for this phrase in Greek literature outside the Bible

2. I found that several examples from extra-biblical literature show that Greek ἐν τοῖς τοιούτοις ("in such cases") often includes more kinds of situations than the original example

**E. Results of a TLG (Thesaurus Linguae Graecae) search for** **ἐν τοῖς τοιούτοις**

(A selection of texts with readily available translations)

(I analyzed 52 examples)

– [TLG search yielded 617 examples from 5th century BC – 4th century A.D.]

 1768 examples if search runs to end, which I think is now 12 century A.D.

**1. PHILO JUDAEUS Phil. *De vita Mosis 1.38, line 1 (lib. i-ii)* {0018.022}** (1 B.C.-A.D. 1)

[When the Egyptians discovered that their all their firstborn sons and firstborn cattle had been killed:] And, as so often happens **in such circumstances** (**ἐν τοῖς τοιούτοις** ), they thought that their present condition was but the beginning of greater evils, and were filled with fear of the destruction of those who still lived.

**Specific example:**  10th plague on Egypt and death of the firstborn sons.

**“in such cases”**: any kind of sudden tragic event. (clearly broader than the specific example named)

**2.** **EURIPIDES Trag. *Troiades* [The Trojan Women] {0006.011}** Line **303 c. 480-c. 406 BC**

What are they doing? Are they firing the chambers, [300] because they must leave this land and be carried away to [Argos](http://www.perseus.tufts.edu/hopper/entityvote?doc=Perseus:text:1999.01.0124:card=304&auth=tgn,7010720&n=1&type=place)? Are they setting themselves aflame in their longing for death? Truly the free bear their troubles **in cases like this** (**ἐν τοῖς τοιούτοις** ), with a stiff neck.

**Specific example:**  captured people who are about to be carried into exile

**“in such cases”:** any case where someone faces a sudden loss of freedom or even loss of life

**3. EURIPIDES Trag. *Electra* {0006.012}** Line **426 c. 480-c. 406 BC**

But go inside the house at once and make things ready there. Surely a woman, if she wants to, can find many additions to a meal. Really there is still enough in the house to cram them with food for one day at least. It is **in such cases**, . . . that I see how wealth has great power, to give to strangers, and to expend in curing the body when it falls sick

**Specific example:**  needing food to feed to unexpected guests

**“in such cases”**: any case in which wealth provides the ability to meet unexpected needs

[**4. DIODORUS SICULUS Hist. *Bibliotheca historica (lib. 1-20)* {0060.001}**](http://stephanus.tlg.uci.edu/Iris/indiv/csearch_red.jsp#doc=tlg&aid=0060&wid=001&q=Bibliotheca%20historica%20(lib.%201-20)&dt=list&st=work_title&per=50) (1 B.C.) Book **1** chapter **23** section **7** line **8 c. 90 – c. 30 BC**

The initiates were given the account that Dionysius had been born of Semele and Zeus. And the people observed these initiatory rights, partly because they were deceived through their ignorance, partly because they were attracted to them by the trustworthiness of Orpheus and his reputation **in such matters (ἐν τοῖς τοιούτοις )**, and most of all because they were glad to receive the god as a Greek

**Specific example:**  Orpheus telling the story of the birth of Dionysius

**“in such cases”**: any story about the gods in Greek mythology

[**5. LYSIAS Orat. *Pro Polystrato [Sp.]* {0540.020}**](http://stephanus.tlg.uci.edu/Iris/demo/csearch_red.jsp#doc=tlg&aid=0540&wid=020&q=Pro%20Polystrato%20%5BSp.%5D&dt=list&st=work_title&per=50) Section **12** line **4 c. 445 – c. 380 BC**

when Phrynichus had to pay a fine to the Treasury, my father did not bring him his contribution of money: yet it is **in such cases** (**ἐν τοῖς τοιούτοις** ), that we see the best proof of a man's friends.

**Specific example:**  a man named Phrynichus had to pay a fine to the Treasury

**“in such cases”**: any case in which a friend is suddenly in need of money

[**6. SOPHOCLES Trag. *Electra* {0011.005}**](http://stephanus.tlg.uci.edu/Iris/demo/csearch_red.jsp#doc=tlg&aid=0011&wid=005&q=Electra&dt=list&st=work_title&per=50) Line **990 c. 497-406 BC**

**Chorus**
[990] In a crisis **such as this** (**ἐν τοῖς τοιούτοις** ), forethought is an ally both to those who speak and those who listen.

**Specific example:**  two sisters (Electra and Chrysothemus) considering whether to kill Aegisthus in revenge for their father’s death

**“in such cases”**: any plans that involve life-and-death risks

[**7. SOPHOCLES Trag. *Electra* {0011.005}**](http://stephanus.tlg.uci.edu/Iris/demo/csearch_red.jsp#doc=tlg&aid=0011&wid=005&q=Electra&dt=list&st=work_title&per=50) Line **1338 c. 497-406 BC**

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**Paedagogus**
Utterly foolish and senseless children! …. Be done now with your long speeches and this insatiable shouting for joy, and go inside. **In dealings of this sort** (**ἐν τοῖς τοιούτοις** ), delay is harmful, but the time is ripe for being done.

**Specific example:** Orestes and Pylades, two friends who are plotting a double murder, are in danger of being killed unless they act quickly

**“in such cases”**: any time someone is carrying out a murder plan

[**8. EPICTETUS Phil. *Dissertationes ab Arriano digestae* {0557.001}**](http://stephanus.tlg.uci.edu/Iris/indiv/csearch_red.jsp#doc=tlg&aid=0557&wid=001&q=Dissertationes%20ab%20Arriano%20digestae&dt=list&st=work_title&per=50) (A.D. 1-2) Book **1** chapter **1** section **21** line **1 c. 55 – c. 135 AD**

What then should a man have in readiness **in such circumstances** (**ἐν τοῖς τοιούτοις** )**?** What else than this? What is mine, and what is not mine; and what is permitted to me, and what is not permitted to me. I must die. Must I then die lamenting?

**Specific example:**  Lateranus when he was about to be beheaded by Nero’s soldiers

**“in such cases”**: any time someone is about to die

**9. The remaining instances of this phrase** that I examined showed that when the example referred to was already plural, then “in such cases” can be used to refer to more items of the same kind, not of different kinds.[[1]](#footnote-1)

**10. In contrast to the plural phrase in 1 Corinthians 7:15, New Testament authors elsewhere used singular of τοιοῦτος when the reference was limited to one specific example** (“in such a case” or “in this case”):

a. Singular of τοιοῦτος (some examples):

**Acts 22:22** Up to this word they listened to him. Then they raised their voices and said, "Away with such a fellow from the earth! For he should not be allowed to live."

BGT **Acts 22:22** Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες· αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθῆκεν αὐτὸν ζῆν.

**Galatians 6:1** Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.

BGT **Galatians 6:1** Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς.

**Titus 3:10** As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, 11 knowing that such a person is warped and sinful; he is self-condemned.

BGT **Titus 3:10** αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, 11  εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος.

b. If Paul had meant to refer only to desertion, another option would be to use **ἐν τούτῳ (singular) “in this case”:**

(1 Cor. 11:22) What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you **in this**? No, I will not.

(2 Cor. 3:10) Indeed, **in this case**, what once had glory has come to have no glory at all, because of the glory that surpasses it.

(2 Cor. 5:2) For **in this** tent we groan, longing to put on our heavenly dwelling,

(2 Cor. 8:10) And **in this matter** I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it.

(Phil. 1:18) What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and **in that** I rejoice. Yes, and I will rejoice,

**F. Additional reasons why abuse should be included in “such cases”** in 1 Cor. 7:15 and considered a legitimate ground for divorce

But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace. (1 Cor. 7:15)

εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

1. If abuse by an unbelieving spouse forces the abused spouse to flee the home for self protection, the abuser has caused the separation just as much as if he or she had deserted the marriage

a. The result would be the same as desertion (no longer living together)

b. “in such cases” (ἐν τοῖς τοιούτοις) would seem certainly to apply to this situation (very similar!)

[see this argument in Frame, Jones, PCA 1992 report, Chrysostom]:

2. “is not enslaved” οὐ δεδούλωται (*ou dedoulōtai)* = not enslaved to a spouse who has destroyed the marriage relationship

a. *douloō* is not used of marriage elsewhere in NT or LXX (but sometimes in X-bib lit),

therefore unlikely that Paul would use it ordinarily to refer to marriage

b. the essential element of being a *doulos* in first century was that you could not change masters during your period of servanthood –

(1) Paul is saying the deserted (or abused) spouse is not under such an “enslavement” requirement

(2) this verb suggests that attempting to maintain the marriage with the unbeliever who wants a divorce (or carries out a divorce) would mean being trapped in a life of hardship, mistreatment, and debasement

(3) staying in a marriage with ongoing, destructive abuse would similarly be an “enslavement”

3. “peace” εἰρήνῃ *(eirēne)*, God has called you to “peace”: with sense of “harmony in personal relationships” (BDAG)

a. The particle δὲ signals a contrast with being “enslaved”

b. This “peace” is like OT sense of *shālôm,* “a state of well-being."

(1) Ongoing, destructive abuse is not this kind of “peace.”

c. Paul contrasts the life God has called us to with the continually unsettled situation of being married to a spouse who has left the marriage

d. This would also apply to an abusive spouse (continual battleground, not “peace”)

**G. Conclusion on 1 Cor. 7:15: “in such cases”** should be understood to include any cases that similarly destroy a marriage

We could paraphrase,

But if the unbelieving partner separates, let it be so. In this and other similarly destructive cases (ἐν τοῖς τοιούτοις ) the brother or sister is not enslaved. God has called you to peace. (ESV)

BGT **1 Corinthians 7:15** εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

1. This reasoning also explains why Paul felt freedom to add desertion as another ground for divorce in addition to adultery, which Jesus had specified. In both cases, the marriage has been very substantially, or even fatally, harmed.

2. Abuse is in some ways more harmful than desertion, because abuse includes repeated demonstrations of actual malice, not simply indifference. Abuse is actively and repeatedly malevolent.

3. **Other specific kinds of behavior that in some cases might be so severe that they would belong in the category of “in such cases” (1 Cor. 7:15),** because they have similarly destructive effects in the marriage:

a. Extreme, prolonged, verbal and relational cruelty that is destroying the spouse’s mental and emotional stability

in cases of mental/emotional abuse, the determination of “substantial harm” is more difficult and more subjective, but not impossible

b. Credible threats of physical harm or murder of spouse or children

c. Incorrigible (or recalcitrant, or inveterate, or incurable) drug or alcohol addiction accompanied by regular lies, deceptions, thefts, and/or violence

d. Incorrigible gambling addiction that has led to massive, overwhelming indebtedness

e. Pornography addiction would also fit here, but it would also be included under meaning of “sexual immorality” (Gk. *porneia*) in Matthew 19:9

4. Pastor and elders, if asked for counsel, need wisdom to assess the degree of actual harm in each case

Must first hear both sides: “The one who states his case first seems right, until the other comes and examines him” (Prov. 18:17).

**H. Suggested guideline on grounds for divorce:**

1. Divorce for self-protection is morally permissible in situations where one spouse is repeatedly inflicting substantial harm on the other spouse, such that the abused spouse must leave the home for self protection, and also in other situations that are similarly destructive to a marriage.

2. This “substantial harm” could be physical or mental/emotional (from verbal and relational cruelty)

**I. Other evangelical scholars who argue that abuse is a legitimate ground for divorce**

1. John Frame (abuse can be considered a form of “desertion”)

I do believe that in a situation of spouse abuse, the abused partner, usually the wife, may be removed from the situation for her own safety. The sixth commandment would mandate that kind of self-defense. Of course, that creates an unbiblical marriage relationship; married couples ought to live together. But the responsibility for distorting the relationship rests with the abuser. And it is typical in Scripture for exceptions to be made to divine laws where human health and safety are at stake.

But can spouse abuse be a ground of divorce? …. Could spouse abuse be a form of desertion? …. The answer seems to be “yes.” …. It does seem to me that spouse abuse may also be a ground for divorce on the basis of “desertion.” The unrepentant spouse abuser, too, has forsaken his marriage vow. He no longer loves, honors and cherishes his wife; rather he has become a threat to her life and health.[[2]](#footnote-2)

2. David Clyde Jones

[In answering the question, why are adultery and desertion the two grounds for divorce given in Matthew 19:9 and 1 Corinthians 7:15?]

“The exceptional circumstance common to both instances is willful and radical violation of the marriage covenant.” (p. 202 of *Biblical Christian Ethics* (Baker, 1994)

“a husband who habitually beats his wife or children….provides cause sufficient for dissolution of the marriage bond for, as the apostle says, ‘God has called us to live in peace.’” (p. 203)

3. PCA General Assembly report (1992, 20th General Assembly)

Conclusion: When it is determined by the Session that the abuser does not appear to them to be Christian and the abuse continues, the Pauline teaching about an unbeliever leaving a believer should be applied. (Page 291)

Recommendation: That under extreme circumstances, a Session following the *BCO* may properly judge (see i below) that such desertion (separation) has
occurred, even though the deserting spouse is still physically present in
the home (“desertion” being viewed in the sense understood in the Committee report, Chapter 2, Section II.E.4.). *Adopted.* (Page 292)

4. Some Puritan writers as quoted in historical section of PCA report:

“This same Puritan tradition also saw that under certain circumstances desertion could be a grounds for divorce, and physical abuse could be the basis of a desertion, the spouse guilty of the abuse being reputed as the deserter even though the other one may have departed. Before such a situation could be the grounds for a divorce, however, a sufficient time would have to expire for the efforts of both church and civil magistrate to seek to achieve a reconciliation. (Page 279)

Example: William Ames (1576-1633) probably the most respected
Protestant casuist of the time … wrote as follows in his *Conscience and the Cases Thereof* (1639 and 1643) concerning “Whether or no, and how Marriage may bee dissolved?”: …. For if one party drive away the other with great fiercenesse and cruelty, there is cause of desertion, and hee is to be reputed the deserter. But if hee obstinately neglect, that necessary departure of the other avoyding the eminent danger, hee himselfe in that [situation] playeth the deserter (pages 267-268)

Another example: William Perkins (1558-1602), can likewise be understood as ambivalent on this question. [ In his *An Exposition of Christ's Sermon on the Mount,* Perkins seems to disallow divorce because of abuse , but ….

On the other hand, in his *Christian Oeconomie* Perkins appears to validate a dissolution of a marriage on the basis of desertion caused by physical cruelty….

Here it may be demanded, what a believer should do, who is in certain and imminent danger, either of loss of life, or breach of conscience, if they both abide together…. if the husband threateneth hurt, the believing wife may flie in this case; and it is all one, as if the unbelieving man should depart. For to depart from one, and drive one away by threats, are equipollent. (*Ibid.,* III,688) (pages 268-269)

5. Chrysostom (c. 349-407), Homily19 on 1 Corinthians (NPNF, series 1, volume 12, 108):

But what is the meaning of, “if the unbelieving departeth?” For instance, if he bid thee sacrifice and take part in his ungodliness on account of thy marriage, or else part company; it were better in the marriage were annulled, and no breach made in godliness. Wherefore he adds, “A brother is not under bondage, nor yet a sister, in such cases.” If day by day he buffet (*pukteuō*, box, punch) thee and keep up combats (*polemos*, war, battle, fighting) on this account, it is better to separate. For this is what he glances at, saying, “But God has called us in peace.” For it is the other party who furnished the ground of separation, even as he did who committed uncleanness”

Διὸ ἐπήγαγεν· *Οὐ δεδούλωται ὁ ἀδελ-*   *(45)*
*φὸς, ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις.* Εἰ καθ’ ἑκά-
στην ἡμέραν πυκτεύοι καὶ πολέμους παρέχοι διὰ
τοῦτο, φησὶ, βέλτιον ἀπαλλαγῆναι. Τοῦτο γὰρ αἰνίτ-
τεται, λέγων· *Ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός.*
Ἐκεῖνος γὰρ λοιπὸν τὴν αἰτίαν παρέσχεν, ὥσπερ καὶ    *(50)*
ὁ πορνεύσας.

6. Craig Keener, *And Marries Another* (1992) – yes (p. 106)

7. David Instone-Brewer – yes, as a particularly harmful type of “neglect”

(he argues for divorce based on the provisions regarding a female slave in Exodus 21:10-11

I was not persuaded by that argument, however)

**J. However, in pastoral counseling,** **restoration of marriage must always be first goal**: 1 Cor. 7:11-14

1. Pastors (or counselors, or friends) should first try to restore the marriage through counseling, temporary separation, and, if the abusing spouse is a professing Christian, church discipline.

2. If the abusing spouse is a professing Christian, then sometimes the abuse will stop as a result of counseling and church discipline. If the abuse does not stop, then the church may treat the abuser as a non-Christian (see Matt. 18:17).

**K. Situations that are not legitimate reasons for divorce**

1. Not: because marriage is hard, or husband and wife are not getting along

2. Not: because one spouse wants to marry someone else

**L. Objections**

1. Why not just lifelong separation without divorce?

a. Answer: 1 Corinthians 7:15 says that separation caused by unbelieving spouse means that the believer is “not enslaved” any longer (not bound to that spouse)

2. This is breaking a solemn covenant

a. Answer: The abusive unbeliever has already broken it.

3. This will open the floodgates to many needless divorces in marriages that could have been saved

a. Answer: I am not advocating for “needless divorces.” A genuine effort to save the marriage should always be attempted first.

b. Answer: This will save thousands of sincere Christian believers from suffering horrible abuse for decades

4. Staying in an abusive marriage is a better way to give a witness to society about the goodness of God’s plan for lifelong marriage.

a. Answer: leaving an abusive marriage with the blessing of the church is a better way to give witness to society that God is pleased when we can help to rescue those who suffer unjustly

b. Answer: if the opportunity arises, God tells his people to escape from suffering

(1) Yes, God calls his people to endure suffering when necessary

“If when you do good and suffer for it you endure, this is a gracious thing in the sight of God” (1 Pet. 2:20)

(2) But God also rescues his people from suffering and calls them to escape from suffering when possible

And lead us not into temptation, but deliver us from evil. (Matt. 6:13)

"I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery” (Ex. 20:2)

Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) (1 Cor. 7:21)

END

1. 1 I found many other examples where “in such cases” referred to a broad category of actions or things that were the same or very similar, but all these examples had plural antecedents, and in no example would the meaning be the same if the author had said “in such a case” (singular). Here is one such text:

Flavius JOSEPHUS Hist. *Antiquitates Judaicae* {0526.001} (A.D. 1) Book 8 chapter 379 line 4

“Now Benhadad, when he had saved himself, and as much of his army as he could, out of the battle, he consulted with his friends how he might make another expedition against the Israelites. Now those friends advised him not to fight with them on the hills, because their God was potent in such places (ἐν τοῖς τοιούτοις . . . .τόποις) and thence it had come to pass that they had very lately been beaten; but they said, that if they joined battle with them in the plain, they should beat them.”

**Specific example**: hills [note plural, not singular like 1 Cor. 7:15] where battle was fought

**“in such cases”**: any hills

 [↑](#footnote-ref-1)
2. <https://frame-poythress.org/recent-reflections-on-divorce/> (written May 23, 2012 by John Frame). He makes a similar argument in *The Doctrine of the Christian Life* (P & R, 2008), 780-81. [↑](#footnote-ref-2)