

Marriage, Divorce, & Remarriage

Text is taken from the New American Standard Bible unless otherwise specified.

Introduction: Often neglected by the Lord's Church, the teachings of marriage, divorce, and remarriage are at times muddy waters... Many, many opinions and traditions abound... but what about a "thus sayeth the Lord"? What about God's thoughts on the matter?

For example, what's God's will concerning:

Marriage

Remarriage

Does "sex" make you married?

Are those remarried "living in adultery"?

What constitutes adultery in God's sight?

Must the remarried divorce to please God?

In this study, we will attempt to answer some real life questions... put to rest some real life myths... and provide real life solutions to the problems facing the institution of marriage... through the real light of God's revealed Word.

Part 1: The Ideal (As God Intended)

When Jesus was put to the test by the Pharisees concerning our topic in the 19th chapter of Matthew, what did he do but take them back to the beginning...? God has an ideal!

*Mat 19: 3&4, 3 And some of the Pharisees came to Him, testing Him, and saying, "Is it lawful for a man to divorce his wife for any cause at all?" 4, And he answered and said, "Have you not read, that He who created them **from the beginning** made them male and female.*

Let's have a closer look at God's "Ideal"...

I. God's design from the beginning:

A. God created man.

*Gen 2:7, Then **the Lord God formed man** of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

B. God saw that it was not good for a man to be alone. So, he made them male and female.

*Gen 2:18, Then the Lord God said, "**It is not good for the man to be alone; I will make a helper suitable** (Lit., corresponding to) for him."*

*Gen 1:27, And God created man in His own image, in the image of God He created him; **male and female He created them.***

C. God created woman as a suitable help for man.

*Gen 2: 18-21, 18 Then the Lord God said, "**It is not good for the man to be alone; I will make him a helper suitable for him.** 19 And out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, **but for Adam there was not found a helper suitable for him.** 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place.*

D. God made both man and woman in His image.

Gen 1:27, And God created man in His own image, in the image of God He created him; male and female He created them.

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E. God did not pronounce creation as “very good” until the woman was created.

Gen 1:12, 18, 21, and 31, 12 And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit, with seed in them, after their kind; and God saw that **it was good.** 18 and to govern the day and the night, and to separate the light from the darkness; and God saw that **it was good.** 21 And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that **it was good.** 31 And God saw all that He had made, and behold, **it was very good.** And there was evening and there was morning, the sixth day.

F. God made the woman subject to man at creation. Woman was:

a. Created from man

Gen 2: 21-23, 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 And the Lord God fashioned **into a woman the rib which he had taken from the man,** and brought her to the man. 23 And the man said, “This is now bone of my bones, and flesh of my flesh; she shall be called Woman, **because she was taken out of Man.**”

1Cor 11: 8, For man is not from woman, but woman from man;

b. Created for man.

Gen 2: 18, Then the Lord God said, “It is not good for the man to be alone; I will make a helper suitable for him.

1Cor 11:9, for indeed man was not created for the woman’s sake, but **the woman for the man’s sake.**

c. Created to the glory of man.

1Cor 11:7, For a man ought not to have his head covered, since he is the image and glory of God; but **the woman is the glory of man.**

d. Created to wear his name.

Gen 5: 1&2, 1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. 2 He created them male and female, and He blessed them and **named them Adam** in the day when they were created.

e. Created then named by man, thereby showing his authority over her (whoever named a thing had authority over it).

Gen 1: 5, 6, & 10, 5And God called the light day, and the darkness He called night... 8 And God called the expanse heaven... 10 And God called the dry land earth, and the gathering of the waters He called seas...

Gen 2:20-23, 20 And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. 21 So the Lord caused a deep sleep to fall upon the man, and he slept; then He took on of his ribs, and closed up the flesh at that place. 22 And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 And the man said, “This is bone of my bones, And flesh of my flesh; **She shall be called Woman,** Because she was taken out of Man.”

Gen 3:20, “Now the man called his wife’s name Eve, because she was the mother of all the living.

G. God gave dominion over the rest of creation to both man and woman.

Gen 1:26-28, 26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” 27 And God created man in His own image, in the image of God He created him; **male and female He created them.** 28 And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and **subdue it;** and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.”

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H. God ordained marriage from the beginning. This involves:

a. Leaving father and mother.

Mat 19: 5, and said, 'For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh'?

b. Cleaving unto his wife.

Mat 19: 5, and said, 'For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh'?

c. No more two, but one flesh.

Mat 19:6, "Consequently they are no longer two, but one flesh. What there fore God has joined together, let no man separate."

d. God joins them together.

Mat 19:6, "Consequently they are no longer two, but one flesh. What there fore God has joined together, let no man separate."

e. Marriage is honorable.

Heb 13:4, Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.

f. Nudity without shame.

Gen 2:25, And the man and his wife were both naked and were not ashamed.

g. Marriage bed is undefiled.

Heb 13:4, Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.

I. God's purpose for marriage.

a. This requires a male and a female.

Mk 10:6, "But from the beginning of creation, God made them male and female.

b. To give the man help.

Gen 2: 18, Then the Lord God said, "It is not good for the man to be alone; I will make a helper suitable for him.

c. A covenant between a man and a woman.

Mal 2:14, "Yet you say, 'For what reason?' Because the Lord has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant.

d. Companionship

Mal 2:14, "Yet you say, 'For what reason?' Because the Lord has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant.

e. Godly children

Mal 2:15, "But not one has done so who has a remnant of the Spirit. And what did that one do while he was seeking a godly offspring? Take heed then, to your spirit, and let no one deal treacherously against the wife of your youth.

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f. To avoid fornication.

1Cor 7: 1-4, & 9, 1 Now concerning the things about which you wrote, it is good for a man not to touch a woman. **2** **But because of immoralities, let each man have his own wife, and let each woman have her own husband.** **3** Let the husband fulfill his duty to his wife, and likewise also the wife to her husband. **4** The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. **9** But if they do not have self-control, let them marry; **for it is better to marry than to burn.**

g. For sexual expression and love.

Prov 5:15-19, 15 Drink water from your own cistern, And fresh water from your own well. **16** Should your spring be dispersed abroad, Streams of water in the streets? **17** Let them be yours alone, And not for strangers with you. **18** Let your fountains be blessed, And rejoice in the wife of your youth. **19** As a loving hind and a graceful doe, **Let her breasts satisfy you at all times; Be exhilarated always with her love.**

Look at the *Song of Solomon* where God gave a whole book as a love manual...

J. God's will toward marriage.

a. One man for one woman forever

Ecc 9:9, Enjoy life with the woman whom you love all the days of your fleeting life which He has given to you under the sun; for this is your reward in life, and in your toil in which you have labored under the sun.

b. Not to be separated.

Mat 19:4-6, 4 And He answered and said, Have you not read, that He who created them from the beginning made them male and female, **5** and said, 'For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh'? **6** "Consequently they are no longer two, but one flesh. **What therefore God has joined together, let no man separate.**"

Conclusion: Convenience - "A help meet for him."

Companionship - "Yet is she thy companion."

Contractual - "The wife of your covenant."

Conjugal - "And shall cleave unto his wife and they shall be one flesh."

Curtail - "To avoid fornication, let every man have his own wife and every woman her own husband."

Conception - "Be fruitful and multiply."

Calculation - "That he might seek a godly seed."

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Introduction: God has an ideal for mankind. God revealed His perfect will concerning marriage to us when He created mankind, making them male and female. He prescribed in the Garden that there was to be, “one man for one woman, forever.” However, man has not lived up to God’s ideal having soon departed from His perfect will shortly following the creation. Therefore, due to man’s hardness of heart and rebellion, God gave His Law in order to regulate the abuses that were already occurring. Remember, God’s Law was not given in a vacuum... His Law was given in the midst of ungodliness to provide justice and reveal God’s perfect will clearly... even harshly. Why did God consider man’s heart to be hard? How would God’s Law regulate abuse? Would the Law of God protect or elevate women? Does God’s ideal change because of man’s stubbornness?

In this study, we will examine the darkness of the Patriarchal Age where the abuses of bigamy, polygamy, concubinage, divorce, and remarriage were tolerated and allowed. We will continue into the Mosaic Age... the time when God gave His Law to the people through His Prophet Moses... a time when God allowed and tolerated these same offenses. However, He would regulate them by legislating about them... even though He didn’t originate them. God had said that men would dominate women by prophetic announcement... the following shows this abuse in Genesis.

Part 2: The Reality (As it was in the Patriarchal (Starlight) & Mosaic (Moonlight) Ages)

The Law was given in a context when:

1. Women were property.

A. *She was an asset.*

Dowries were paid to fathers.

B. *She was a producer.*

a. Tended sheep

b. Agricultural worker

2. People were nomads.

A. If she did not marry in her clan, she probably would never see her family again.

3. Polygamy was practiced.

A. Allowing more help to other wives.

B. Allowing more children to help with work.

C. A social security for the woman.

D. Children were financial assets to agricultural work (today a liability).

E. Still done in many countries today.

4. There was no Law of Incest.

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Carefully consider these things:

Patriarchal

Adam married his rib

Gen 2:22-23, 22 And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 And the man said, "This is now bone of my bones, And flesh of my flesh, She shall be called Woman, Because she was taken out of Man."

Cain married his sister

Gen 3:20, Now the man called his wife's name Eve, because she was the mother of all the living.

Gen 4:1, Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with the help of the Lord."

Abraham married his half sister

Gen 20:12, "Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife;..."

Nahor married his niece

Gen 11:29, And Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.

Abraham and Jacob had concubines

Gen 16:3-4, 3 And after Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife. 4 And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight.

Gen 30:4 & 9, 4 So she [Rachel] gave him her maid Bilhah as a wife, and Jacob went in to her. 9 When Leah saw that she had stopped bearing, she took her maid Zilpah and gave her to Jacob as a wife.

Isaac, Jacob, & Esau married cousins

Gen 24:15, And it came about before he had finished speaking, that behold, Rebekah who was born to Bethuel the son of Milcah, the wife of Abraham's bother Nahor, came out with her jar on her shoulder.

Gen 25:20, and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.

Mosaic (God's Law)

No longer possible

Lev 18:9, "The nakedness of your sister, either your father's daughter or your mother's daughter, whether born at home or born outside, their nakedness you shall not uncover."

Lev 18:11, "The nakedness of your father's wife's daughter, born to your father, she is your sister, you shall not uncover her nakedness."

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Gen 28:2, "Arise [**Jacob**], go to Paddan-aram, to the house of Bethuel your mother's father; and from there take to yourself a wife from the daughters of Laban your mother's brother.

Gen 28:9, and **Esau** went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

Jacob married sisters

Gen 29:21, 23, 25-27, 21 Then Jacob said to Laban, "Give me my wife, for my time is completed, that I may go in to her." 23 Now it came about in the evening that he took his daughter Leah, and brought her to him; and Jacob went in to her. 25 So it came about in the morning that, behold, it was Leah! And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served with you? Why then have you deceived me?" 26 But Laban said, "It is not the practice in our place, to marry off the younger before the first-born. 27 "Complete the week of this one; and we will give you the other also for the service which you shall serve with me for another seven years."

Lev 18: 18, 'And you shall not marry a woman in addition to her sister to be a rival while she is alive, to uncover her nakedness.'

Lamech, Esau, Abraham, & Jacob were bigamists

Gen 4:19, And **Lamech** took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.

Gen 16:3, And after **Abram** had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife.

Gen 28:9, and **Esau** went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

Gen 32:22, Now he [**Jacob**] arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok.

Amram married an aunt

Ex 6:20, And Amram married his father's sister Jochebed, and she bore him Aaron and Moses; and the length of Amram's life was one hundred and thirty-seven years.

Lev 18: 12-13, 12 'You shall not uncover the nakedness of your father's sister; she is your father's blood relative. 13 'You shall not uncover the nakedness of your mother's sister, for she is your mother's blood relative.

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5. A dowry was paid for her

A. Loss of a worker

Gen 29:18, Now Jacob loved Rachel, so he said, "I will serve you seven years for your younger daughter Rachel."

Gen 34:12, "Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl in marriage."

6. A woman could not divorce her husband

A. Can a cow leave home?

7. A man could take more wives (property), but the wife must be faithful to her owner husband.

8. The women bartered for their husband's attention.

A. Whoever fixed the meal got conjugal rights.

He could refuse her, but he could not go to another.

B. Notice Leah and Rachel's case when they bartered.

Gen 30:16, When Jacob in from the field in the evening, then Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." So he lay with her that night.

9. Children born to the wife's handmaids were considered as the wife's children (surrogate mothers).

A. Sarah

Gen 16: 1-2, 1 Now Sarai, Abram's wife had borne him no children, and she had an Egyptian maid whose name was Hagar. 2 So Sarai said to Arbam, "Now behold, the Lord has prevented me from bearing children. Please go in to my maid; perhaps I shall obtain children through her." And Abram listened to the voice of Sarai.

B. Rachel

Gen 30:3, And she said, "Here is my maid Bilhah, go in to her, that she may bear on my knees, that through her I too may have children."

C. Leah

Gen 30: 9, When Leah saw that she had stopped bearing, she took her maid Zilpah and gave her to Jacob as a wife.

10. A man gave his favorite wife's son the right of the firstborn

1Chr 5:2, Though Judah prevailed over his brothers, and from him came the leader, yet the birthright belonged to Joseph,

11. The practice of levirate marriage

Gen 38: 7-11, 7 But Er, Judah's first-born, was evil in the sight of the Lord so the Lord took his life. 8 Then Judah said to Onan, "Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother." 9 And Onan knew that the offspring would not be his; so it came about that when he went in to his brother's wife, he wasted his seed on the ground, in order not to give offspring to his brother. 10 But what he did was displeasing in the sight of the Lord, so He took his life also. 11 Then Judah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah grows up"; for he thought, "I am afraid that he too may die like his brothers." So Tamar went and lived in her father's house.

Conclusion: This is the backdrop to the giving of the Law of Moses.

God's only relational judgment during the patriarchal age (following the Garden) is on homosexuality.

Jude 7, Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.

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God's Law Under the Mosaic Age (Moonlight) That Protected Women's Rights

1. Law of Coveting the Wife of Another Man.

- *Ex 20:17*
- *Deut 5:21*

The wife was property, so was not to be coveted and therefore, not to be stolen. To have intercourse with her was punishable by death, whether she was willing or not willing. This restrained rape and alienation of affection creating a stronger marriage.

2. Law of the Willing Servant

- *Ex 21:1-6*

A. If a free, single man had sold himself into a seven year slavery arrangement, he may be given a slave girl for a wife.

B. This gave a slave girl conjugal privileges so she could legitimately have sexual fulfillment and children.

C. He could not take his children with him if he left. They would stay with her at her owner's, as they belonged to the master, since she was a slave.

D. He could love her and stay with her as a slave forever.

E. Obviously, a divorce was allowed here which would include a right of remarriage of both partners. Abandonment freed the woman.

F. A slave's rights were secondary to the rights of the master owner.

3. Law of Slave Wife (Concubine)

- *Ex 21:7-11*

A. If purchased for himself as a wife (and he doesn't want her)...

- a. She can be redeemed (bought back)*
- b. He can not sell her as a regular slave, as she was purchased for a wife*

B. If purchased for the son (and the son does not want her)...

- a. Purchaser must treat her as a daughter*
- b. Purchaser can not be sexual with her*

C. If purchaser used her as a wife and takes another wife...

- a. He can not reduce her food.*
- b. He can not reduce her raiment.*
- c. He can not reduce her conjugal privilege. (She may not have children for her old age).*

D. If he does not meet the three obligations...

- a. She is a free woman*
- b. Redemption money need not be paid to redeem her.*
- c. Obviously, a divorce occurred here, which would include a right of remarriage of both parties. This divorce was for non-support of necessities and sexual rights.*

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4. Law of Fornication with an Unbetrothed Girl

- *Ex 22: 16-17*
- *Deut 22: 28-29*

A. He must pay the father the dowry of 50 shekels

B. Father may refuse to give the girl to him for a wife.

C. The man must still pay dowry to the father (The father is considered her owner, so he gets money.)

D. Note: sex did not automatically make them married!!!

E. If she does become his wife, he can never divorce her. This would check his lust.

F. Why would she marry him?

- a. No one else would have her*
- b. Want children for security in old age*

5. Law of Marriage of Near Kinswoman

- *Lev 18:17*

A. One can not take a mother and daughter to wife.

B. One can not take a mother and granddaughter

C. It is wickedness and would cause terrible competition for the women.

6. Law of Marriage of Sisters

- *Lev 18:18*

A. Jacob did so. The Law forbade it.

B. It would vex them.

C. May do so after the death of the first wife.

7. Law of Betrothed Concubine

- *Lev 19: 20-22*

A. An engaged girl who was a future slave wife (concubine) was not executed for adultery because she was not a free woman.

B. The expression, "She shall be scourged" is "There shall be an investigation for a scourging."

C. Since no fine was paid to her future husband, the context infers that the woman, her attacker, and the betrothed man were all slaves.

D. This helps us see that when a slave (which was the property of one man) raped a concubine, (who was the property of another man) scourging resulted.

- a. It is property with property, like one man's bull and another man's cow. Verse 21 shows it as the man's sin. No mention is made of her sin.*

E. The man usually got 40 stripes.

- a. It was a deterrent to protect even a slave bride (concubine).*

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8. Law of Spirit of Jealousy

- *Num 5:11-31*

A. This would negate an innocent woman's need to live with a jealous husband.

a. She can prove her innocence.

B. She would have hope of child bearing if he had withdrawn from her by doubting her.

C. This law restrained adultery, but also improved the marriage relationship.

9. Law of Oaths

- *Num 30:1-16*

A. If the father or husband heard a vow and negated it, she was not bound.

B. If the father or husband heard a vow and did not negate it, she was bound, but he could not blame her for he could have negated it.

C. A widow or divorced woman was bound by their own oaths as there was no husband to negate it.

10. Law of Heiresses

- *Num 27:8-11*
- *Num 36: 8-9*

A. If a man died without sons the inheritance would go to the daughters.

B. If daughters married out of their tribe, she forfeited her inheritance.

C. Note: This law was given to answer the specific request of the case of the daughters of Zelophehad and their uncles.

a. The law was progressively given.

11. Law of a Beautiful Captive

- *Deut 21:10-14*

A. To remove hair and nails to curb his desire and prevent his raping her.

B. Can not approach her for a full month so as to curb lust.

C. She was given time to mourn her family.

D. If he did not delight in her, he let her go free.

E. He can not sell her. She is a free woman.

F. Obviously, divorce and remarriage of both partners were allowed.

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12. Law of Inheritance of the Firstborn

- *Deut 21:15-17*

- A. You may not give rights of the firstborn to the favorite wife's son.*
- B. This entitled a double portion to the firstborn of the unloved wife.*
- C. This protected the unloved wife from being disinherited with her son.*
- D. This assumes polygamy and it was not considered adultery.*

13. Law of Slandering a Wife

- *Deut 22: 13-21*

- A. If she can prove virginity, the penalty to have slandered her would preclude a man recklessly slandering a wife.*
- B. He is publicly chastened, saving her reputation from slander.*
- C. He must pay 100 shekels (double dowry) to the father.*
- D. He can never divorce her.*
- E. If she is guilty, she is killed.*

14. Law of Rape of One Betrothed

- *Deut 22:23-27*

- A. Betrothal was the same as if married.*
- B. Protects women who were genuinely raped who cried out.*
- C. Women who cried out were admittedly innocent and need not be punished.*

15. Law of New Marriages

- *Deut 24:5*

- A. When first married, the man was not to be given a commission in the military or civil duties.*
- B. This allowed a man to start off his marriage right. We can learn from this...*

16. Law of Divorce for Some Uncleanness

- *Deut 24:1-4, 1 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, 2 and he writes her a certificate of divorce and puts it in her hand and sends her out from his house, 3 and she leaves his house and goes and becomes another man's wife 4 and if the latter husband turns against her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife, then her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before the Lord, and you shall not bring sin on the land which the Lord your God gives you as an inheritance."*

- A. This law was given to make one realize that he could not have his wife back if he once divorced her.*
- B. Once you divorce her by giving her a written divorce, she can be another man's wife.*

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C. Once she's another man's wife, you can never remarry her, even if she divorces or becomes a widow.

D. This checked rash and passionate divorces.

E. If a man was displeased with his wife for some uncleanness, [a matter of nakedness, but short of fornication] he was to give her a bill of divorce.

F. This bill of divorce was not given for the license of the man, but rather for the protection of the woman.

G. He personally had to put the bill in her hand and he had to send her away.

a. He could not give her the bill and live with her. As Josephus said, "Let him in writing give assurance that he will never use her as his wife anymore, for by this means she may be at liberty to marry another husband. Although, before this bill of divorce be given, she is not to be permitted so to do."

H. Obviously, if a man were to not give the contract of divorce, then the contract of marriage showing his ownership would still be valid.

a. As owner, he could bring her back any time for sexual favors. This protected her from that abuse.

I. A bill of divorce was a legal document signed by witnesses.

J. The allowing of the divorce probably stopped "wife abuse" or even "murder".

K. No dowry is mentioned as being forfeited by either party.

L. However, and this is very important: the law does not say that God commanded the divorce for this cause or that He approves of the man divorcing her for this cause. He only says, "If you do divorce her, you MUST give the bill of divorce.

a. This is not the origin of divorce.

- *Priests could not marry a divorced woman, Lev 21:7*
- *A divorced woman could make her own vows*

b. God is not the originator of divorce

- *He simply insisted here that a bill of divorce be used to protect the woman as we already noted above*

c. This law regulates divorce

- *It does not institute it*

d. It does not encourage divorce

- *It attempts to prevent hasty or passionate divorces with the threat that you can not ever take her back.*

Conclusion:

-Remember, men did not commit adultery against a wife.

-Remember, women could not divorce their husbands.

-Remember, divorce was bad, but not as bad as idolatry.

- *Ezra 10:2-3*
- *Neh 13: 23-31*

-Remember, a man could never divorce a woman he raped or slandered.

Divorce then was tolerated for:

A. No reason at all

B. No delight in her

C. Not providing necessities & sexual rights

D. Idolatrous stumbling

E. Some indecency

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Text is taken from the New American Standard Bible unless otherwise specified.

Introduction: The passing of time brings change. Society changes... culture changes... so to, vocabulary changes. Writings from as recent as a century ago seem strange to our eyes... For many, reading a letter from the Revolutionary War era is nearly as difficult as deciphering a foreign language. The only way to understand what is said is by careful study, close examination, and great patience. Even then, we may find ourselves at a loss... One of the most ancient of all texts, God's Word, is no exception. Many well-meaning Christians cling to the archaic King James Version of the Holy Bible believing it the grandest translation ever attempted... convinced it will pass the test of time... only to be astonished and sometimes horrified to find that the very copy they read is an updated version from the 1611 original. The discerning seeker will always look beneath the surface for his prize... sometimes plunging deep into the icy depths to uncover that golden nugget of Truth. We will attempt to do no less here. We shall soon discover that many words we've taken for granted in Scripture are not as we've assumed. Remember, God's Word is timeless and not subject to change just because everything around it has.

In this study we will examine the differences in vocabulary from Biblical times to the present. We will put away the satanic lies that have clouded the Church's judgment concerning God's Ideal for the marriage covenant. Let's put our feet to the fire and our theory to the test...

Part 3: Vocabulary Differences

Betrothed-Engaged-Espoused

Defined: To fix – Appoint or set or designate a person for a bride.

1. *The father was to be endowed or given a dowry for her hand in marriage.*
2. *Sometimes a man would do a great feat to get a bride.*
3. *A woman was usually purchased for 50 shekels.*
4. *Father would give his daughter in marriage. She was to be a "chaste virgin".*
2Cor 11:2, For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin.
5. *To have intercourse with her was to commit adultery. The penalty or punishment for that was death.*
6. *To not go through with the marriage was deceitful. You never got your endowment back.*
7. *If the girl was not found to be a virgin, she died.*
8. *You had to give her divorce papers if you didn't marry her.*
Mat 1:19, And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly.
9. *She was called his wife before the ceremony (while they were engaged).*
 - a. *Betrothal was a contract.*

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10. One covered her as a symbol of engagement.

Ruth 3:9, And he said, "Who are you?" And she answered, "I am Ruth your maid. So spread your covering over your maid, for you are a redeemer."

Ezek 16:8, "Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt over you and covered your nakedness, I also swore to you and entered into a covenant with you so that you became Mine," declares the Lord God.

Today: The breach of promise is not around any more. Breaking an engagement is no big deal (except for the victim). Parents are often happy. Don't have the western concept when you read of "betrothal" in the Bible. Theirs was not a trial period.

Marriage

- 1. It was a covenant in writing.**
- 2. Man was considered her owner.**
- 3. Intercourse with one who was married was a crime against her owner-husband.**
- 4. By Jesus' day, it required a public announcement, a ceremony lasting seven days or more, and had to be consummated.**
- 5. She became his helpmeet – "helper" and "meet" which means "corresponding or appropriate to".**
- 6. It involves "leaving" and "cleaving".**
- 7. Nakedness together – nothing to hide!**
- 8. Did not require government, state, or Church approval, but it did "parents".**

Today: Our marriages are state regulated. It may or may not be religious. Ours does have to be consummated to be state recognized. Often very little thought is given to it, and no one's permission is required if one is of age.

Divorce

- 1. It must be in writing, not verbally.**
 - A. It stated:**
 - a. Date*
 - b. Place*
 - c. Cause*
 - d. Permission to marry whom they pleased.*
- 2. It was personally served and put in their mate's hand.**
- 3. The mate was sent from their home.**

Today: The thought of divorce without remarriage is totally foreign to the Bible, to the Hebrew culture and to the Greek culture. Today Christians "ok" divorce, but frown on remarriage. The western concept of separation is unknown to their minds. Divorce was with the purpose to set one free to remarry.

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Adultery?

1. *Adultery was committed several ways, as we will see in the following:*

- a. *To have sex with another man's wife.*
- b. *Idolatry with other gods.*
- c. *Breaking wedlock or vows or covenant.*

2. *But unlike other words, "adultery" has lost its root meaning. It is transliterated like "baptize" (baptism) and "episcopos" (bishop). But from Latin, "adultery" means "to alter or to add something."*

- a. *Jerome, in 385 A.D., transliterated it to "adulterio" meaning "to alter or mix".*
- b. *John Wycliff, in 1380 A.D., - English "avowteria", meaning "no vow or negative vow".*
- c. *William Tyndale, in 1525 A.D., - "breaketh wedlock".*
- d. *Miles Coverdale, in 1535 A.D., "breaketh wedlock".*
- e. *Geneva Bible, in 1560, - from Latin text transliterated "adulterie", which at that time meant "alter or adulterate or add something".*
- f. *Bishop Bible, in 1568, was the same as the Geneva Bible.*
- g. *King James followed with the Bishop's Bible using Church words.*
- h. *So now the Greek and Hebrew lexicons give us a Latin meaning for the word.*
- i. *Now we make it a "sexual sin" instead of a "vow breaking". The real evil is the breaking of the marriage. The sin is concurrent with the act of marrying, not the act of sexual intercourse.*

3. *Old Testament*

A. *In the Old Testament, "adultery" (05003 – naaph) is a specific word for "one breaking a covenant." Harlotry, whoredom, prostitution, and fornication are generic words for anyone... whether married or unmarried... An adulteress may be guilty of all these, but not all of these are adulteresses. No where does adultery ever involve two single people. One of the persons involved MUST be married to constitute adultery, for it involves a covenant being broken. The Law is, "Thou shall not break covenant."*

B. *It is so translated in Ezekiel 16:38, "And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy." KJV*

C. *Romans 7:1-3 shows the Old Testament definition. This, of course, ignores Jesus' exception clause of a woman whose husband was guilty of adultery.*

1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

D. *Sometimes the word is used and it is not referring to a sexual act.*

a. *A spiritual whoredom*

*Jer 3:8&9, 8 "And I saw that for all the **adulteries** of faithless Israel, I had sent her away and given her a writ of divorce, yet her treacherous sister Judah did not fear; but she went and was a harlot also. 9 "And it came about because of the lightness of her harlotry, that she polluted the land and committed **adultery** with stones and trees.*

*Ezek 23:37, "For they have committed **adultery**, and blood is on their hands. Thus they have committed **adultery** with their idols and even caused their sons, whom they bore to Me, to pass through the fire to them [idols] as food."*

*Jer 9:2, O that I had in the desert a wayfarers' lodging place; That I might leave my people, and go from them! For all of them are **adulterers**, an assembly of treacherous men.*

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b. Covenant breakers in general

*Jer 23:10, For the land is full of **adulterers**; for the land mourns because of the curse. The pastures of the wilderness have dried up. Their course also is evil, and their might is not right.*

*Jer 23:14, "Also among the prophets of Jerusalem I have seen a horrible thing. The committing of **adultery** and walking in falsehood; and they strengthen the hands of evildoers, so that no one has turned back from his wickedness. All of them have become to Me like Sodom, and her inhabitants like Gomorrah.*

4. New Testament

A. Moichalis (3428 – Strong's Concordance Number)

a. A wicked and covenant breaking generation.

*Mat 12:39, But He answered and said to them, "An evil and **adulterous** generation craves for a sign; and yet no sign shall be given to it but the sign of Jonah the prophet;*

*Mat 16:4, "An evil and **adulterous** generation seeks after a sign; and a sign will not be given it except the sign of Jonah." And He left them, and went away.*

*Mk 8:38, "For whoever is ashamed of Me and My words in this **adulterous** and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."*

b. Adulterers and adulteresses:

*Jam 4:4, You **adulteresses**, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.*

c. Eyes full of adultery (Greek: "eyes full of an adulteress) i.e.: looking for a woman who is a covenant breaker.

*2Pet 2:14, having eyes full of **adultery** and that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children;*

d. She shall be called an adulteress (covenant breaker)

*Rom 7:3, So then if, while her husband is living, she shall be called an **adulteress**; but if her husband dies, she is free from the law, so that she is not an **adulteress**, though she is joined to another man.*

B. Moichao (3429)

a. Causes her to break covenant

*Mat 5:32, but I say to you that everyone who divorces his wife, except for the cause of unchastity, makes her commit **adultery**; and whoever marries a divorced woman commits **adultery**.*

b. Break covenant

*Mat 19:9, "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits **adultery**: and he who marries a divorced woman commits **adultery**."*

c. Break covenant against (man)

*Mk 10:11, And He said to them, "Whoever divorces his wife and marries another woman commits **adultery** against her;*

d. Break covenant against (woman)

*Mk 10:12, and if she herself divorces her husband and marries another man, she is committing **adultery**."*

C. Moicheia (3430)

a. Out of the heart proceeds covenant breaking.

*Mat 15:19, "For out of the heart come evil thoughts, murders, **adulteries**, fornications, thefts, false witness, slanders.*

*Mk 7:21, "For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, **adulteries**,*

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b. Woman taken in the act of adultery – breaking covenant

*Jn 8:3, And the scribes and the Pharisees brought a woman caught in **adultery**, and having set her in the midst,*

c. Works of the flesh

*Gal 5:19, Now the deeds of the flesh are evident, which are: immorality [adultery, **KJV**], impurity, sensuality, (note the distinction between the sins)*

D. Moicheuo (3431)

a. “I say... already...”

*Mat 5:28, but I say to you, that everyone who looks on a woman to lust for her has committed **adultery** with her already in his heart.*

b. “In the very act...”

*Jn 8:4, they said to Him, “Teacher, this woman has been caught in **adultery**, in the very act.*

c. “Those that commit adultery with her (figurative)...”

*Rev 2:22, ‘Behold, I will cast her upon a bed of sickness, and those who commit **adultery** with her into great tribulation, unless they repent of her deeds.*

E. Moichos (3432)

*a. Lk 18:11, “The Pharisee stood and was praying thus to himself, ‘God, I thank Thee that I am not like other people: swindlers, unjust, **adulterers**, or even like this tax-gatherer.*

*b. 1Cor 6:9, Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor **adulterers**, nor effeminate, nor homosexuals,*

*c. Heb 13:4, Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and **adulterers** God will judge.*

“Adultery” is “covenant breaking”. Sometimes the act of intercourse is referred to if one of the partners is married, as this act breaks covenant. The part is put for the whole.

In light of the above, think of these ramifications:

A. It is vow breaking.

a. If you divorce your wife and marry another, it is adultery.

b. If you commit sexual intercourse with a married person, it is adultery.

c. If you divorce your mate, it is adultery.

d. If you abandon your mate, it is adultery.

e. If you look to lust after a married woman, it is adultery.

f. If you withhold yourself from your mate, it is adultery.

When divorce occurs, it is sin!!! Oaths, covenants, and promises have been broken. We must stop minimizing the sin of adultery (vow breaking). But what are we to do when it has already happened?

B. “You have heard it said...,”

*Mat 5:27-28, 27 “You have heard that it was said, ‘You shall not commit **adultery**’; 28 but I say to you, that everyone who looks on a woman to lust for her has committed **adultery** with her already in his heart.*

Look at these words:

a. “Woman” and “wife” are the same word.

b. “Lust” and “Covet” are the same word. (“Desire” five times; “Covet” three times; and “Lust” four times.)

*c. **Already** – a married woman **MUST** be involved.*

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Conclusion:

*Mat 5:28, but I say to you, that everyone who looks on a woman to lust for her has committed **adultery** with her already in his heart.*

Compare this to:

Gen 20:6, Then God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her.

C. Mat 5:32, but I say to you that everyone who divorces his wife except for the cause of unchastity, makes her commit **adultery; and whoever marries a divorced woman commits **adultery**.**

*"**Makes her commit adultery**" in the Greek says, "**makes her an adulteress.**" It is not in the active voice, but the passive voice. It is something her husband does to her. It is not what she does. She is **made** an adulteress. She is the victim.*

*The interpretation is plain. He brands her in people's eyes as "**guilty of adultery,**" and makes her "break covenant," too!*

*Mat 5:32, but I say to you that everyone who divorces his wife, except for the cause of unchastity, makes her commit adultery; and **whoever marries a divorced woman commits adultery.** The Greek word "**marries**" is "**aorist**", subjunctive, meaning "particular, one time action, "... not "living in adultery." The sinful act is the "breaking of covenant by marrying," not "the sexual act."*

The girl who marries out of the faith has sinned. She does not sin because she continues to live with him thereafter.

D. Mat 19:9, "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery: and he who marries a divorced woman commits adultery."

Note: Jesus did not say, "Except for adultery," for in their mind the word translated "adultery" would not have limited it to a "sex act!" Fornication does limit it to a sexual act, as He intended.

Today: Adultery is only a sex act. This is an error.

Remarriage

1. If there was a divorce, it presumed that a remarriage would occur, and the divorce allowed such.

2. Divorce was in lieu of death, that is, just as if death occurred.

Today: Our Churches have made divorce permissible and remarriage the sin. Huge error.

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Text is taken from the New American Standard Bible unless otherwise specified.

Part 4: Sunlight (The New Testament Teaching)

1. A Greatly Overlooked Fact: Jesus never said the last word on “divorce,” but what He said is true.

A. Paul informs us that Jesus revealed some truth about “marriage” and “divorce” when He was here. *1Cor 7:10-11, 10 But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband 11 (but if she does leave, let her remain unmarried, or else be reconciled to her husband), and that the husband should not send his wife away.*

B. Paul informs us that Jesus never revealed all truth concerning “marriage” and “divorce”, and now Paul would reveal more. *1Cor 7:12, “But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away.*

C. Note: *Jesus spoke to those who were believers married to believers, giving the general principle “do not put asunder what God has joined together.” This is the “ideal” since creation. To do so is to see someone “break covenant”.*

D. Paul would reveal God’s will to those in other situations. Namely:

a. Christians married to a non Christian. *1Cor 7:12-16, 12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away. 13 And a woman who has an unbelieving husband, and he consents to live with her, let her not send her husband away. 14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. 15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace. 16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?*

b. Christians have these options to reconcile their marriages:

- *Prayer*
- *The Word is imperative. “Don’t divorce”*
- *Mutual desire to please God*
- *Church discipline*

c. Christians married to non-Christians have only one thing:

- *Prayer*

It is imperative that a Christian not instigate divorce (The exception clause, of course, is ignored because he is speaking in generalities. If the unbeliever (chorizo) puts asunder, the Christian is not obligated to the covenant.

d. The reasons for the Christian to try to save the marriage to an unbeliever are these:

- *The imperative: Let him not put her away. (vs. 12)*
- *Let her not leave him. (13)*
- *Unbeliever is set apart by mate (14) for “advantages” not “salvation”.*
- *Children will be holy and clean (14) for “advantages” not “salvation”.*
- *You may save them.*

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e. Results if unbeliever will not stay:

- **Imperative:** Let them depart or separate.
- Believer is not under obligation.
- We are called to peace and God wants us to have it.
- Walk as God directs.

f. To those called who are not in the above two scenarios: stay in the position you were called. **1Cor 7: 17-24, 17** Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And thus I direct in all the churches. **18** Was any man called already circumcised? Let him not become uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised. **19** Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God. **20** Let each man remain in that condition in which he was called. **21** Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that. **22** For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave. **23** You were bought with a price; do not become slaves of men. **24** Brethren, let each man remain with God in that condition in which he was called.

g. Virgins: For present distress, stay single. But if you marry you have not sinned. **1Cor 7: 25, 26, & 28, 25** Now concerning virgins I have no command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy. **26** I think then that this is good in view of the present distress, that it is good for a man to remain as he is. **28** But if you should marry, you have not sinned; and if a virgin should marry, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you.

h. Divorced: Stay single, but if you marry, you have not sinned. **1Cor 7:26, 27, &28, 26** I think then that this is good in view of the present distress, that it is good for a man to remain as he is. **27** Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. **28** But if you should marry, you have not sinned; and if a virgin should marry, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you.

The word released (loosed-KJV):

The first time this word is used in this verse is from the Greek word "luis" which is to be loosed from "the bond of marriage" or to "divorce". Strong's Concordance, 3080. Or, according to W.E. Vines Greek Dictionary: Simply, it is representative "of divorce".

The second time it's used in this verse, this word is from the Greek word, "luo"... which is to be released "of a husband and wife joined together by the bond of matrimony. Strong's Concordance, 3089. Also, W.E. Vines Greek Dictionary defines this word as "to loose, unbind, release, of the marriage tie".

In other words... these words represent: "a separation by divorce" and not "a separation by death". Many make a great error here... please look closely at the original language!

i. Widows: Marry whom you will, but only in the Lord. **1Cor 7:39-40, 39** A wife is bound as long as her husband lives; but if her husband is dead, **she is free to be married to whom she wishes, only in the Lord.** **40** But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.

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E. A general statement must be understood to allow specific exceptions or extenuating circumstances given by equal authority.

Mk 10:11-12, 11 And He said to them, "Whoever divorces his wife and marries another woman commits adultery against her; 12 and if she herself divorces her husband and marries another man, she is committing adultery."

Lk 16:18, "Everyone who divorces his wife and marries another commits adultery; and he who marries one who is divorced from a husband commits adultery."

Compared to:

*Mat 5:32, but I say to you that everyone who divorces his wife, **except for the cause of unchastity**, makes her commit adultery; and whoever marries a divorced woman commits adultery.*

2. The foundational truths of 1Corinthians chapter 7 will help us interpret the above scenarios:

A. Not good to marry due to the present distress (persecution).

a. *1Cor 7:1, Now concerning the things about which you wrote, it is good for a man not to touch a woman.*

b. *1Cor 7:8, But I say to the unmarried and to widows that it is good for them if they remain even as I.*

c. *1Cor 7:26, I think then that this is good in view of the present distress, that it is good for a man to remain as he is.*

B. Marriage is to prevent fornication.

1Cor 7: 2, But because of immoralities, let each man have his own wife, and let each woman have her own husband.

C. Do not cheat your sexual partner, causing them to be tempted.

1Cor 7:3-5, 3 Let the husband fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving [cheating] one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control.

D. Celibacy is a special gift (charisma – a gift given from God, not a reward for merit).

a. *1Cor 7:7, Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that.*

b. *Take a closer look with a new perspective... Are you guilty of any of the following? 1Tim 4:1-3, But the Spirit explicitly says that in **later times** some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, 3 who **forbid marriage** and advocate abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth.*

E. If you cannot contain yourself, then marry, for it is better to marry than burn with passion.

1Cor 7:9, But if they do not have self control, let them marry; for it is better to marry than to burn.

F. Application:

a. *In light of the fact that Jesus spoke to believers, we should not expect all the answers to our questions on "divorce" to be in the Gospels. He lead the apostles into all truth.*

b. *To break a marriage covenant is "adultery", no matter how it is done!!! The Christian should avoid being the one to break it.*

c. *Marriage is for the good of society. He who attacks marriage... attacks society. You might as well attack the government or the Church as to attack marriage and the home.*

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3. Remember: when Jesus came...

A. Jews were under Roman rule. They had no right to capital punishment for adultery, so the Jews could not carry out their Law concerning sexual impropriety.

So when Jesus gave His exception clause, He was not explaining Deuteronomy 24 to the Jews but giving permission to divorce a fornicating partner since the Law of Moses could not be carried out by putting them to death. Remember, Moses gave no law giving permission to divorce an unfaithful wife. His law only gave permission to divorce "chaste wives".

This explains the absence of the exception clause in the account to the Romans (Mark) and the Greeks (Luke). They were not under the Law of Moses, which demanded death for adultery.

4. Let's see what Jesus said about "divorce":

A. Mat 5:31-32, 31 "And it was said, 'Whoever sends his wife away, let him give her a certificate of divorce'; 32 but I say to you that everyone who divorces his wife except for the cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

Their doctrinal position:

You shall not kill.
Mat 5:21

You shall not commit adultery
Mat 5:27

You shall perform your oaths
Mat 5:33

Whosoever puts away his wife, let him give a bill of divorcement.
Mat 5:31

Jesus shows that their emphasis is wrong:

Be not angry without a cause, and don't hate
Mat 5:22

Don't lust
Mat 5:28

Swear not at all.
Mat 5:34-37

If you put her away for any reason but fornication, you are committing adultery, and if you marry one put away, you are committing adultery.
Mat 5:32

Conclusion: He was rebuking their concept, "if I do it lawfully, I can divorce." If you divorce a woman, except for fornication, you "adulterize" your wife. It is something done to the ex-wife, and her new husband, not something they do. Whoever marries her that is divorced commits adultery. The Greek word "adultery" is passive in both instances.

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Text is taken from the New American Standard Bible unless otherwise specified.

Part 5: Conclusion

God's principles are not man's principles. God's laws are not meant to be grievous... Remember, the Sabbath was made for the man... not man for the Sabbath! Paul's writings are not meant to cast a snare upon anyone. God has called us to peace...

God loves and instituted marriage. He hates divorce.
Satan loves and instituted divorce. He hates marriage.
Who do you believe?
What will you believe?

1. The "Sabbath" Principle

A. The Sabbath was made for man, not man for the Sabbath. *Mk 2:23-28, 23 And it came about that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while picking the heads of grain. 24 And the Pharisees were saying to Him, "See here, why are they doing what is not lawful on the Sabbath?" 25 And He said to them "Have you never read what David did when he was in need and became hungry, he and his companions: 26 how he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and he gave it also to those who were with him?" 27 And He was saying to them, "The Sabbath was made for man, and not man for the Sabbath. 28 "Consequently, the Son of Man is Lord even of the Sabbath."*

a. God give laws for our betterment and protection... to turn us from sin. Not, simply to Lord over us for sport... remember, if God wanted to put us in subjection forcefully, He is more than able...

2. We asked some questions in the beginning. At this time we'll answer in review.

A. What's God's will concerning marriage? He's for it!

B. What's God's will concerning remarriage? He's for it! It's not good for a man to be alone... Let every man have his own wife... every woman her own husband...

C. Does sex make you married? No! If you raped a girl, you had to marry her under the Law. Sex does not equal a covenant. If so, everyone that had sex in their youth and later on married a different person has to divorce their spouse and return to their partner from their youth... ridiculous! Let reason speak!

D. Are those remarried "Living in adultery"? No! There is no such thing as living in adultery. Polygamy was not considered adultery... The Bible uses the language, "The former husband and the latter husband..." Can't use the example of John the Baptist and Herod... Herod's was in an incestuous relationship because he married his brother's wife, which was forbidden under the Mosaic Law. Also, she got the divorce... which is forbidden under Law for a woman, as well. The only way one could "live" in adultery would be to marry and divorce daily... because adultery means, "to break covenant". Let reason speak!

E. What constitutes adultery in God's sight? Breaking covenant! Abuse, Abandonment, Neglect, Fornication. If a wife is beaten, her husband has committed adultery against her! The Bible doesn't give a specific example of a woman beaten... but it is not silent! Remember the Sabbath principle! This is life or death!

1 Cor 7:35, And this I say for your own benefit; not to put a restraint on you, but to promote what is seemly, and to secure undistracted devotion to the Lord.

If a man beats his wife... does God want her to stay in that relationship? Is His laws of marriage restraining her from protecting herself... can she possibly have undistracted devotion to the Lord? Remember, God has called us to peace. Let reason speak!

Marriage, Divorce, & Remarriage

F. Must the remarried divorce to please God? No! God forbid! God hates divorce. Have you been loosed from a spouse...? If you marry, you have not sinned. A bastard child wasn't allowed in the temple... yet Solomon was produced from a remarriage of the worst circumstances... he wasn't considered illegitimate... and he built the temple. Repentance doesn't say, "you must divorce your current spouse and return to the former (as many "religious" people teach)." Repentance says, "I'm not going to do in this marriage the things I did that cost me the last." Let reason speak!

Consider this in closing... you serve a God that is, Himself, *divorced*. Jer 3:8... therefore, the innocent doesn't sin in a divorce any more than God sinned when he put away and gave a certificate of divorce to his adulterous wife, Israel... Let reason speak!

Thank you & may God bless you.

In Christian Love,

Derek Baker – Evangelist

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