

## X.7. Lambs to Rams: Marriage, Divorce &amp; Re-marriage

Many in the world have come to the conclusion, since everything from food containers to inkjet printers have become disposable, that marriage can be taken lightly and can be just as easily cast aside. But not according to God and His ultimate plan. And those who don't believe in God, who are not part of Christ's bride, are still subject to the marriage laws (*which predate atheism*) that originated from Him since the beginning of time. The teachings concerning marriage, divorce and re-marriage should also be studied by those of the single men and women as they contemplate their future marital status as it accords to truth.

1Co 7:32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 But he that is married careth for the things that are of the world, how he may please *his* wife. (*This is not to discourage marriage. Those of us who are married have more on our plates to distribute our time, energy and attention to.*) 34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

So there's nothing wrong with being single. In fact, it was the apostle Paul's desire at that time that the unmarried Christians would stay so (*v. 7*) because of the then future persecution that came from the Roman Empire.

The first marriage from the beginning.

Metaphorically speaking, which came first, the chicken or the egg? Neither. The rooster came first according to the creation order of man.

Gen 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made He a woman, and brought her unto the man. 23 And Adam 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. 24 Therefore shall a man leave his father and his mother, and shall cleave (*Heb.1692- to cling or **adhere***) unto his wife: and they shall be one flesh (*Heb 1320- **body**, person*). (*Emp. added*)

Gen 5:2 Male and female created He them; and blessed them, and called their name Adam (*KJV-Adam Heb.121: the same as 120- mankind*), in the day when they were created.

When two people become one, there can be no closer relationship. So it is with Christ and His church.

Eph 5:31 For this cause shall a man leave his father and mother, and shall be **joined** (*Gk.4347- to glue to, that is, to **adhere***) unto his wife, and they two shall be **one flesh**. (*Gk.4561- **body***)” 32 This is a **great mystery**: but I speak **concerning** Christ and the church.. (*This was the relationship through which God was able to show the intimacy between Christ and His body, the church. \**) 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence (*Gk.5399- be in awe of*) *her* husband. (*Emp. added*)

\*1Co 12:12 For as the body is **one**, and hath many members, and all the members of that **one** body, being many, are **one** body: so also is Christ. (*Emp. added*)

Eph 5:22 Wives, submit (*Gk.5293- to **subordinate**, to obey*) yourselves unto your own husbands, as unto the

Lord. (*How a wife respects her husband reflects on her obedience to Christ.*\*)<sup>23</sup> For the husband is the head of the wife, even (*Wives, are you encouraging you husbands to be the spiritual leader of your household? Do others know and respect him as such?* \*\*) as (*on the same level as*) Christ is the head of the church: and He is the saviour of the body. <sup>24</sup> Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (*Taking into account 1 Cor 7:15 when her husband is not a Christian she is first "to obey God rather than men"*[Acts 5:29]) (*Emp. added*)

\*Pro 31:30 Favour is deceitful, and beauty is vain: but a woman *that* feareth the LORD, she shall be praised.

\*\*Pro 31:23 Her husband is known in the gates, when he sitteth among the elders of the land. (*Something of her reputation added to his being so well known.*)

Isa 62:5 For as a young man marrieth (*Heb.1166- to be master; hence to **marry***) a virgin (*Heb.1330- to separate; a virgin [from her privacy]; sometimes [by continuation] a **bride***), so shall thy sons (*Heb.1121- a son [as a **builder** of the family name]*) marry (*Heb.1166- **be master***) thee: and as the bridegroom (*Heb.2860- husband*) rejoiceth (*Heb.4885- delight[s]*) over the bride, so shall thy God rejoice over thee (*Heb.7797- to be bright, that is, cheerful*) (*Israel*). (*Emp. added*)

Jer 3:20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the LORD.

As spiritual Israel (*Rom.2:28-29; O.T. wife of God- children of Israel*) God, through Jesus, rejoices over us, Christ's bride (*i.e., the church*)!

Eph 5:25 Husbands, love your wives, even **as** (*on the same level as*) Christ also loved the church, and gave himself for

it; *(Husbands are to love their wives to the point of dying for them. Verse 21 states we are to **submit to each other** “in the fear of God” but the relationship between husbands and their wives goes even deeper.) (emp. added)*

Eph 5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Would we want the relationship between Christ and the church imitating our own marriages? Husbands, what if Christ never died for His bride the church? Where would that leave all of us? Wives, how would you think Christ would feel toward His church if His bride had the same level of respect toward Him that you have for your husbands? Would any of us want to be divorced from Christ? Based on the direct correlation of Eph 5:31-33 and Gen 2:22-24 (*husband cleaving to his wife*) our marriages are to reflect on how we, as His church, are to mirror our marital relationships in the same manner as we would expect our spiritual relationship as Christ's bride is to be with Him. As Eve came from Adam, so we, as the body of Christ the church, came from Christ. Adam's side was pierced to give (*physical*) life to Eve (*his wife*). Christ's side was pierced to give (*spiritual/eternal*) life to those of His body, the church (*His bride*).

Eph 5:30 For we are members of His body, of His flesh, and of His bones. (*Gen 2:23*)

Joh 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. 54 Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. (*Again, are we consuming Christ?*)

## Concerning Divorce

Mal 2:16 For I hate putting away, saith Jehovah, the God of Israel... (ASV)

It has been said that losing a beloved spouse to death is emotionally, psychologically and financially less stressful than going through a divorce and the constant reminder of having a stain or scar that such an event ever even took place. Especially when children are involved!

Mat 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: *(Gk.647-something separative, that is, [specifically] divorce)* 32 But I say unto you, That whosoever shall put away his wife, **saving for the cause of fornication** *(There's the exception!)*, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. *(I.e., the wife [or husband] that is divorced for any reason other than the exception Jesus gave cannot remarry since they would be committing adultery as well as would the one who marries them. Marriage is a three-way covenant; between husband, wife and God and the only way God will honor that separation is through the exception Jesus gave. And until a scriptural divorce has been recognized by the law of the land [Rom 13], the innocent party is still to recognize their covenant to the Lord. In other words, if the one spouse has an affair, the other must practice celibacy until legally divorced [and until scripturally remarried] so as not to be guilty of breaking the three-way marriage covenant with God.) (Emp. added)*

Mat 19:8 He saith unto them, Moses because of the **hardness of your hearts** *(speaking to the Pharisees who at that time were under the Old Law)* suffered you to put away your wives: but from the beginning *(Adam & Eve-which was before the Mosaic Law thus includes everyone)* it was not so. 9 And I say unto you, Whosoever *(which includes everyone)* shall put away his wife, **except** *(Gk.1508- if not) it be for fornication (Gk.4202- harlotry*

*[including adultery and incest]), and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (We aren't to believe there are scriptures that give us reason [Gk.1223- the channel of an act. Webster: a **cause** or  **motive.**] to divorce. Reason gives the idea of "necessity" while exception gives the idea of "choice" [don't necessarily have to]. There are many who, when these teachings hit home, will try to find such passages but they don't exist now, or ever did, no matter how hard one might try to find them. There is only **one exception**, which is the selfish act of adultery.) (Emp. added)*

Divorce: Heb.3748- a cutting away (of the matrimonial bond) that is, divorce.

Putting away: Heb 7971- to send away... (in a variety of applications)

Mal 2:16- divorce

Eph 4:25- sin (Gk.659)

1 Pet 3:21- filth of the flesh (Gk.595)

### Questions

Let's see what the scripture says on the following very controversial teachings.

- 1.) If a married person becomes a Christian but their spouse doesn't, is that an **exception** given to divorce?

1Co 7:10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart (*Gk.5563-place room between*) (*This may be what is termed as 'abandonment' which nothing in all scripture states is 'reason' or another 'exception' for divorce.*) from *her* husband: 11 But and if she depart, let her remain unmarried, **or be reconciled to her** husband: and let not the husband put away *his* wife (*because separation is not the exception*). 12 But to the rest speak I (*via inspiration- Gal 1:12*), not the Lord (*not from what Christ told Paul in person in Arabia but from inspiration- Gal 1:17*): If any brother (*Christian*) hath a wife **that believeth not, and she be pleased to dwell with**

**him, let him not put her away.** 13 **And the woman** (*another Christian because, in the context, this letter was written to the saints at Corinth*) which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. (*thus stating that women could also initiate a divorce*). 14 For the unbelieving husband is sanctified (*Gk.37 from 40- sacred [morally blameless]. Thayer: "prepared for God with solemn rite, pure, clean"- Mal 2:15- "...seeking...Godly offspring"*) by the wife (*their marriage is legitimate/ scriptural*), and the unbelieving wife is sanctified by the husband: else were your children unclean (*born and or raised out of wedlock making them illegitimate [especially under the Mosaic law]*); but now are they holy (*legitimate*). 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage (*Gk.1402- to enslave [literally or figuratively] from 1401- a slave*) (*Nowhere in the Greek word used here for bondage, δουλω [doo-lo'-o], does it refer to marriage. It means that the believer is not obligated [under obligation] and should not be forced to leave their service to God to keep the marriage intact [Act 5:29]. But they are still to obey what Jesus said in Mat 19:9 concerning the only exception for divorce. Heb 13:8; Mal 3:6; Num 23:9; Rev 22:18-19*) in such cases: but God hath called us to peace. (*Keeping the peace just might turn things around where getting angry won't*). 16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? (*Emp. added*)

2.) What if a Christian was married to a non-Christian and the non-Christian spouse dies, can they then marry another non-Christian?

Rom 7:2 For the woman which hath an husband is bound by the (*marriage*) law to *her* husband so long as he liveth; but if the husband be dead, she is **loosed from the law of *her* husband.** (*Emp. added*)

1Co 7:39 The wife (*again, here speaking to the church at*

*Corinth*) is bound by the law (*of marriage*) as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; **only in the Lord**. (“*in the Lord*” is a term used for scriptural authority [as in Eph 6:1]. Used here it refers to only someone who is scripturally qualified for marriage which includes non-believers! And this is not to be understood as pertaining to only the widows either!). (Emp. added)

1Co 7:40 But she is happier if she so abide, after my judgment: and I think also that **I have the Spirit of God**. (This covers those who argue certain writings of Paul were inspired and others were not and would say that Paul gave his own opinion on certain matters concerning marriage. So then, who today can make that distinction? Paul only taught what was already bound in Heaven.) (Emp. added)

3.) Is it scripturally permissible for a Christian who is single to marry a non-Christian?

2Co 6:14 Be ye not unequally yoked (*Gk.2086- to yoke up differently, that is, [figuratively] to associate discordantly [to conflict or clash]*) together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? unbelievers. (*Like yoking a large bull with a small calf.*) (Emp. added)

1Co 5:9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

As priests under the New Covenant (*1 Pet 2:9*) we are not obligated to follow the Mosaic where taking a wife of those not of Israel was forbidden, especially for the Levites (*Ezra 10*). Those Levite priests who had “strange wives” (*wives they acquired from the surrounding Gentile nations*) were to put them away (*divorce them*). Being married to a non-Christian today is not the same since, under the New Testament, Jesus

gave only one exemption to divorce. We are not to become so separate from people that we don't associate with the world around us either. That would be going to the other extreme. How then would we be able to reach the lost with the Gospel of Jesus Christ?

*“Under the Old Testament mixed marriages (i.e. Hebrews were married to people like the Canaanites) were condemned. Such marriages were not inherently wrong; they did pose a threat to Israel being a distinctive people and were a potential threat to many of God’s promises to Abraham.”*

Brad Price

Exo 34:14 For thou shalt worship no other god: for the LORD, Whose name is Jealous, is a jealous God:

More often than not when a Christian, who is supposed to do things with a good conscience, gets involved with a non-Christian there can be the tendency to go against what is biblically, ethically or morally right (*like Old Covenant Israel when they married among the Gentiles; and even before that when “the sons of God saw that the daughters of man were attractive... they took as their wives any they chose” – Gen 6:1-6*) Just because something might be legal doesn't necessarily make it moral or ethical (*such as homosexual marriage*). An example of this would be when a Christian makes a legal partnership with a non-Christian. By law the contract might be legal but there remains a tendency for the Christian, by influence of the non-Christian, to go against his conscience when making ethical decisions. If this is so true when it comes to business relationships, how much more then would it pertain to marriages?

It is not really advisable for Christians to marry non-Christians. If they do the marriage is still honored by God's law but there could always be the tendency to favor the non-Christian spouse when making decisions on spiritual matters in order to “keep the peace” (*especially where children are involved*). Way too often then, the Christian in this case, becomes less involved in

Christ centered activities and more in the worldly. Eventually many fall away but not in every case.

- 4.) If a couple is un-scripturally married, will baptism remove that sin in order for them to remain together?

1Co 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, **nor idolaters**, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, **shall inherit the kingdom of God.** 11 And such **were** (*past tense; meaning they no longer practiced their now former sin*) **some of you:** but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (*Emp. added*)

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are **dead to sin**, live any longer therein? (*Emp. added*)

Since repentance is required to enter the kingdom of God (*Act 2:38*), have they repented of their adultery? Remember, repentance means (*Gk.3340*) “to think differently, that is, reconsider (morally to feel compunction). If a person continues in the practice of a scripturally unlawful act (*in this case they haven't felt any compunction for continuing in it [here adultery]*) then no amount of water can wash away their sin as long as they remain in such a state.

- 5.) What does the N.T. teach about women being permitted to divorce their husbands (*Mk 10:12*)?

Mar 10:10 And in the house His disciples asked Him again of the same *matter (the precept concerning divorce under the Mosaic)*. 11 And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a **woman shall put away her husband**, and be married to another, she committeth

adultery (*Emp. added- again, permission is granted but under the only exception Jesus gave, i.e., adultery*).

On paper.

Jas 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

*“Oh, but it’s only a contract like all other contracts!”* Marriage is a covenant, whether spoken or written, between three persons; God, husband and wife. So, no, it’s not like all other contracts! If either of the two spouses breaks it, it thus is also broken with God. And if the bond is broken because of adultery, it would be the same as worshipping God in a way He doesn’t sanction. Remember Nadab and Abihu (*Lev 10*)?

Mat 12:36 But I say unto you, That every idle (*futile*) word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (*There’s a recorder going on in Heaven. Unless we are repentant of our words, we need to be careful of what we say because that tape will be read back at the judgment. – Rev 20:12*)

Concerning Re-marriage  
Scripture dictates truth, not man

1Co 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn (*ESV adds- “with passion”*).

Paul was not here going against the only exception Jesus made and as an inspired apostle who was influenced by Holy Spirit he wouldn’t. Remember, Father, Son (*Jn 10:30*) along with Holy Spirit (*Lk 10:21; Jn 14:26; 21:25*) are all One in purpose and

authority (*Mat 28:19*). For anyone to make the claim that this passage nullifies (*or, by inference, adds to what has not been stated*) what Jesus said in *Mat 19* they are stating that Jesus contradicted His Own words and is thus reading into it for the sake of some personal agenda. If a person is not scripturally qualified, no matter how strong their sexual urges may be, they are not to be included in Paul's reference here; to those who "cannot exercise self-control" or that "they should marry" but should remain celibate.\* And again, abandonment is not 'another' exception for divorce since neither Jesus nor the inspired writers said it is. There are no commands, examples or necessary inferences to support that claim.

Mat 19:9 And I say unto you, Whosoever shall put away his wife, **except it be** for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. 11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. 12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, **which have made themselves eunuchs for the kingdom of heaven's sake. He that is able** to receive *it*, let him receive *it*. (*Emp. added*)

1Th 4:2 For you know what instructions we gave you through the Lord Jesus. 3 For this is the will of God, **your sanctification**: that you **abstain from sexual immorality**; 4 that each one of you **\*know how to control** his own body in holiness and honor, (*ESV*) (*Emp. added*)

\*Sex outside scriptural marriage is "sexual immorality". To "control his own body" takes a lot of self-discipline if the desire is to attain "sanctification" (*Gk.38- purification*).

Tit 1:15 Unto the pure all things *are* pure (*As in this study*)

*concerning marriage [and as in all things]: The respect toward scriptural, undefiled truth, of the clean minded is different than that of the contaminated mind that is in contempt of the truth.):* but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 **They profess that they know God;** but **in works they deny Him**, being abominable, and disobedient, and unto every good work reprobate. *(Emp. added)*

How we act on the word of God determines our purity. Paul's "desire" for the Colossian church was for them to "be filled with the knowledge of [God's] will in all wisdom and **spiritual understanding**" (*Col 1:9*). *(Emp. added)* Not everyone can understand or accept this, although those who are spiritually minded can.

1Co 2:12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the **natural man receiveth not the things** of the Spirit of God: for they are foolishness unto him: neither can he know *them*, **because they are spiritually discerned**. 15 But he that is spiritual judgeth (*Gk.350- to scrutinize, investigate, interrogate, determine*) (*If we aren't doing this concerning any and all scriptural doctrine without bias, we aren't spiritual!*) all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ. *(Emp. added)*

Those who make excuses or give seemingly incessant hypotheticals concerning marriage, divorce and re-marriage, likely themselves are trying to justify, before God through man's wisdom, their own (*or loved one's*) marital conflicts as they relate to scripture.

1Co 1:20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

Isa 55:8 For My thoughts *are* not your thoughts, neither *are* your ways My ways, saith the LORD. 9 For *as* the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

Jesus commented on things that would keep people from Heaven through hyperbole in Mat 5:29-30. Anything that would keep anyone from Heaven's shores isn't worth the momentary pleasure (*Jas 4:14*) that would keep them from an eternity of bliss.

In conclusion.

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave Himself for it (*her*); 26 That He might sanctify and cleanse it (*her*) **with the washing** (*Gk.3067- baptism*) **of water by the word**, 27 That he might present it (*her*) to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it (*she*) should be holy and without blemish. (*Emp. added*)

### X.7. Questions

1. True or false: Atheists are not subject to the word of God concerning marriage, divorce and re-marriage. a) true; b) false; c) the text does not say.
2. Which came first; the chicken or the egg? a) the chicken; b) the egg; c) the rooster.
3. What is the mystery of marriage between a man and his wife according to Eph 5:31-33? a) it emulates the relationship between Christ and His church; b) it emulates the relationship between God and Israel; c) it emulates the relationship between man and nature.
4. What is God's reaction to divorce? a) He tolerates it; b) He hates it; c) He isn't concerned.
5. What does the phrase "only in the Lord" mean? a) one who is scripturally qualified; b) another Christian; c) only someone who believes in Jesus.
6. Why is it important to keep our word whether verbal or in writing? a) our word is our bond; b) it is what defines our faith; c) we will be held accountable at the judgment.
7. If a person is scripturally unqualified to marry, why should they abstain from sexual immorality? a) they shouldn't; b) pleasures are only momentary; c) physical contact is essential.
8. Why do some people give seemingly incessant hypotheticals concerning marriage, divorce and re-marriage? a) in order

to justify their own or another's marital conflict; b) because there are scriptures that justify each situation; c) because the inspired writers gave more than one exception.