

# Divorce, Holiness & Remarriage

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).*

Holiness is the foundation upon which life blossoms. Our Creator said, "...be holy, for, holy, am, I."<sup>1</sup> Holiness is not an option for our lives but a commandment. Christian marriage is a holy institution created by Yahweh. This union of two becoming one is accomplished when both of them choose to be holy by obeying Yahweh's commandments. As we know, this is not always the case. It appears that 50% of Christian marriages, in the U.S.A., end in divorce, which tells us that at least half of these Christians have chosen an unclean lifestyle by not following Yahweh. Divorce is acceptable with Yahweh but remarrying becomes the issue. In life we are accountable for our wickedness but Yahweh does not hold us accountable for our spouse's wickedness if we have warned and chastised them according to scripture. If our spouse has chosen a life of darkness, does their choice shackle us to them for the rest of our lives because we are married? Does the verse, "Therefore what Yahweh has joined together, let not man separate," force me into a life of darkness because my spouse has chosen a life of darkness?<sup>2</sup> We will answer these vital questions. This article will focus on a righteous Christian divorce, one that is acceptable with Yahweh; one that enables an innocent holy party to remarry again but only in the Lord. Also we will identify the individuals who caused the need for a divorce by their disobedience, their unholy behavior to Yahweh; the ones who are not well pleasing to Yahweh and are to remain unmarried after their divorce.

First, we must remove any man-made conceptions that are part of our culture but not part of the Word of Yahweh. The phrases used in today's wedding vows such as, 'for better or worse' or 'until death do we part' are not from the Word of Yahweh. These promises would be fine for two individuals who followed righteousness throughout their lives but that is not always the case. These man-made words sound lovely but as we are informed by the scriptures, divorce is righteous when a spouse has committed adultery, which nullifies these promises. Yahweh has declared "...the wife of thy youth, do not thou deal treacherously. For he hateth divorce, saith Yahweh, Elohim of Israel..." (Mal. 2:15-16) but if a Christian spouse sexually abuses their child or refuses to work or is stealing or is living in drunkenness or is dealing in criminal activities etc., is the righteous spouse to remain in the marriage for better or worse until death do them part? If our spouse has chosen to walk in darkness, are we supposed to fellowship with darkness; be yoked with an unbeliever and partnership with lawlessness? The scriptures are very clear that it is acceptable to divorce when adultery has been committed in a marriage but are there any other circumstances that permit a righteous divorce, enabling the righteous spouse to remarry? What is a disciple of Christ to do when his or her spouse, who at one time was also a disciple of Christ, decides not to follow the commandments of Yahweh any longer or in other words, pursue the

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<sup>1</sup> Lev. 11:45

<sup>2</sup> Mk. 10:9

works of the flesh which are: "...fornication, impurity, wantonness, idolatry, enchantment, enmities, strife, jealousy, outbursts of wrath, factions, divisions, parties, envyings, drunkenness, revellings..." (Gal. 5:19-21)? An example of this would be King Solomon, who was visited two times by Yahweh. He walked in righteousness a great part of his life but towards the end he chose the way of wickedness by worshiping other gods.<sup>3</sup> Solomon is used as an illustration that a righteous spouse may choose wickedness in the future, which can not be foreseen by the other spouse. In this case, Solomon's wives corrupted him but can it not also be said that by remaining with a corrupted spouse, we also will be corrupted, as was Solomon?<sup>4</sup>

Also, the phrase, 'unconditional love' is not from the Word of Yahweh. Yahweh throughout his Word places the word, 'if,' in his promises.<sup>5</sup> For example, John 15:10 states a condition, "If, my commandments, ye keep, ye shall abide in my love,—just as, I, the Father's commandments, have kept, and abide in his love." The condition is that I must keep the commandments to abide in his love. There are conditions that have to be met to receive age-abiding life. 'Unconditional love' is New Age dogma and has no place in the Word of Yahweh. Giving can not be separated from love. I will substitute the word 'giving' with the word 'love' to illustrate my point. Will Yahweh 'unconditionally give' to a murderer, a rapist, etc.? Absolutely not! Yahweh says, "Or know ye not that, wrong-doers, shall not inherit, Yahweh's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners—shall inherit, Yahweh's kingdom" (Gal. 6:9-10). Yahweh is an Elohim of justice and righteousness; an Elohim of conditions being met. If you meet Yahweh's conditions you receive age-abiding life; you will receive gifts but if you refuse to meet his conditions, you will perish.

## Teleios in Christ

Yahweh has not given us commandments for every situation in life but rather he has given us the tools in his Word where with we can judge every situation to determine what is righteous and what is unrighteous. This makes many people uncomfortable. If directions are not written specifically in scriptures for every situation, they do not know what to do or

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<sup>3</sup> Yea it came to pass, in the old age of Solomon, that, his wives, turned aside his heart after other gods,—his heart therefore was not sound with Yahweh his God, as was the heart of David his father. And Solomon went after Ashtoreth, goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father. Then, did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem,—and for Molech, the abomination of the sons of Ammon; and, thus, did he for all his foreign wives,—who burned incense and offered sacrifices unto their gods. Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh Elohim of Israel, who had appeared unto him twice; and had been giving command to him concerning this thing, that he should not go away after other gods,—but he had not taken heed unto that which Yahweh had commanded (1 Kg. 11:4-10).

<sup>4</sup> 1Co 15:33 Be not deceiving yourselves,—evil communications [companionship] corrupt gentle manners

<sup>5</sup> And it shall be, if thou wilt, hearken, unto the voice of Yahweh thy Elohim, to observe to do all his commandments which I am commanding thee, today, then will Yahweh thy Elohim set thee on high, above all the nations of the earth...But it shall be, if thou do not hearken unto the voice of Yahweh thy Elohim, to observe to do all his commandments and his statutes, which I am commanding thee, today, then shall come in upon thee all these curses, and shall reach thee (Deu. 28)

they revert to doing nothing. For instance, Yahweh gave the commandment of observing the Sabbath; “Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy Elohim,—thou shalt do no work, thou, nor thy son, nor thy daughter, *nor* thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates” (Ex. 20:8-10). Yahweh says that upon this day, “thou shalt do no work!” The Pharisees took this commandment as written thereby saying that ‘no work’ in any form was to be done on a Sabbath. They continually charged Yahshua, the Son of the maker of this commandment, for breaking the law of the Sabbath, even thou, every deed Yahshua performed was ordered by Yahweh.<sup>6</sup> Yahweh appeared to be breaking his own law through his Son. Yahshua healed on the Sabbath. He told a man to carry his bed on the Sabbath. He allowed his disciples to take corn out of the fields on the Sabbath. From these examples, it appears that Yahshua was working on the Sabbath, which could be a stoning offense.<sup>7</sup>

The Pharisees wanted to stone Yahshua because he was breaking the Sabbath, according to their understanding; “And, the Pharisees, were saying,—See! why are they doing, on the Sabbath, what is not allowed? And he saith unto them—Have ye never read what David did, when he had need and hungered,—he, and they who were with him: he entered into the house of God, while Abiathar was High—priest, and, the presence—bread, did eat,—which it is not allowed to eat, save unto the priests,—and gave, unto them also who were with him? And he was saying unto them—The Sabbath, for man, was made, and not, man, for, the Sabbath: So that the Son of Man is, Lord, even of the Sabbath” (Mk. 2:24-28).

Yahweh, in his Word, does not always address the exceptions to work being performed on the Sabbath. For instance, what are we to do if on the Sabbath: our livestock falls into a ditch, can I take it out of the ditch; or we are starving and find food, can I prepare it; or enemies attack my family, can I fight them; or my child is dying, can I get a physician to help? We can present circumstance upon circumstance that could occur on the Sabbath that need immediate action. Yahweh has not given written directions concerning every exception to his commandments. Then what are we to do? We must not view ourselves as children but rather as mature adults who can make the right decision when the time comes because we have been instructed in the ways of righteousness. Many believers are acting as children who have been given specific written instructions, by their parents, not to leave the house under any circumstances. The parents leave and the house catches on fire. These children will die in the house obeying their parent’s written instructions, when all along their parents written instructions were designed only to keep their children safe and not for

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<sup>6</sup> Matt 12:1f, 5, 8, 10ff; 24:20; 28:1; Mark 1:21; 2:23f, 27f; 3:2, 4; 6:2; 15:42; 16:1; Luke 4:16, 31; 6:1f, 5ff, 9; 13:10, 14ff; 14:1, 3, 5; 23:54, 56; John 5:9f, 16, 18; 7:22f; 9:14, 16; 19:31;

<sup>7</sup> While the sons of Israel were in the desert, they found a man gathering sticks on the sabbath day. And they who found him gathering sticks, brought him near, unto Moses, and unto Aaron, and unto all the assembly. And they put him in ward,—because it was not clear what they should do unto him. Then said Yahweh unto Moses, The man shall be, put to death,—all the assembly, stoning him with stones, outside the camp. So then all the assembly, put him forth, outside the camp, and stoned him with stones, and he died,—As Yahweh commanded Moses. (Nu. 15:32-36)

their destruction. People, who are teleios<sup>8</sup> (mature) in Christ, can wisely judge the matters that are not specially addressed in our Father's Word. They are known as mature adults and not children who are daily tossed to and fro.<sup>9</sup>

According to Yahweh's Word, Yahweh condoned righteous slavery, polygamy and the submission of women to men because of the world conditions at that time. In a more perfect world, slavery, polygamy and the submission of women to men should be abolished because of the law of loving our neighbor as ourselves, even though Yahweh has not given us written instructions to do so. Yahweh's body of work, known as his Word, are instructions in justice, righteousness and lovingkindness. We know that the Word of Yahweh will not address every issue in life but rather it shows us the heart of Yahweh. This along with the ruah (spirit) abiding within us, coupled with other wise believers will equip us for all the circumstances in life; for all the exceptions to his commandments and for all future circumstances that have not yet appeared.

## Holiness

Yahweh's people are to be holy or separate from the world; "I—Yahweh, am he that brought you up out of the land of Egypt, that I might become your, Elohim,—therefore shall ye be holy, for, holy, am, I" (Lev. 11:45). "Holiness speaks of Yahweh with a measure of awe. It can be used almost as a synonym of deity. 'His holy name' is the name of Yahweh. The inner room of Yahweh's dwelling is called the Holy of Holies—the most holy place. But the biblical viewpoint would refer the holiness of Yahweh not only to the mystery of his power, but also to his character as totally good and entirely without evil. Holy objects therefore are those with no cultic pollution which is symbolic of moral pollution. They are not merely dedicated, but dedicated to what is good and kept from what is evil. The separation of men from what defiles ceremonially is but typical of the holiness that is spiritual and ethical. 'Be ye holy for I am holy' is quoted from the Old Testament<sup>10</sup> and the so-called holiness code is heavily ethical. 'Man was made in the image of Elohim and capable of reflecting the Divine likeness. And as Yahweh reveals himself as ethically holy, he calls men to a holiness resembling his own' (ISBE, 'Holiness').

A basic element of the Israelite religion was the maintenance of an inviolable distinction between the spheres of the sacred and the common or profane.<sup>11</sup> That which was inherently

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<sup>8</sup> 5046 τελειος teleios *tel'-i-os* 1) brought to its end, finished 2) wanting nothing necessary to completeness; usages Matt 5:48; 19:21; Rom 12:2; 1 Cor 2:6; 13:10; 14:20; Eph 4:13; Phil 3:15; Col 1:28; 4:12; Heb 5:14; 9:11; Jas 1:4, 17, 25; 3:2; 1 John 4:18

<sup>9</sup> And, he, gave—some, indeed, to be apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers,—With a view to the fitting of the saints for the work of ministering, for an upbuilding of the body of the Christ; Until we all advance—into the oneness of the faith, and the personal knowledge of the Son of Yahweh, into a man of full-growth [teleios], into the measure of the stature of the fulness of the Christ; That we may, no longer, be infants—blow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; (Eph. 4:11-14)

<sup>10</sup> 1Pe 1:16 Le 19:1 Le 20:7, etc.

<sup>11</sup> Nu 18:32

holy or designated so by divine decree or cultic rite was not to be treated as common. The Sabbath was holy, and the restrictions connected with that day served to maintain its distinctive nature and to guard against its being treated as common<sup>12</sup>...While the realm of the holy was conceptually distinct from the world with its imperfections, it could nevertheless operate within the world as long as its integrity was strictly maintained. The maintenance of the integrity of the 'holy' was a function of the Israelite cultus. The holy Yahweh came to man in redeeming love within the context of regulations and proscriptions that were designed to maintain the purity of holiness that characterized Yahweh's essential nature. Even before the establishment of the Levitical system, this principle was recognized (Ex. 3:5)...Only those who are holy will dwell in Yahweh's holy hill (Ps. 15:1ff)...Inherent within the redemptive work of Yahweh is the promise of the ultimate manifestation of Yahweh's holiness in the glorification of his people and the deliverance of the creation from the imperfections resulting from the Edenic curse."<sup>13</sup>

Throughout the New Testament, the same requirement of holiness is commanded; "According as he made choice of us, in him, before the founding of a world, that we might be holy [hagios] and blameless in his presence..." (Eph. 1:4); "But, according as he that hath called you is holy, do, ye yourselves, also become, holy in all manner of behaviour,—Inasmuch as it is written—Holy shall ye be, because, I, am holy" (1 Pe. 1:15-16). We are called 'saints,' which is the same Greek word, 'hagios,'<sup>14</sup> which is translated, 'holy.' Holiness or separation from the wickedness of the world is essential in pleasing Yahweh! This concept is vital when one in a marriage chooses to live in unholiness thereby defiling the holy partner; the clean and the unclean abiding in the same house.

We maintain holiness by separating ourselves from those that choose to live in wickedness. Yahweh's instructions are; "Be not getting diversely yoked with unbelievers; for what partnership has righteousness and lawlessness? Or what fellowship hath light with darkness? And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever? And what agreement hath a shrine of Yahweh with idols? For, we, are *the* shrine of a Elohim, that liveth:—even as Yahweh hath said—will dwell in them, and walk, and will be their Elohim, and, they, shall be my people. Wherefore come ye forth out of their midst, and be separated,—saith Yahweh,—and, one impure, do not touch; and, I, will give you welcome, And will become your Father, and, ye, shall become my sons and

<sup>12</sup> Ex 16:23-26 Isa 58:13,14

<sup>13</sup> TWOT 1990.0 קָדָשׁ (*qadash*)

<sup>14</sup> 40 ἅγιος *hagios* hag'-ee-os; usages Matt 1:18, 20; 3:11; 4:5; 7:6; 12:32; 24:15; 27:52f; 28:19; Mark 1:8, 24; 3:29; 6:20; 8:38; 12:36; 13:11; Luke 1:15, 35, 41, 49, 67, 70, 72; 2:23, 25f; 3:16, 22; 4:1, 34; 9:26; 10:21; 11:13; 12:10, 12; John 1:33; 6:69; 14:26; 17:11; 20:22; Acts 1:2, 5, 8, 16; 2:4, 33, 38; 3:14, 21; 4:8, 25, 27, 30f; 5:3, 32; 6:5, 13; 7:33, 51, 55; 8:15, 17, 19; 9:13, 17, 31f, 41; 10:22, 38, 44f, 47; 11:15f, 24; 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2, 6; 20:23, 28; 21:11, 28; 26:10; 28:25; Rom 1:2, 7; 5:5; 7:12; 8:27; 9:1; 11:16; 12:1, 13; 14:17; 15:13, 16, 25f, 31; 16:2, 15f; 1 Cor 1:2; 3:17; 6:1f, 19; 7:14, 34; 12:3; 14:33; 16:1, 15, 20; 2 Cor 1:1; 6:6; 8:4; 9:1, 12; 13:12ff; Eph 1:1, 4, 13, 15, 18; 2:19, 21; 3:5, 8, 18; 4:12, 30; 5:3, 27; 6:18; Phil 1:1; 4:21f; Col 1:2, 4, 12, 22, 26; 3:12; 1 Thess 1:5f; 3:13; 4:8; 5:26; 2 Thess 1:10; 1 Tim 5:10; 2 Tim 1:9, 14; Titus 3:5; Phlm 1:5, 7; Heb 2:4; 3:1, 7; 6:4, 10; 8:2; 9:1ff, 8, 12, 24f; 10:15, 19; 13:11, 24; 1 Pet 1:12, 15f; 2:5, 9; 3:5; 2 Pet 1:18, 21; 2:21; 3:2, 11; 1 John 2:20; Jude 1:3, 14, 20; Rev 3:7; 4:8; 5:8; 6:10; 8:3f; 11:2, 18; 13:7, 10; 14:10, 12; 16:6; 17:6; 18:20, 24; 19:8; 20:6, 9; 21:2, 10; 22:11, 19

daughters, saith Yahweh of Host” (2 Cor. 6:14-18). In 1 Corinthians 5:9-11 states, “I wrote unto you in my letter—not to be mixing yourselves up with fornicators; — Not at all, *meaning* the fornicators of this world, or the covetous and extortioners, or idolaters...But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together...Remove ye the wicked man from among, yourselves.” Ephesians 5:3-11 states, “But, fornication, and all impurity, or covetousness, let it not be named among you—even as becometh saints [holy ones]...Do not, then, become co-partners with them; For ye were, at one time, darkness, but, now, are ye light in the Lord,—as children of light, be walking, For, the fruit of the light, is in all goodness, and righteousness, and truth,— Putting to the test what is well-pleasing unto the Lord; And be not joining in fellowship in the unfruitful works of darkness, but, rather, be even administering reproof.” 2 Thessalonians 3:14-14 states, “And, if anyone be not giving ear unto our word through means of this letter, on this one, set a mark—not to be mixing yourselves up with him,—that he may be reprov’d; And, not as an enemy, be esteeming him, but be admonishing him, as a brother.” Romans 16:17-18 states. “But I beseech you, brethren, to keep an eye upon them who are causing divisions and occasions of stumbling, aside from the teaching which, ye, have learned,—and be turning away from them; For, they who are such, unto our Lord Christ are not doing service, but unto their own belly,—and, through their smooth and flattering speech, deceive the hearts of the innocent.”

We maintain holiness when we remove ourselves from the people Yahweh has described above. Yahweh has instructed us to be coming forth out of their midst, being separated from them; to be not touching one who is impure; to be not mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; to be removing a wicked man from among, ourselves; to be not becoming co-partners with them; to be not joining in fellowship with them; to be not being mixing ourselves up with them and to be turning away from them! We know we are to obey these instructions when they concern everyday people but are we to obey these same instructions if the person is our parent, adult child, brother or sister and even our spouse? If our parent, adult child, brother, sister or spouse, who have all known Christ, have chosen to leave Yahweh by becoming a drunkard or covetous, or idolater or reviler or extortioner or fornicator, are we suppose to separate ourselves from them in order that we may remain holy? The scriptures say, ‘Yes!’

## **Marriage & Divorce in the Old Covenant**

Marriage, which was designed only for the followers of Yahweh, was to last a life-time.<sup>15</sup> Monogamy and not polygamy was also Yahweh’s original intent for man. After the fall of man, both polygamy and divorce, it appears, were reluctantly approved by Yahweh for his

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<sup>15</sup> For this cause, will a man leave his father, and his mother,—and cleave unto his wife, and they shall become one flesh. (Gen. 2:24)

followers. This approval appears to be similar to his approval for Israel to receive a king.<sup>16</sup> Yahweh was Israel's king but was replaced by a man. Concerning divorce, the law of Moses said, "When a man taketh a woman, and marrieth [ba'al]<sup>17</sup> her, then shall it be, if she find not favour in his eyes, because he hath found in her some matter of shame [ervah],<sup>18</sup> that he shall write her a scroll of divorcement [kerîût],<sup>19</sup> and put it into her hand, and shall send her forth, out of his house. And, when she cometh forth out of his house, then may she go her way, and become another man's. But, if the latter husband hate her, and write her a scroll of divorcement [kerîût], and put it into her hand, and send her away out of his house,—or, if the latter husband die, who had taken her to him to wife, then may her first husband who sent her away not again take her to become his wife, after that she hath been defiled, for that were, an abomination, before Yahweh,—lest thou bring sin upon the land which Yahweh thy Elohim is giving unto thee for an inheritance" (Deu. 24:1-4). The above verses demonstrate that Yahweh consented to divorce amongst the Hebrews when ervah (shame) was found in a person.

The four Gospels are a continuation of the Old Testament. The four Gospels were addressed to the Hebrews, who were required to perform the same Law of Moses. Yahshua gave additional information in the areas of divorce and adultery; "And Pharisees coming near were questioning him—whether it is allowed a husband to divorce a wife, testing him. But, he, answering, said unto them—What unto you did, Moses, command? And, they, said—Moses permitted, to write, a roll of dismissal, and to divorce. But, Jesus, said unto them—In view of your hardness of heart, wrote he for you this commandment; But, from the beginning of creation, male and female, made he [[them]]; For this cause, shall a man leave behind his father and mother, and, the two, shall become, one flesh; so that, no longer, are they two, but, one flesh. What then, God, hath yoked together, let, a man, not put asunder. And, *coming* into the house again, the disciples, concerning this, were questioning him; and he saith unto them—Whosoever shall divorce his wife, and marry another, committeth adultery against her; And, if, she, divorcing her husband, marry another, she committeth adultery" (Mk. 10:2-12). Additional information is given in

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<sup>16</sup> So then all the elders of Israel gathered themselves together,—and came unto Samuel, to Ramah; and said unto him—Lo! thou, art old, and, thy sons, walk not in thy ways: Now, appoint for us a king to judge us, like all the nations. But the thing was displeasing in the eyes of Samuel, when they said, Give unto us a king to judge us. So Samuel prayed unto Yahweh. And Yahweh said unto Samuel, Hearken unto the voice of the people, in all that they shall say unto thee,—for, not thee, have they rejected, but, me, have they rejected, from being king over them. According to all the doings which they have done, from the day I brought them up out of Egypt, even until this day, in that they have forsaken me, and served other gods, so, are they doing even unto thee. Now, therefore, hearken to their voice,—save that thou, enter protest, against them, and tell them the manner of the king who will reign over them. (1 Sa. 8:4-9)

<sup>17</sup> 01166 בעל ba'al *baw-al*'1) to marry, rule over, possess, own; usages Gen 20:3; Deut 21:13; 22:22; 24:1; Ruth 1:13; 1 Chr 4:22; Prov 30:23; Isa 26:13; 54:1, 5; 62:4f; Jer 3:14; 31:32; Mal 2:11

<sup>18</sup> 06172 ערוה 'ervah *er-vaw*'1) nakedness, nudity, shame, pudenda; usages Gen 9:22f; 42:9, 12; Exod 20:26; 28:42; Lev 18:6ff; 20:11, 17ff; Deut 23:14; 24:1; 1 Sam 20:30; Isa 20:4; 47:3; Lam 1:8; Ezek 16:8, 36f; 22:10; 23:10, 18, 29; Hos 2:9

<sup>19</sup> 03748 כריתוה k@riyhuwth *ker-ee-thooth*'; Dismissal, divorce. It seems very likely that this word is related to the root *karat*. The word is used only a few times in the OT. *Karat* in addition to the literal meaning of this root, 'to cut off' {#Ex 4:25 *Isa 5:4*} and 'to cut down' (a 'woodcutter' in #Isa 14:8) there is the metaphorical meaning to root out, eliminate, remove, excommunicate or destroy by a violent act of man or nature. (TWOT) Usages: Deut 24:1, 3; Isa 50:1; Jer 3:8

Matthew when it says a person can not divorce except, “saving for unfaithfulness”<sup>20</sup> (Mt. 5:32; 19:9). Christ also said, “Ye have heard, that it was said, Thou shalt not commit adultery: But, I, say unto you, that, Every one who looketh on a woman so as to covet her, already, hath committed adultery with her, in his heart” (Mk. 5:27-28).

Yahshua gave the Hebrews new insight into Yahweh’s heart concerning divorce and adultery. We must always remember that the four Gospels were written to the Hebrews and not to the Nations.<sup>21</sup> (The Nations are anybody who were not Hebrew.) The Hebrews, as a society, lived under a very strict code of conduct that had at its base, holiness. They were commanded to be separate from the unclean nations and their wicked ways. Death was the penalty for many unclean offences. An example of this holy society is written in Deuteronomy 21:18-21; “When a man hath a son, rebellious and insulting, who will not hearken to the voice of his father, and to the voice of his mother,—though they chastise him, yet will not hearken unto them, then shall his father and his mother, lay hold of him,—and bring him forth unto the elders of his city, and unto the gate of his place; and shall say unto the elders of his city: This our son, is rebellious and insulting,—he will not hearken unto our voice,—a glutton and a tippler. Then shall all the men of his city stone him with stones, that he die, so shalt thou consume the wicked thing out of thy midst,—and, all Israel, shall hear and fear.” We may be able to conclude that their society was holier than many of our Christian societies today. What is accepted in many Christian societies would never be accepted in a Hebrew society during our Lords earthly life. Why is this relevant to our discussion? Fornication, covetousness, extortions and idolatry were not allowed into their community, as it is allowed in many of ours today. A husband or wife who was practicing such wickedness was reprovved by the community as a whole, much as is probably done today in an Amish community. If these individuals did not return to righteousness, they would be rejected from the community, which is a divorce; divorce means to ‘cut off’ or ‘send away.’<sup>22</sup>

## Marriage & Divorce in the New Covenant

The New Covenant is our present age which began in Acts chapter ten and includes the Nations. This age is where there are neither Jews nor Greeks, bond nor free, male nor female but all are one in Christ Yahshua (Gal. 3:28). The instructions for the followers of Yahweh in this age are recorded in the Pauline Epistles. Marriage and divorce are

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<sup>20</sup> 4202 πορνεία *porneia por-ni'-ah* 1) illicit sexual intercourse 1a) adultery, fornication, homosexuality, lesbianism, intercourse with animals etc. 1b) sexual intercourse with close relatives; #Le 18:6-23 1c) sexual intercourse with a divorced man or woman; #Mr 10:11,12 2) metaph. the worship of idols 2a) of the defilement of idolatry, as incurred by eating the sacrifices offered to idols

<sup>21</sup> These twelve, Jesus sent forth, charging them, saying:—Into any way to the nations, do not depart,—and, into any city of Samaritans, do not enter; But be going, rather, unto the lost sheep of the house of Israel. (Mt. 10:5-6); Mt 15:24 But, he, answering, said, I was not sent forth, save unto the lost sheep of the house of Israel.

<sup>22</sup> 03748 כרית *k@riythuwth ker-ee-thooth'* comes from 03772 כרת *karath kaw-rath'* meaning to 1) to cut, cut off, cut down, cut off a body part, cut out, eliminate, kill, cut a covenant; De 22:29 then shall the man who lay with her give unto the damsel’s father, fifty *shekels* of silver,—and she shall be, his, wife, because he hath humbled her, he may not put her away [shalach], all his days; 07971 שלח *shalach shaw-lakh'* 1) to send, send away, let go, stretch out

specifically covered in 1 Corinthians chapter six and seven. Chapter six instructs us that the believers are not to go before the unbelievers in matters of justice. The majority of the Churches have completely disobeyed this commandment. Christian divorces are not conducted by wise men and women in the Church but rather before the unrighteous unbelievers and their unjust laws; “in whom, the god of this age, hath blinded the minds of the unbelieving” (2 Cor. 4:4). Paul said, “Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints (holy ones)... I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren? But brother goes to law against brother, and that before unbelievers” (1 Cor. 6:1,5). (For more information read the article, “Marriage & Divorce.”)

Chapter six continues on by addressing sexual matters. Paul says, “Know ye not that, your bodies, are, members of Christ? Shall I, then, take away the members of the Christ and make them members of a harlot [porne]?”<sup>23</sup> Far be it” (1 Cor. 6:15)! Chapter seven continues this topic by saying, “But, on account of fornications [porneia],<sup>24</sup> let, each man, have, his own wife, and, each woman, have, her own husband” (1 Cor. 7:2). This verse is very important because it is instructing us on one of the vital purposes of marriage, which is sexual intimacy. If a spouse withholds sexual intimacy, they are undermining one of the vital purposes of their marriage. Martin Luther said:

*“...The third case for divorce is that in which one of the parties deprives and avoids the other, refusing to fulfill the conjugal<sup>25</sup> duty or to live with the other person. For example, one finds many a stubborn wife like that who will not give in, and who cares not a whit whether her husband falls into the sin of unchastity ten times over. Here it is time for the husband to say, "If you will not, another will; the maid will come if the wife will not." Only first the husband should admonish and warn his wife two or three times, and let the situation be known to others so that her stubbornness becomes a matter of common knowledge and is rebuked before the congregation...<sup>26</sup> Here you should be guided by the words of St. Paul, I Corinthians 7 [:4-5], "The husband does not rule over his own body, but the wife does; likewise the wife does not rule over her own body, but the husband does. Do not deprive each other, except by agreement," etc. Notice that St. Paul forbids either party to deprive the other, for by the marriage vow each submits his body to the other in conjugal duty. When one resists the other and refuses the conjugal duty she is robbing the other of the body she had bestowed upon him. This is really*

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<sup>23</sup> 4204 πορνῆ porne por'-nay

<sup>24</sup> 4202 πορνεία porneia por-ni'-ah

<sup>25</sup> Of or relating to marriage, matrimonial.

<sup>26</sup> Mat. 18:15-18 But, if thy brother sin, withdraw, convince him, betwixt thee and him, alone,—If unto thee he hearken, thou hast gained thy brother; But, if he do not hearken, take with thee, yet one or two, that, at the mouth of two witnesses or three, every declaration, maybe established; But, if he hear them amiss, tell it to the assembly,—And, if, even the assembly, he hear amiss, Let him be unto thee, just as the man of the nations and the tax-collector.

*contrary to marriage, and dissolves the marriage...<sup>27</sup> I therefore pass over the good or evil which experience offers, and confine myself to such good as Scripture and truth ascribe to marriage. It is no slight boon that in wedlock fornication and unchastity are checked and eliminated. This in itself is so great a good that it alone should be enough to induce men to marry forthwith, and for many reasons.*

*The first reason is that fornication destroys not only the soul but also body, property, honor, and family as well. For we see how a licentious and wicked life not only brings great disgrace but is also a spendthrift life, more costly than wedlock, and that illicit partners necessarily occasion greater suffering for one another than do married folk. Beyond that it consumes the body, corrupts flesh and blood, nature, and physical constitution. Through such a variety of evil consequences God takes a rigid position, as though he would actually drive people away from fornication and into marriage. However, few are thereby convinced or converted.*

*The estate of marriage, however, redounds to the benefit not alone of the body, property, honor, and soul of an individual, but also to the benefit of whole cities and countries, in that they remain exempt from the plagues imposed by God. We know only too well that the most terrible plagues have befallen lands and people because of fornication. This was the sin cited as the reason why the world was drowned in the Deluge, Genesis 6 [:1-13], and Sodom and Gomorrah were buried in flames, Genesis 19 [:1-24]. We see before our very eyes that God even now sends more new plagues.”<sup>28</sup> (For more information read ‘Martin Luther on Marriage and Divorce.’)*

Paul further states, “...that, a wife, from her husband, do not depart,— But, if she should even depart, let her remain unmarried, or, to her husband, be reconciled; and let not, a husband, leave, his wife” (1 Cor. 7:10). I believe that we must assume that these two people are believers who are obeying the scriptures. If one in the marriage no longer cares to be married, he or she may leave the marriage but they must remain single for the rest of their life. I believe the one who did not leave the marriage should not be penalized for the behavior of the one who left the marriage. This person should be able to remarry because he or she did not break their marriage covenant. He or she may still have sexual needs that can only be fulfilled in marriage and by not marrying they are lead into temptation by the adversary (1 Cor. 7:5). I believe that this marriage should be treated as if their spouse died. The righteous one is free to remarry. Paul said, “A wife, is bound for as long a time as her husband is living; but, if the husband have fallen asleep, she is, free, to be married unto whom she pleaseth,—only, in the Lord” (1 Cor. 7:39).

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<sup>27</sup> 1 Cor. 7:1-5 Now, concerning the things whereof ye wrote, it were, good, for a man, not to touch, a woman; But, on account of fornications, let, each man, have, his own wife, and, each woman, have, her own husband: Unto the wife, let the husband render what is her due, and, in like manner, the wife also, unto the husband,— The wife, over her own body, hath not authority, but the husband, and, in like manner, the husband also, over his own body, hath not authority, but the wife. Be not depriving one another—unless perhaps by consent for a season, that ye may have leisure for prayer, and, again, may be together,—lest Satan be tempting you by reason of your want of self-control.

<sup>28</sup> Excerpts from ‘The Estate of Marriage,’ written in 1522 in ‘Luther’s Works,’ Vol. 45, edited by Walter I. Brandt pg. 38-46

I believe the ellipsis, ‘*in the Lord,*’ could be added to the above verse making it read, “A wife or husband, are bound [deo]<sup>29</sup> for as long a time as their husband or wife are living *in the Lord;* but, if the husband or wife have fallen asleep *or left the Lord,* she or he are, free, to be married unto whom they please, but only, in the Lord.” Why can I say this? We have been commanded that if a brother or sister leave the Lord by choosing a life of sin, we are to “come forth out of their midst, and be separate;” we are to “remove the wicked man or woman from among, yourselves.”<sup>30</sup> I believe that once a brother or sister in Christ, who is a spouse, has chosen to return to a life of sin, they died according to their covenant of marriage, thereby freeing the holy spouse. Peter wrote, “For, if, having escaped from the defilements of the world by a personal knowledge of the Lord and Saviour Yahshua Christ, but, by the same having again become entangled, they are defeated, the last, state hath become, for them, worse than, the first; For, better, had it been for them—not to have obtained a personal knowledge of the way of righteousness, than, having obtained such knowledge, to turn back out of the holy commandment delivered unto them. There hath befallen them the thing *spoken of* in the true proverb—A dog, turning back unto his own vomit, and—A sow, as soon as washed, unto wallowing in mire” (2 Pe. 2:20-22).

This same concept is unveiled in 1 Corinthians 7:12-16: “But, unto the rest, say, I—not the Lord,—if, any brother, hath, a wife that believeth not, and, she, is well pleased to dwell with him, let him not leave her; And, a woman who hath a husband that believeth not, and, he, is well pleased to dwell with her, let her not leave her husband; — For the husband that believeth not is hallowed [hagiozo]<sup>31</sup> in the wife, and the wife that believeth not is hallowed in the brother: else were, your children, impure, but, now, are they, pure. But, if, the unbelieving, departeth, let him depart: the brother or the sister hath not come into bondage, in such cases, but, in peace, hath Yahweh called us. For how knowest thou, O woman, whether, thy husband, thou shalt save? Or how knowest thou, O man, whether, thy wife, thou shalt save?” This section of scripture, I believe, deals with a couple who were unbelievers when they were married, after which one made Christ their Lord while the other spouse has chosen to remain an unbeliever. This scenario places holiness with unholiness. The unholy is then hallowed by the holy but it goes without saying that the holy one is to pursue justice, righteousness and lovingkindness. If they are unable to do so because of the wickedness of their spouse, then they must separate themselves from their

<sup>29</sup> 1210 δεω deo *deh'-o* to bind, fasten with chains, to throw into chains; usages: Matt 12:29; 13:30; 14:3; 16:19; 18:18; 21:2; 22:13; 27:2; Mark 3:27; 5:3f; 6:17; 11:2, 4; 15:1, 7; Luke 13:16; 19:30; John 11:44; 18:12, 24; 19:40; Acts 9:2, 14, 21; 12:6; 20:22; 21:11, 13, 33; 22:5, 29; 24:27; Rom 7:2; 1 Cor 7:27, 39; Col 4:3; 2 Tim 2:9; Rev 9:14; 20:2

<sup>30</sup> But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together...Remove ye the wicked man from among, yourselves (1 Cor. 5:11-13). Be not getting diversely yoked with unbelievers; for what partnership have righteousness and lawlessness? Or what fellowship hath light with darkness? And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever? And what agreement hath a shrine of Yahweh with idols? For, we, are *the* shrine of a Elohim, that liveth:—even as Yahweh hath said—will dwell in them, and walk, and will be their Elohim, and, they, shall be my people. Wherefore come ye forth out of their midst, and be separated,—saith Yahweh,—and, one impure, do not touch; and, I, will give you welcome, And will become your Father, and, ye, shall become my sons and daughters, saith Yahweh of Host (2 Cor. 6:14-18).

<sup>31</sup> 37 αγιαζω hagiozo *hag-ee-ad'-zo* from hagios To make holy, consecrate, sanctify

wickedness as commanded by the scriptures. For example, let us consider an unbelieving spouse who is operating a legal house of prostitution in their home. Would Yahweh want his holy son or daughter to remain in that house? He commands us to “flee fornication” (1 Cor. 6:18)! We could come up with hundreds of such examples where wickedness abides and prospers in a home. This wickedness must be removed or I must remove myself from it, if I am to walk in holiness because “...he made choice of us, in him, before the founding of a world, that we might be holy and blameless in his presence...” (Eph. 1:4); “I beseech you therefore, brethren, through the compassions of Yahweh, to present your bodies a living, holy sacrifice, unto Yahweh acceptable,—your rational divine service; And be not configuring yourselves unto this age...” (Rm. 12:1-2). Would Christ remain in this house or would he shake the dust off his feet and move on?<sup>32</sup>

## Righteous Judges

Yahweh has placed in the Body of Christ righteous judges, such as were Samuel and Deborah. These judges are teleios in Christ. If a Christian marriage is having problems, the wise believers should be called for the counsel of Christ. If one of the spouses has chosen to remain in the way of darkness then Matthew 18:15-17 should be observed; “But, if thy brother sin, withdraw, convince him, betwixt thee and him, alone,—If unto thee he hearken, thou hast gained thy brother; But, if he do not hearken, take with thee, yet one or two, that, at the mouth of two witnesses or three, every declaration, may be established; But, if he hear them amiss, tell it to the assembly,—And, if, even the assembly, he hear amiss, Let him be unto thee, just as the man of the nations and the tax-collector.” Multiple wise Christian believers, acting as judges, should be consulted when a spouse has chosen a life of darkness. These believers can confront the spouse with the instructions of Yahweh. If the spouse refuses to heed, then their blood is upon their head. The righteous spouse should choose to keep walking in holiness. If walking in holiness is not available because of the darkness of the other spouse, then they must remove the spouse from their life or leave the spouse. A righteous believer should not be under bondage to live in darkness.

## Conclusion

We have been warned that marriage will not be easy but no lifelong relationship is.<sup>33</sup> Marriage, which is to last a lifetime, is to be only ‘in the Lord.’ Yahweh is an Elohim of righteousness, justice and lovingkindness.<sup>34</sup> He does not penalize an innocent person but rather rewards them for their righteous behavior.<sup>35</sup> Cases for remarrying are:

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<sup>32</sup> Mt 10:14 And, whosoever shall neither welcome you, nor hear your words, as ye go forth outside that house or city, shake off the dust of your feet:

<sup>33</sup> Hast thou become bound to a wife? do not seek to be loosed; hast thou become loosed from a wife? do not seek a wife. If, however, thou shouldst even marry, thou hast not sinned; and, if one who is virgin should marry, that one hath not sinned; — but, tribulation of the flesh, shall, such, have:—howbeit, I, spare you. (1 Cor. 7:27-28)

<sup>34</sup> Jer 9:24 But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh.

<sup>35</sup> De 24:16 Fathers shall not be put to death for sons, nor shall, sons, be put to death for fathers,—every man, for his own sin, shall he put to death.

- 1.) If a Christian spouse chooses to turn from holiness and walk in the ways of Ahab and Jezebel, then they can be divorced. They are not to remarry. Justice and righteousness dictates that if one of the spouses were walking in the light, they should not be penalized for the other spouse's behavior. They are the ones who have performed their holy covenant before Yahweh. They have the option to remove the wicked person from themselves and remarry.<sup>36</sup> If there is a divorce and the righteous spouse still has a need to get married because they desire children or want to avoid fornication,<sup>37</sup> they should be able to marry again but only 'in the Lord.'
- 2.) Another case would be one spouse decides to leave his marriage and both parties were abiding in Christ. The one leaving is not to remarry but I believe the partner who has honored their covenant should be able to remarry 'in the Lord.'
- 3.) In the case where two unbelievers marry and later on one makes Christ their Lord and the unbelieving spouse decides to leave the marriage, the believing spouse should be able to remarry but only 'in the Lord.'
- 4.) One final element concerning remarrying is that Yahweh can override his commandments at any time as he did with David, when he committed adultery and had Uriah murdered. Both of these offenses were capital offences of which David was forgiven because he repented of his ways. David did not die but rather he married Bathsheba, the woman he committed adultery with, who later gave birth to Solomon; from whom came the Christ-line. Yahweh overrode his Law by intervening in this matter by way of Nathan the prophet, through ruah (spirit).<sup>38</sup>

If we force a believer to remain in a marriage that is filled with darkness, we could be having him submit to darkness. If we forbid a righteous believer to remarry who has left a dark marriage, we could be causing him to be tempted by the adversary in the area of fornication. Yahweh has given us his Word and his ruah (spirit) that he may communicate to us his will.<sup>39</sup> His written Word, as our foundation, in conjunction with wise believers who are operating ruah (spirit) is the right combination when dealing with the unknown.<sup>40</sup> Our focus should always be upon justice, righteousness and lovingkindness as recorded in our Father's Word.

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<sup>36</sup> 1 Cor. 5:13; 2 Cor. 6:17; 2 Thes. 3:14; Eph. 5:7

<sup>37</sup> But, on account of fornications, let each man, have, his own wife, and, each woman, have, her own husband (1 Cor. 7:2). But I say, to the unmarried, and to the widows, good, were it for them, that they should abide, even as I; But, if they have not self-control, let them marry, for, better, is it, to marry than to burn (1 Cor. 7:8-9).

<sup>38</sup> And David said unto Nathan, I have sinned against Yahweh. Then said Nathan unto David,—Yahweh also, hath put away thy sin, thou shalt not die (2 Sa. 12:13)!

<sup>39</sup> 1Co 2:12 But, as for us,—not the ruah (spirit) of the world, have we received, but the ruah (spirit) which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favour unto us

<sup>40</sup> (Nu. 15:32-35).