



Divorce & Remarriage

Teachings of Jesus and Paul



When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement**, and **give it in her hand**, and **send her out of his house**.

2 And when she is departed out of his house, **she may go and be another man's wife.**

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lordthy God giveth thee for an inheritance.

DEUTERONOMY 24:1-4



3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall **cleave to his wife:** and **they twain shall be one flesh?**

6 Wherefore they are **no more twain, but one flesh.** **What therefore God hath joined together, let not man put asunder.**

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, **Moses** because of the hardness of your hearts **suffered** you to put away your wives: **but from the beginning it was not so.**

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.

Matthew 19:3-9 KJV

MATTHEW 19:9 EXPLAINED

9 And I say unto you, Whosoever shall put away his wife, *except it be for fornication*,

BELIEVER / UNBELIEVER
HEBREWS 13:4

DIVORCE / SEPARATION

and shall marry another, *committeth adultery*: and whoso marrieth her which is put away doth commit adultery.

Divorce / put away doesn't mean an end of the marriage covenant. If divorce could end a marriage covenant then the exception would allow the remarriage.

What GOD has joined together in marriage can **ONLY** end in death.

6 Wherefore they are no more twain, but one flesh. What therefore **God hath joined together**, **let not man put asunder**.

Matthew 19:6 KJV

DEFINITION OF DIVORCE

4. used of divorce, as ἀπολύω τὴν γυναῖκα to dismiss from the house, to repudiate: Matthew 1:19; Matthew 5:31; Matthew 19:3, 7-9; Mark 10:2, 4, 11; Luke 16:18; [1 Esdr. 9:36]; and improperly a wife deserting her husband is said τὸν ἄνδρα ἀπολύειν in Mark 10:12 [cf. Diodorus 12, 18] (unless, as is more probable, Mark, contrary to historic accuracy [yet cf. Josephus, Antiquities 15, 7, 10], makes Jesus speak in accordance with Greek and Roman usage, according to which wives also repudiated their husbands [references in Meyer, at the passage]); (cf. πῶς, Jeremiah 3:8; Deuteronomy 21:14; Deuteronomy 22:19, 29).

5. Middle ἀπολύομαι, properly, to send oneself away; to depart [Winer's Grammar, 253 (238)]: Acts 28:25 (returned home; Exodus 33:11).

THAYER'S GREEK LEXICON, Electronic Database.
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IV. used of divorce, to dismiss from the house, to repudiate. The wife of a Greek or Roman may divorce her husband.

V. to send one's self away, to depart

Divorce does not mean to set one free from their marriage covenant to marry another. We do not have a biblical example or scripture that shows divorce ending a marriage covenant.

Breaking the covenant means **violating** the agreement. **Violation of the law does not mean an end of the law / agreement**

DEFINITION OF LOOSE

KJV Translation Count — Total: 27x

The KJV translates Strong's G2673 in the following manner: destroy (5x), do away (3x), abolish (3x), cumber (1x), loose (1x), cease (1x), fall (1x), deliver (1x), miscellaneous (11x).

Romans 7:2

Outline of Biblical Usage [?]

- I. to render idle, unemployed, inactivate, inoperative
 - A. to cause a person or thing to have no further efficiency
 - B. to deprive of force, influence, power
- II. to cause to cease, put an end to, do away with, annul, abolish
 - A. to cease, to pass away, be done away
 - B. to be severed from, separated from, discharged from, loosed from any one
 - C. to terminate all intercourse with one

LOOK

OLD TESTAMENT

Moses commanded that a man can divorce his wife and the man and the woman can marry another once the bill of divorcement was given.

DIVORCE & REMARRIAGE



NEW TESTAMENT

Jesus goes back to the original command given in Genesis 2:24 and says that Moses gave them the command to divorce their wife because of the hardness of their hearts. God did not command Moses to write Deuteronomy 24:1-4

DIVORCE & REMARRIAGE



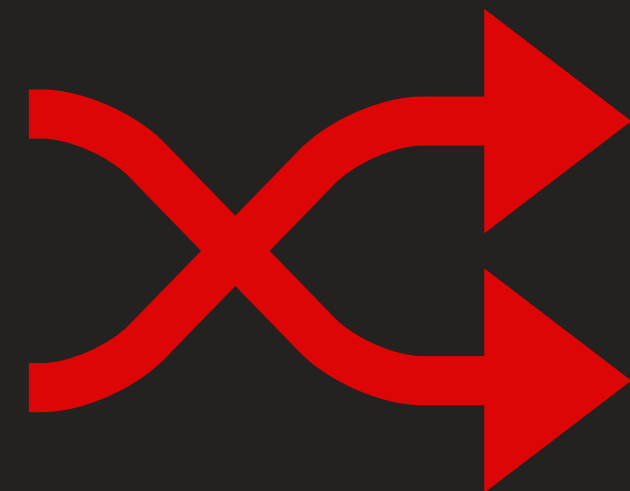
CHANGE IN THE LAW

12 For the priesthood being changed, there is made of necessity a change also of the law.

Hebrews 7:12 KJV



MOSAIC LAW



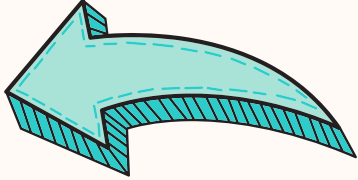
CHANGE



LAW OF CHRIST



DISCIPLES RESPONSE TO THE COMMAND OF JESUS

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.

Matthew 19:10-12 KJV



WHY DID THEY SAY ITS NOT GOOD TO MARRY?

- Jesus gave only 1 exception to divorce and did not allow remarriage.
- That exception is fornication.
- Jesus condemns all divorce and remarriage.
- Jesus lets the Apostles know the permanency of marriage.

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**.

Mark 10:11-12 KJV



WHAT SEVERES A MARRIAGE COVENANT?

Know ye not, brethren, (for I speak to them that know the law,) how that **the law hath dominion over a man as long as he liveth?**

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but **if the husband be dead, she is loosed from the law of her husband.**

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but **if her husband be dead, she is free from that law;** so that she is no adulteress, though she be married to another man.

Romans 7:1-3 KJV



DEATH IS WHAT ENDS A MARRIAGE COVENANT!

39 The wife is bound by the law 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.

1 Corinthians 7:39 KJV

If a couple divorces because of fornication in the marriage, both parties must remain unmarried or be reconciled to one another if the person guilty repents of their sin.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart 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.

1 Corinthians 7:10-11 KJV

GOD DIVORCED ISRAEL BUT STILL MARRIED TO THEM?

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

14 Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

Jeremiah 3:8, 14 KJV

God knows that death is what ends a covenant. This is why Jesus had to die so He could bring in the New Covenant and we had to die with Him to be married unto the New Covenant.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Romans 7:4 KJV

JESUS CONDEMNNS POLYGYNY

Jesus condemns a man having multiple wives in three Gospels in the New Testament. A marriage covenant **ONLY** ends when one spouse dies. If a married man divorces his wife and marries another he is adding another woman to the marriage and **Jesus calls that adultery against his wife.**

Most Christians believe that if a spouse is unfaithful in a marriage, they have broken the marriage covenant and it is no longer valid. There is **NO biblical evidence** to support this statement. Jesus gives us **1 exception** to divorce but ***only*** through death is the spouse free to marry another. **This is why Jesus had to die so we could be set free from the Old covenant and be married to the New Covenant.**

4 Wherefore, my brethren, **ye also are become dead to the law by the body of Christ**; that **ye should be married to another**, even to him who is raised from the dead, that we should bring forth fruit unto God.

Romans 7:4 KJV

BELIEF IN THE EARLY CHURCH

Justin Martyr (c.100-165AD)

And, “Whoever shall marry her that is divorced from another husband, commits adultery.” And, “There are some who have been made eunuchs of men, and some who were born eunuchs, and some who have made themselves eunuchs for the kingdom of heaven’s sake; but all cannot receive this saying.” **So that all who, by human law, are twice married,** are in the eye of our Master sinners, and those who look upon a woman to lust after her.¹⁴⁴

Athenagoras (fl. c. 177AD)

For we bestow our attention; not on the study of words, but on the exhibition and teaching of actions, — that a person should either remain as he was born, or **be content with one marriage; for a second marriage is only a specious adultery.** “For whoever puts away his wife,” says He, “and marries another, commits adultery;” not permitting a man to send her away whose virginity he has brought to an end, nor to marry again.

BELIEF IN THE EARLY CHURCH-2

Clement Of Alexandria (d. c. 215AD)

Now that the Scripture counsels marriage, and allows no release from the union, is expressly contained in the law, "You shall not put away your wife, except for the cause of fornication;" **and it regards as adultery the marriage of those separated while the other is alive**...The Church cannot marry another, having obtained a bridegroom; but each of us individually has the right to marry the woman he wishes according to the law; I mean here first marriage.

Origen (248AD)

"For confessedly he who puts away his wife when she is not a fornicator, makes her an adulteress, so far as it lies with him, for if, when the husband is living she shall be called an adulteress if she be joined to another man; and when by putting her away, he gives to her the excuse of a second marriage, very plainly in this way he makes her an adulteress... **Just as a woman is an adulteress, even though she seems to be married to a man, while a former husband yet lives**, so also the man who seems to marry who has been divorced does not marry her, but, **according to the declaration of our Savior, he commits adultery with her.**

BELIEF IN THE EARLY CHURCH-3

Tertullian (c.160-c.220AD)

A divorced woman cannot even marry legitimately; and if she commits any such act without the name of marriage, does it not fall under the category of adultery, in that adultery is crime in the way of marriage?

Such is God's verdict, within narrower limits than men's, that universally, whether through marriage or promiscuously, the admission of a second man to intercourse is pronounced adultery by Him... So true, moreover, is it that divorce "was not from the beginning," that among the Romans it is not till after the six hundredth year from the building of the city that this kind of "hard-heartedness" is set down as having been committed. But they indulge in promiscuous adulteries, even without divorcing their partners: to us, **even if we do divorce them, even marriage will not be lawful.**

BELIEF IN THE EARLY CHURCH-4

Ambrose of Milan (387AD)

"No one is permitted to know a woman other than his wife. The marital right is given you for this reason: lest you fall in a snare and sin with a strange woman. **'If you are bound to a wife do not seek a divorce, for you are not permitted, while your wife lives to marry another.'**"

BELIEF IN THE EARLY CHURCH-5

Council Of Arles (314AD)

Of those who discover their wives in adultery and are young Christians and are forbidden to marry, it was determined that **they be most strongly advised not to take other wives while their own live, though they be adulterous.**

Council Of Elvira (324AD)

A Christian woman who has left an adulterous Christian husband and is marrying another is to be forbidden to marry; if, however, she has already remarried, she is not to receive communion before the death of the man whom she has left, unless mortal sickness compels it.

BELIEF IN THE EARLY CHURCH-6

John Chrysostom (c.347-407AD)

‘Let her remain unmarried or be reconciled to her husband.’....‘What then if he will never be reconciled?’ one may ask. You have one more mode of release and deliverance. What is that? Await his death. For as the (consecrated) virgin may not marry because her Spouse always lives, and is immortal; so to her who has been married **it is then only lawful [to remarry] when her husband is dead.**

Council Of Mileve (416AD)

According to the evangelical and apostolic discipline it is decreed that neither a man who is put away by his wife, nor a woman put away by her husband, may marry another, but **that they must either abide so, or be reconciled to each other**

BELIEF IN THE EARLY CHURCH-7

Innocent I (d. 417AD)

It is manifest that **when persons who have been divorced marry again both parties are adulterers**. And moreover, although the former marriage is supposed to be broken, yet if they marry again they themselves are adulterers, but the parties whom they marry are equally with them guilty of adultery; as we read in the gospel: He who puts away his wife and marries another commits adultery; and likewise, He who marries her that is put away from her husband commits adultery. ***Therefore all such are to be repelled from communion.***

BELIEF IN THE EARLY CHURCH-8

Jerome (c.340-420AD)

The apostle has thus cut away every plea and has clearly declared that, **if a woman marries again while her husband is living, she is an adulteress**. You must not speak to me of the violence of a ravisher, a mother's pleading, a father's bidding, the influence of relatives, the insolence and the intrigues of servants, household losses. A husband may be an adulterer or a sodomite, he may be stained with every crime and may have been left by his wife because of his sins; **yet he is still her husband and, so long as he lives, she may not marry another**

Finnian (a.k.a. Vinnian, Vinnianus, Finian, d.c.550AD)

If a man's wife commits immorality and cohabits with another man, he ***ought not to take another wife while his wife is alive.***

BELIEF IN THE EARLY CHURCH-9

Adamnan (c.624-704AD)

Of a wife who is a harlot, thus the same man explained, “That she will be a harlot, who has cast off the yoke of her own husband, and is joined to a second or a third husband; and **her husband shall not take another [wife] while she lives...**”

Council Of Nantes (658AD)

If a man's wife has committed adultery...let him send away his wife, if he will...**But her husband may not on any account take another wife while she lives.**

BELIEF IN THE EARLY CHURCH-10

Judicium Clementis (693AD)172

*If any man sends away his lawful wife and marries another, he is to be **excommunicated by Christians***, even if the first wife consent...It is not lawful for separation to take place in the case of a lawful marriage unless there is the consent of both, **so that they may remain unmarried.**

Venerable Bede (c.672-735AD)

Therefore is there **only one carnal cause, fornication**: one spiritual cause, the fear of God for which a wife may be dismissed. **But there is no cause prescribed by the law of God that another wife may be taken, while she is alive who has been abandoned**

BELIEF IN THE EARLY CHURCH-11

Excerptions Of Egbert (d.766AD)

Augustine says, 'If a woman commits immorality she is to be dismissed; but another is not to be married while she is alive.' Wherever, then, there is immorality, and a just suspicion of immorality, the wife may be freely dismissed...According to the Evangelical discipline, neither let a wife, dismissed from her husband, take another man, the former living; nor a husband another woman; but let them so remain, or be reconciled.

Augustine says: 'If a woman commits immorality she is to be relinquished, **but another must not be taken so long as she lives.**'

Sixth Council Of Paris (829AD)

And those who marry other wives when their own have been sent away for the cause of immorality **are to be marked as adulterers by the judgment of the Lord.**

BELIEF IN THE EARLY CHURCH-12

Early Church Summary from 90 A.D-419 A.D

A marriage is for life. No matter what a spouse turns out to be, or how they may act, what they do or don't do, or the sins they commit, **the covenant remains fully in effect**. A remarriage while a former spouse lives is not marriage at all, but sinful adultery. ***God does not divide the one flesh relationship except by physical death*** (Hermes, Clement, Origen, Basil, Ambrose, Jerome, Augustine).

INTRODUCTION

The Shepherd of Hermas is a document attributed to Hermas, a Roman freedperson, who flourished during the first half of the 2nd century CE. Hermas as author as well as authorship by one or more writers have been topics of debate. The Muratorian Canon (44) states the Shepherd was written when Hermas's brother, Pius (traditionally dated c. 140—c. 154 CE), was the bishop of Rome. The writing identifies a Clement who has the responsibility of sending writings on behalf of a Roman church to believers in other cities (Vis. 2.4.3), a reference many regard as a direct allusion to the author of the 1st-century letter, 1 Clement. From the writing we learn that Hermas is the former slave of his master, Rhoda (Vis. 1.1.1), and that he has suffered some setbacks in his business ventures due in part to the sins of his family (Vis. 1.3.1–2; 2.3.1–2). The shepherd of the title refers to an angelic figure, “the angel of repentance,” who appears part way through the work to reveal divine teachings. The 15th-century Codex Athous presents it in three parts: five “visions,” twelve “commandments,” and ten “parables.” These are not strict demarcations, however: the fifth vision is an introduction to the commandments that follow and several of the parables are expansions of the content of the visions. The writing centers largely on ethical teachings and instruction concerning communal values. These focus on the need of Roman Christ followers to renew and increase their commitment to religious ideals, especially to an ecclesial identity that will distinguish it from the society around it. Hermas learns from his heavenly messengers that because believers have sinned following their baptism God is offering them an opportunity before a coming judgment for a “second repentance.” In some parts of the early church the Shepherd was treated as canonical: the Greek Codex Sinaiticus (4th century) and the Greek-Latin Codex Claromantanus (6th century) include it as part of the New Testament; **Irenaeus and Clement of Alexandria quote it as Scripture. The Shepherd was one of the most widely read writings in the early church**; numerous authors (for example, Tertullian, Origen, Augustine, Jerome, Athanasius, to name only a few) cited it even if they did not regard it as canonical. Its popularity is also attested by numerous depictions of scenes in Christian iconography. Cited from Oxford Bibliographies

CHAPTER 4: FORNICATION & ADULTERY

FURTHERMORE, said he, I command thee, that thou keep [note: Chastity.] thyself chaste; and that ***thou suffer(allow) not any thought of any other marriage, or of fornication, to enter into thy heart: for such a thought produces great sin.***

2 But be thou at all times mindful of the Lord, and **thou shalt never sin.** For if such an evil thought should arise in thy heart, thou shouldest be guilty of a great sin; and they who do such things follow the way of death.

3 Look therefore to thyself, and keep thyself from such a thought; for where chastity remains in the heart of a righteous man, there an evil thought ought never to arise.

4 And I said unto him, Sir, suffer me to speak a little to you. He bade me say on. And I answered, Sir, if a man that is faithful in the Lord shall have a wife, and shall catch her in adultery; doth a man sin that continues to live still with her?

5 And he said unto me, As long as he is ignorant of her sin, he commits no fault in living with her; but if a man shall know his wife to have offended, and she shall not repent of her sin, but go on still in her fornication, and a man shall continue nevertheless to live with her, he shall become guilty of her sin, and partake with her in her adultery.

6 And I said unto him, What therefore is to be done, if the woman continues on in her sin? He answered, Let her husband put her away, and let him continue by himself. But if he shall put away his wife, and marry another he also doth commit adultery.

7 And I said, What if the woman that is so put away, shall repent, and be willing to return to her husband, shall she not be received by him? He said unto me, Yes; and if her husband shall not receive her, he will sin, and commit a great offence against himself; but he ought to receive the offender, if she repents; only not often.

8 For to the servants of God there is but one repentance. **And for this cause a man that putteth away his wife ought not to take another, because she may repent.**

9 This act is alike both in the man and in the woman. Now they commit adultery, not only who pollute their flesh, **but who also make an image.** [note: See 1 Cor. 7:15.] If therefore a woman perseveres in any thing of this kind, and repents not, depart from her, and live not with her, otherwise thou also shalt be partaker of her sin.

10 **But it is therefore commanded that both the man and the woman should remain unmarried because such persons may repent.**

25 ¶ And again I said unto him, Sir, seeing thou hearest me patiently shew me yet one thing more. Tell me, saith he, what it is.

26 And I said, If a husband or a wife die, and the party which survives marry again, does he sin in so doing? [note: Vid. not. Coteler. in loc. p. 64 B. C. Rom. vii. 3. Comp. 1 Cor. vii.] He that marries says he, sins not: howbeit, if he shall remain single, he shall thereby gain to himself great honour before the Lord.

27 **Keep therefore thy chastity (celibacy) and modesty, and thou shalt live unto God.** Observe from henceforth those things which I speak with thee, and command thee to observe, from the time [note: That thou hast been delivered unto me, and I dwell, etc.] that I have been delivered unto thee, and dwell in thy house.

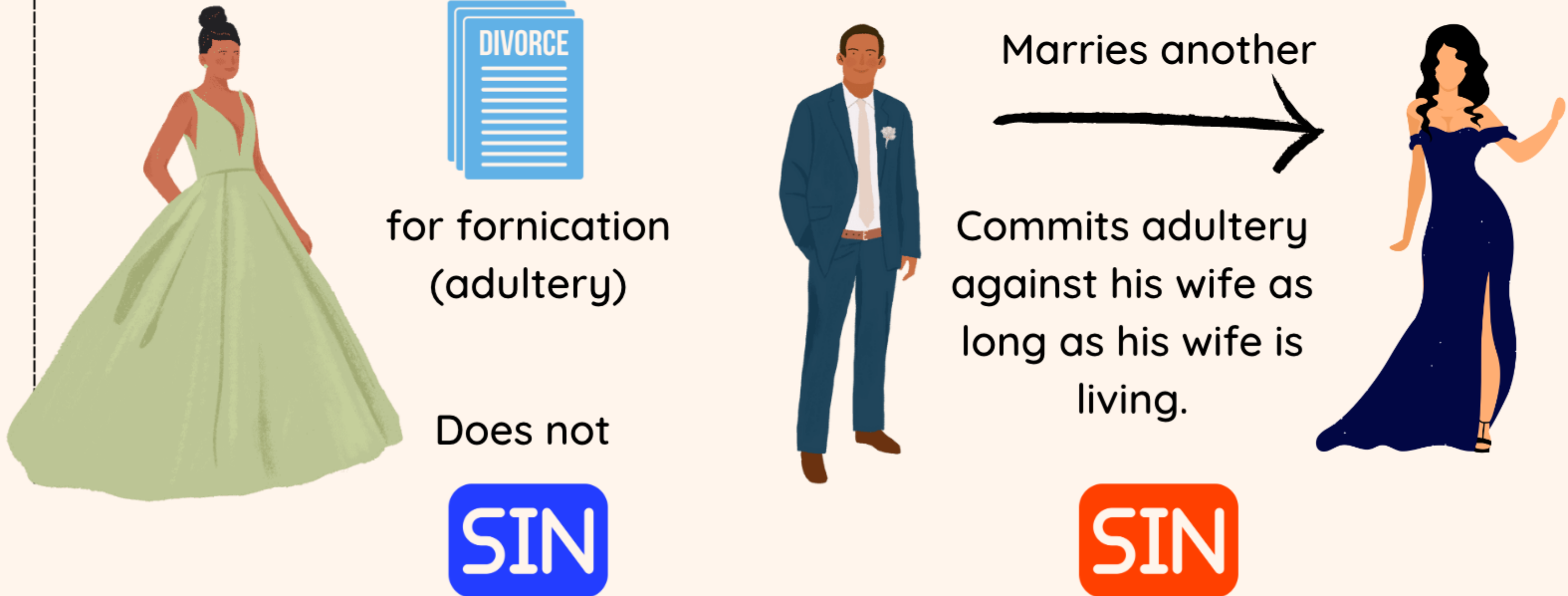
28 So shall thy former sins be forgiven, if thou shall keep these commandments. And in like manner shall all others be forgiven, who shall observe these my commandments.

Contradiction

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.

Mark 10:11-12 KJV



No Contradiction

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.

Mark 10:11-12 KJV



for fornication
(adultery)

Does not



Stays single or
reconciles with his
spouse if she
repents.



This teaching does not contradict
Mark 10:11-12 or Luke 16:18