

1 Divorce & Remarriage (The New Covenant Truth)

When it comes to divorce and remarriage what does scripture actually state on this subject? As we investigate the marital relationship in the bible, realize that the truth of the matter is not subject to private interpretation. The state of being bound to one another i.e. the marriage state, was instituted in the Garden of Eden at a time where there was no written law concerning the matter. As we reflect through the bible it would seem to implicate the patriarchs only loved one spouse, examples: Abraham & Sarah, Isaac & Rebecca, Jacob & Rachel, Joseph & Asenath. That being said, the subject of marriage and divorce as it was written in the Law of Moses was not done away with but redefined by Christ do to sin with regard to the hardened heart of the Israelite men. (Ref: [Matthew Ch.19; v8-9](#))

Let's review [Matthew Ch.19](#) and hopefully come to a better understanding of Christ's statement concerning the hardening of the heart, let's read.

v8; 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. v9; And I say unto you, Whosoever shall put away his wife, except for fornication^{G4202}, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Now, according to verse 9, "fornication" or prostitution is the only cause for divorce, but is this truly what is being stated here or do we need to dig a little deeper? Let's review all the Strong's definitions concerning the word "fornication" G4202 porneia (**πορνεία**) and see what the language truly reveals on this subject.

- **G4202**; porneia, por-ni'-ah from **G4203**; harlotry (including adultery and incest); figuratively, idolatry.
- **G4203**; porneuo, porn-yoo'-o from **G4204**; to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practice idolatry.
- **G4204**; porne, por'-nay feminine of **G4205**; a strumpet; figuratively, an idolater.
- **G4205**; pornos, por'-nos from pernemi (to sell; akin to the base of **G4097**); a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine).

Within the four Greek definitions above; G4202-G4205 notice the descriptions surrounding the word "fornication", which are harlotry, adultery, incest, unlawful lust (of either sex) and idolatry. It seems these descriptive words are centered on sexual immorality or idolatry of which are mentioned in [Galatians Ch.5; v19-21](#), those who do these things will not inherit the kingdom of God (Alohym). Now keep in mind that Alohym (God) gave Israel a "bill of divorce" in [Jeremiah Ch.3; v1-8](#) because of their adulterous and harlot ways.

Editor's Note; (Ref: [Isaiah 57:3](#), [Ezekiel 16:29](#)) these scriptures also point out that because Israel would not draw close to HIM, they were called "sons of the sorceress, the seed of the adulterer and the whore", v4; the children of transgression and the seed of falsehood.

The hardening of the hearts being described in [Matthew Ch.19](#) comes from the reference to [Deuteronomy Ch.24; v1-4](#) which states;

v1; 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. v2; And when she is departed out of his house, she may go and be another man's [wife]. v3; 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; v4; 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 LORD thy God giveth thee [for] an inheritance.

Here in [Deuteronomy Ch.24; v1](#) makes the statement that if the wife has no more favor in the husbands eyes due to some uncleanness (disgrace or blemish) he can let her leave with a bill of divorcement so she could be remarried another, this is the hardening of the hearts described by Christ in [Matthew Ch.19](#).

Now within the 4 scriptures above we read that:

1. A husband who finds no favor in his wife because of uncleanness, blemish or disgrace can free her from the bonds of marriage with a written letter of divorcement. This practice was disannulled and redefined by Christ in that if the husband puts away his wife except for fornication, and she marries another she commits adultery and whoever marries her also commits adultery. Now the question begging to be asked is; “what happens to the husband that has now been freed from the marriage contract” is he free to remarry? (More on this subject a little later but remember the question)
2. If the ex-wife marries another and that husband divorces her or he dies, the first husband cannot remarry her as this is an abomination to the LORD (Yahuah)

Now, let’s move to Paul’s writings in [1 Corinthians Ch.7](#), which present several different positional states in which one can live within or outside the marriage contract. Let’s begin is verses 1 thru 6 which reads;

v1; Now concerning the things whereof ye wrote unto me: [It is] good for a man not to touch a woman. v2; Nevertheless, [to avoid] fornication, let every man have his own wife, and let every woman have her own husband. v3; Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. v4; The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. v5; Be not depriving one another, except [it be] with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. v6; But I speak this by permission, [and] not of commandment.

Here in the above verses, Paul states, ¹ a man should not touch a woman but to avoid the pitfalls of fornication let every woman have a husband and every man a wife. Paul also states, ² a married couple need to exercise authority over one another's body (physically & spiritually) in a charitable manner. Now verse 5 states, ³ not to deprive one another (this authority) consenting for a time, that both will fast and pray together that Satan will not tempt them with incontinency. I would say that these positional states as described by Paul are easily understood and easy to follow. Let's now move on to verse 7 thru 9 to the next positional states, let's read.

v7; For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. v8; I say therefore to the unmarried and widows, It is good for them if they abide even as I. v9; But if they cannot contain, let them marry: for it is better to marry than to burn.

Here in the above verses, Paul speaks of being single as he is but to enjoy the gifts that God bestows on each person, that is if you are unmarried or widowed, it is good to be single but if you cannot control your incontinency then it is better to be married then the burning in lust. Next, let's move on to verses 10 thru 15 which talks about marriage to unbelieving spouses.

v10; And unto the married I command, [yet] not I, but the Lord, Let not the wife depart from [her] husband: v11; But and if she depart, let her remain unmarried, or be reconciled to [her] husband: and let not the husband put away [his] wife. v12; But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. v13; And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. v14; For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. v15; But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such [cases]: but God hath called us to peace.

Clearly Paul states in the verses above that if a spouse leaves the marriage let them be unmarried or be reconciled back to one another. If the wife or husband does not believe (or unbelieving) as the other but is pleased in dwelling together, this is acceptable to Yahuah (the LORD), because the believer sanctifies the other spouse and their children are holy.

In verse 15, the situation between the believing and the unbelieving makes a shift of which few seem to understand and that is; if the unbelieving departs from the marriage the believer is not under (bondage) contractual law to stay in that marriage. Paul makes it very clear that (Alohym) has called us to peace, which means living within the commandments of (Alohym) God.

After reading the words of Paul; i.e. "we are called to peace" makes the point that two people need to walk in harmony and not as adversaries of which Amos Ch.3; v3 clearly states:

v3; Can two walk together, except they be agreed?

Here in Amos Ch.3; v2, Alohym makes the statement that only (He) has known Israel from all the families of the Earth and because of their disobedience they will be punished for all their iniquities, which leads to the fact that two parties must agree in walking together or not walk at all.

Simply, if you are living with an abusive spouse who manifest emotional, physical or mental harm to the temple of Alohym (God) “you”, you are not bound under God laws or mans! Keep in mind as a born again believer in Christ (Yahusha), we are to live in the spirit and manifest the things of the spirit as taught in [Galatian Ch.5; v21-22](#), let’s read.

v22; But the fruit of the [Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith](#), v23; [Meekness, temperance](#): against such **there is no law**. v24; And they that are Christ's have crucified the flesh with the affections and lusts. v25; **[If we live in the Spirit, let us also walk in the Spirit.](#)**

If one live within the confines of the spirit which is a reflection of Christ’s bride, marriage under these principles you would be healthy, happy and joy of togetherness. That being said, there is a flip side to the story which are (divorceable) offences to the body of Christ (Yahusha) which are stated in [Galatians Ch.5; v19-21](#), let’s read.

v19; Now the works of the flesh are manifest, which are [these]; [Adultery, fornication, uncleanness, lasciviousness](#), v20; [Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies](#), v21; [Envyings, murders, drunkenness, reveling](#), and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.

Question; if the manifestations of the flesh will not inherit the kingdom the Alohym (God) then why would you want these workings in your life, single or married?

Blessing

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