

## What does the Bible say about Marriage?

Decemb14, 2012 By Bill Yarbrough

### **Deut 22:22**

"If a man is found lying with a woman married to a husband, **then both of them shall die** — the man that lay with the woman, and the woman; so you shall put away evil from Israel." Let us take a close look at:

### **Deut 24:1**

"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he **has found some uncleanness in her**, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, when she has departed from his house, and goes and **becomes another man's wife**, if the latter husband detests her and writes her a **certificate of divorce**, puts it in her hand, and sends her out of his house, **or** if the latter husband dies who took her as his wife, **then her former husband who divorced her must not take her back to be his wife after she has been defiled**; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you..."

Notice the word **uncleanness**...is translated **unclean** (KJ) or **indecent**, (NIV) but I understand this word in the Hebrew is not found anywhere else in the Bible. **It cannot be referring to sexual immorality, if this were true the husband would have had her stoned, then he would have been free to marry another.** Nor does it seem reasonable that God would allow a **woman guilty of sexual immorality to 'go and be another man's wife'** when the Law is very clear that she would have been **stoned**.

But the real key to understanding these verses is that **she was not** considered **'defiled' until she had been living with 'another man'**. This seems to be the reason **God would not allow** the first husband to take her back **again...."after she has been defiled."** **So she was not defiled until after the second marriage.** This woman then could take this **'Certificate of Divorce'** and show it to another man to prove that she was not **guilty of sexual immorality**. This document proved her innocence of adultery. The husband put her away **'because of the hardness of his heart.'**

In the days of Jesus there were two schools of thought on this issue: **The School of Shammai** taught you could only divorce and remarry on the **grounds of adultery**. **The School of Hillel** taught **"a man could put away his wife for any and every cause"**. **Which school did Jesus favor? Neither. He was not taking sides with**

schools, but was clearly teaching what was 'from the beginning.' Let us now go to:

### **Matt 19:3-10**

The Pharisees also came to Him, **testing (or tempting)** Him, and saying to Him, **"Is it lawful for a man to divorce his wife for just any reason?"**

And He answered and said to them, **"Have you not read that He who made them at the beginning 'made them male and female,' and said, "For this reason a man shall leave his father and mother and be joined to his wife, and **the two shall become one flesh**'? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."**

They said to Him, **"Why then did Moses command to give a certificate of divorce, and to put her away?"** He said to them, **"Moses, because of the hardness of your hearts,** permitted (allowed) you to divorce your wives, **but from the beginning it was not so.** And I say to you, whoever **divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.**" His disciples said to Him, **"If such is the case of the man with his wife, it is better not to marry."** Better not marry then if divorce is not permitted.

Keep in mind that these Pharisees were "tempting" Jesus. In what way? They were trying to see if Jesus would teach something contrary to the Law of Moses. Jesus didn't fall for their trap. He included "except for sexual immorality" because the Law of Moses permitted it. But then he went on to say, "but from the beginning of creation it was not so". Suppose that Jesus left out 'the exception' clause, in his discourse. Then they would have caught him teaching contrary to Moses' law. He didn't fall for their trap.

Another point, if one wants to divorce and re-marry today, for whatever reason, will this man say **"I am divorcing my wife because I have a hard heart."** If we are going back to the Old Law for our justification for **divorce** and remarriage, **then what happened to stoning? Their answer is, "Oh, no, that would be against the Law!"**

The woman taken in adultery, as recorded in **John the 8<sup>th</sup> chapter**, was no doubt guilty and was caught in the very act. Some say **"Jesus didn't say stone her."** But he did tell her accusers to stone her. He said, **"He that is without sin let him cast the first stone."** But feeling guilty they began to sneak away, one by one, from the oldest to the youngest. Jesus stood up and asked her, **"Has no one condemned you? She said, "No one, sir."** Jesus said, **"Neither do I, go and sin no more."** KJ (Quit your life of sin.) **1 Cor 7:39-8:1**

**In reference to the Sermon on the Mount: Matthew, chapters 5, 6 and 7.**

Many emphatically insist that Christ is teaching New Law when He instead he was stating the Law in its originally intent. The rulers were teaching, as law, 'what they had heard'. Jesus called to their attention many times to this saying, "You have heard that it has been said..." "**But I say unto you....**," Jesus said, "**You teach as doctrine the commandments of men**". The Bible teaches that Jesus was without sin. Sin is the transgression of the law. If Jesus had been teaching something contrary to the Law (which was still in force) **He would have been a sinner**. He would have violated His own teaching.

**Matt 5:17-20**

"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill (complete). For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. **Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.** For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven."  
NKJV

He strictly charged His audience that if anyone would break a commandment under the Law of Moses, (notice: and teach men to do the same) they will be (future tense) called the least in the Kingdom of God (church age). But who ever kept these commandments (the Law) will be called great in the Kingdom of Heaven. **Therefore, Jesus was duty bound to teach what the Law of Moses taught in its original intent. The same with the Sermon on the Mount. Jesus never broke the Law. Remember, Jesus lived and died under 'the Law'.** It is reasonable to believe if a man broke the 'old' law would he not also break the 'new' law?

Some argue that God does not expect anyone to remain single all his life! Jesus taught about the three kinds of eunuchs.... **Matt 19:11-12**

**"All cannot accept this saying, but only those to whom it has been given: For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who**

**is able to accept it, let him accept it."** Men were called 'eunuchs' who had been castrated for protection of a queen.

When Jesus left the Pharisees (**Matt 19**) who were trying to trap Him into teaching something contrary to Moses, but failed. **Privately He taught** the disciples who did not understand his answer to the Pharisees.

### **Mark 10:10-12**

**In the house His disciples also asked Him again about the same matter. So He said to them, "Whoever divorces his wife and marries another commits adultery against her. And if a woman divorces her husband and marries another, she commits adultery." In this private setting Jesus does not mention anything about 'an exception'.**

**"Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery." No exception here either. Luke 16:18**

The apostle Paul was not teaching a new law on marriage when he wrote Romans, chapter 7. He was using the original law as an example:

**"Do you not know, brothers-for I am speaking to men who know the law-that the law has authority over a man only as long as he lives? For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage. So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man." NIV**

Example for what? The Jews in Rome did not know that The Law was fulfilled (cancelled or died) at the crucifixion of Jesus. "He took it away nailing it to his cross." Col.2:14. **So they reasoned 'how can we be married to Christ when we are still married to Moses?'** Would we not be committing spiritual adultery? Good questions. Paul answered that question when he wrote Rom 7:4, let's read it,

**"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." KJV** Death breaks the bond of marriage, whether it be spiritual or physical. The law of Moses being dead, they were free to marry Christ without committing spiritual adultery.

There are no contradictions in the Holy Scriptures.

Many arguments are brought up to justify certain situations or circumstances

from what the apostle Paul wrote to the Corinthians. Jesus said, “They are those who justify themselves before men.” To the honest seeker of truth, the apostle Paul writes,

“To the married I give this command (not I, but the Lord): A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.” 1 Cor. 7:10-11 Paul concludes this chapter by writing, v39-40

“A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord. In my judgment, she is happier if she stays as she is-and I think that I too have the Spirit of God. (Only death breaks the marriage bond).

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“Do you not know, brothers-for I am speaking to men who know the law-that the law has authority over man only as long as he lives? For example, by law a married woman is **bound** to her husband **as long as he is alive**, but **if her husband dies**, she is released from the law of marriage. So then, if **she marries another man** while her husband is still alive, she is called an adulterous. But if her husband dies, she is released from that law and is not an adulterous, even though she marries another man.”

**Example for what?** The Jews in Rome did know that The Law was completed when Jesus died. “He took it away and nailed it to the cross.” **So, The Law was also dead according to Co. 2:14**. So the Jews reasoned like this, “How can we be married to Christ when we are still married to Moses?” Would we not be committing spiritual adultery? The apostle Paul answered that question when he wrote Romans 7:4. Let us read it,

“Wherefore, my brothers you also are become dead to the law by the body of Christ; **that you should be married to another, even to him** who is raised from the dead, that we should bring forth fruit unto God.” This became very plain to them. When Christ died, the Law died. Now they are free to marry Christ. (Remember, only death breaks the bond of marriage).

**(There are no contradictions in the Holy Scriptures.)**

Men bring up many arguments to justify their present condition or circumstances. Jesus said, “They are those who justify themselves.” Most people today, who become divorced, seek to justify re-marriage by referring to what Paul said in this same chapter. Let us read the following verses, “Circumcision is nothing, and

uncircumcision is nothing, but the keeping of the commandments of God is.” **1 Cor 7:19-21**

**“Let every man remain in the same calling wherein he was called.**

Art thou called being a servant? care not for it: but if you can be made free, use it rather.” The answer is simple. Paul is instructing them in things that do not really matter, in other words, he is not speaking of things which are sinful. Like being circumcised or being a slave (servant). It does not matter. You can live the Christian life in these kinds of circumstances. You can abide (remain) in the same calling in which you were called. **He certainly is not referring to sinful situations, like living in adultery or being a thief or being a drunkard.**

No matter what men may make of first Corinthians, chapter 7, to the honest seeker of truth the apostle Paul concludes it by writing,

“And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband and let not the husband depart from his wife.:

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 Cor 7:10-11**

And again, the following is the same as **in Rom.7,**

“The wife is bound by the law as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so remain, after my judgment, and I think also that I have the Spirit of God.” **1 Cor 7:39-40**

**“The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you.” 2 Cor. 13:14**