

To the Saints of God at Topeka, Kansas

June 7, 2020

Divorce and Remarriage – Part 2

I. Fornication – Greek Word “Porneia”

As you may recall from the beginning of this sermon, this argument: **Divorce/Remarriage Faulty Argument 1** - *Mat. 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.* “Clearly a husband or wife that has suffered from their spouse’s cheating can remarry. The original word used here (fornication) is “porneia,” which goes beyond just fornication to sexual immorality more broadly.”... **Divorce/Remarriage Faulty Argument 2** – “The only New Testament grounds for divorce are: [1] sexual sin... or [2] desertion by an unbeliever. The first is found in Jesus’ use of the Greek word “porneia.” This is a general term that encompasses sexual sin such as adultery, homosexuality, bestiality, and incest.” The argument goes that because Christ used “porneia” he meant that if there is any sexual misconduct in the marriage at all it is grounds for divorce as opposed to just fornication (premarital sex).

John 8:31 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. 33 They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed. 37 I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.* The Jews are arguing that he (Christ) was born of fornication, premarital sex, because Joseph and

Mary were not married before Jesus was born. She was pregnant with Christ before Joseph married her. That word “fornication” in John 8:41 is “porneia” Strongs 4202 and clearly this is talking about premarital sex. The point is that the context of the verse clearly shows this is talking about premarital sex, so porneia is used in the New Testament to talk about fornication – premarital sex.

Mat 1:18 ¶ *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily (divorce during bethrowal).* What Joseph would have done here is the exception Jesus noted in Mat. 5 and 19.

1Co 7:2 *Nevertheless, to avoid **fornication**, let every man have his own wife, and let every woman have her own husband.* This is clearly talking about premarital sex. To avoid the sin of premarital sex, let every man have his own wife and let every woman have her own husband. To avoid the sin of premarital sex, get married. Gill: *Nevertheless, to avoid fornication, - ... all sorts of uncleanness and pollution, which may be avoided by wedlock, and the proper use of the marriage bed...*

Fornication in 1 Cor. 7:2 is “porneia,” 4202. So again, “porneia” can be used to indicate only premarital sex. It appears that the Greek did not have a separate word for premarital sex. Every use of fornication in the New Testament is general sexual intercourse – you tell by the context what it is referring to. Remember the Greeks were a liberal libidinousness society.

Gal 5:19 *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness... 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.* Adultery (unlawful sex after marriage) and fornication (unlawful sex before marriage) are enumerated separately here. It is clear, two separate sins are indicated. Fornication in this verse is also – you guessed it - Strong’s 4202 “porneia.” The argument that “fornication” means any sexual misconduct, proves too much and therefore it proves nothing.

In addition, “adultery” in Mat. 5, Mat. 19 and Gal 5:19 is Strongs 3429/30/31/32 (all variations of the same word) meaning - to commit adultery with, have unlawful intercourse with another’s wife). Even in Christ’s own words when he talks about adultery it is a different Greek word than fornications or “porneia” meaning that if Christ wanted

to indicate general sexual misconduct including adultery (post marital sex, he knew how to do it).

The context shows it means premarital sex just like in the previous passages. And by the way, the verses say *except it be for fornication*. Listen, you mess with divorce and remarriage with the Sovereign God at your peril.

II. God Hates Divorce

Early on, the editors at West Publishing, would not allow me to dedicate my books to: The Wife of My Youth. They wanted to change it to: My wife, who is youthful! Funny stuff.

*Mal 2:13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. 14 Yet ye say, **Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. 16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously. 17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?***

God hates divorce. Don't say "hate." Well, get over it. God hateth putting away. It is His right, so get used to it! The loophole regarding "fornication" means premarital sex and the provision in the Law regarding a woman holding herself out to be a virgin when she was not. And, the reason you absolutely know that is because of these verses in Malachi. A liberal reading of any sexual misconduct is not consistent with Malachi. Also, let's say that your wife did commit sexual misconduct after the marriage (which is called adultery – not fornication), what did you do to bring that mess to pass? Why did she feel it necessary to do that? What treachery did you do to cause her to commit adultery? You are the head of that house; you are not guiltless. Eph. 5:23 *For the husband is the head of*

the wife, even as Christ is the head of the church: and he is the saviour of the body. Did you grow weary of her and become bitter against her and mistreat her to cause her to commit adultery so you could divorce her? The husband and wife, when joined together in marriage, are one flesh, if one falls they both fall. As the head of the body, if the body falls, it is impossible for the head to be guiltless. In fact, the head suffers more than the body, when the body commits a crime. Christ, as head of the church, suffered most for the sins of the bride.

*Gill: **Because the Lord hath been witness between thee and the wife of thy youth:** when espoused together in their youthful days, the Lord was present at that solemn contract, and saw the obligations they were laid under to each other, and he was called upon by both parties to be a witness of the same; and at the present time he was a witness how agreeably the wives of the Israelites had behaved towards their husbands, and how treacherously they [the husbands] had acted towards them; He saw and knew, that, whatever pretensions they made, they did not love them, nor behave as they should towards them; and therefore had just cause of complaint against them, and must be a witness for the one, and against the other: this sin of hating and divorcing their wives, or of marrying others besides them, which prevailed much in our Lord's time, is particularly mentioned, though they were guilty of many other sins, as a reason of the Lord's not accepting their offerings: the aggravations of it are, that they had broken a contract God was witness to, and dealt injuriously with wives they had espoused in the days of their youth.*

***Against whom thou hast dealt treacherously;** by divorce or polygamy: the Vulgate Latin version renders it, "whom thou hast despised": and the Septuagint and Arabic versions, "whom thou hast left"; divorced and took others, which arose from hatred and contempt of their former:*

***yet [is] she thy companion;** or, "and she is," or "though she is thy companion": has been so in time past, and ought to be so still, and so accounted: the wife is a part of a man's self, is one flesh with him; a partaker of what he has; a partner with him in prosperity and adversity; a companion in life, civil and religious, and ought to remain so till death part them; for, whom God has put together, let no man put asunder:*

***and the wife of thy covenant;** wherefore either to divorce her, or marry another, was a breach of covenant... the covenant of marriage made between them, and which was broken by such practices.*

And did not he make one - That is, did not God make one man, and out of his rib one woman? Did he not make man, male and female? did he not make one pair, one couple, only Adam and Eve, whom he joined together in marriage? or rather, did he not make one woman only, and brought her to Adam to be his wife? which shows that his intention and will were, that one man should have but one wife at a time; the contrary to which was the then present practice of the Jews:

Yet had he the residue of the spirit; it was not for want of power that he made but one woman of Adam's rib, and breathed into her the breath of life, or infused into her a human soul or spirit; he could have made many women at the same time; and as the Father of spirits, having the residue of them with him, or a power left to make as many as he pleased, he could have imparted spirits unto them, and given Adam more wives than one:

And wherefore one? What is the reason why he made but one woman, when he could have made ten thousand, or as many as he pleased? the answer is, That he might seek a godly seed; or "a seed of God" {d}; a noble excellent seed; a legitimate offspring, born in true and lawful wedlock; see #1Co 7:14 a seed suitable to the dignity of human nature, made after the image of God, and not like that of brute beasts, promiscuous and uncertain.

Therefore take heed to your spirit; to your affections, that they do not go after other women, and be led thereby to take them in marriage, and to despise and divorce the lawful wife, as it follows:

Matthew Henry - **and let none deal treacherously with the wife of his youth;** They dealt treacherously with them, #Mal 2:14-16. They did not perform their promises to them, but defrauded them of their maintenance or dower, or took in concubines, to share in the affection that was due to their wives only. They put them away, gave them a bill of divorce, and turned them off...

"She is the wife of thy youth, who had thy affections when they were at the strongest, was thy first choice, and with whom thou hast lived long. Let not the darling, of thy youth be the scorn and loathing of thy age. "She is thy companion; she has long been an equal sharer with thee in thy cares, and griefs, and joys." The wife is to be looked upon, not as a servant, but as a companion to the husband, with whom he should freely converse and take sweet counsel, as with a friend, and in whose company he should take delight more than in any other's; for is she not appointed to be thy companion? **In all this they covered violence with their garment;** they abused their wives, and were vexatious to them, and

yet, in the sight of others, they pretended to be very loving to them and tender of them, and to cast a skirt over them. It is common for those who do violence to advance some specious pretense or other wherewith to cover it as with a garment.

Married people should often call to mind their marriage-vows, and review them with all seriousness, as those that make conscience of performing what they promised.

Barnes: *He hateth putting away* - *He had allowed it “for the hardness of their hearts,” yet only in the one case of some extreme bodily foulness discovered upon marriage, and which the woman, knowing the law, concealed at her own peril. One covereth violence with his garment... so that it cannot be hid, nor washed away, nor removed, but envelopes him and his garment; and that, to his shame and punishment. It was, as it were, an outer garment of violence, as Asaph says, {#Ps 73:6} “violence covereth them as a garment”; or, {#Ps 109:18} “he clothed himself with cursing as with a garment.” It was like a garment with “fretting leprosy,” unclean and making unclean, to be burned with fire. ... Having declared God’s hatred of this their doing, he sums up in the same words, but more briefly; “and this being so, ye shall take heed to your spirit, and not deal treacherously.”*

Ye have wearied the Lord with your words - *“By your blasphemous words, full of unbelief and mistrust, you have in a manner wearied God. He speaks of God, after the manner of men, as a man afflicted by the ills of others. Whence also the Lord says in Isaiah, {#Isa 1:14} “I am weary to bear them,” and, {#Isa 43:24} “thou hast made Me to serve with thy sins; thou hast wearied Me with thine iniquities.” “Eph. 4:30 - Grieve not the Holy Spirit of God –.”*

Where is the God of the judgment? *(Lap.) “i.e., of that judgment, the great, most certain, most exact, clear-sighted, omniscient, most just, most free, wherein He regards neither powerful nor rich nor gifts, nor anything but justice? For He is the God of the judgment, to whom it belongs by nature to judge all men and things by an exact judgment: for His nature is equity itself, justice itself, providence itself, and that, most just, most wise. To Him it belongs to be the Judge of all, and to exercise strict judgment upon all; and He will exercise it fully on that decisive and last day of the world, which shall be the horizon between this life and the next, parting off time from eternity, heaven from hell, the blessed from the damned forever, through Christ, whom He constituted Judge of all, quick and dead.”*

III. Christ and His Church

Husbands and wives stand as that mystery and model that Paul speaks of, concerning Christ and His church.

Eph 5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Divorce and remarriage destroy the model of the covenant between Christ and His Church. If we can freely divorce our wives and husbands, then the love of Christ is made of none effect and Christ is free to divorce the church at any time and our salvation is immediately in jeopardy. The love of Christ for the Church must be forever and unwavering or our salvation is worthless and hopeless. And if Christ had desired, He would have more than enough reasons to divorce us for our importunities, gross sin and spiritual idolatries.

Gill: The man cleaving to the wife very aptly expresses the strong affection of Christ to his church, and the near communion there is between them; and their being one flesh denotes the union of them; and indeed, the marriage of Adam and Eve was a type of Christ and his church; for in this the first Adam was a figure of him that was to come, as well as in being a federal head to his posterity: Adam was before Eve, so Christ was before his church; God thought it not proper that man should be alone, so neither Christ, but that he should have some fellows and companions with him: the formation of Eve from Adam was typical of the church's production from Christ; the bringing and presentation of Eve to Adam has its mystery; it was God that brought her to him; and she was the same that was made out of him; and to the same Adam was she brought of whose rib she was made, and that not against her will: so it is God that draws souls to Christ, and espouses them to him, even the same that he has chosen in him, and Christ has redeemed by his blood; and to the same are they brought, who was wounded for their transgressions, and bruised for their sins; and they are made willing in the day of his power upon them, to [obey]... Adam's consent and acknowledgment of Eve to be his wife, shadow forth Christ's hearty reception

and acknowledgment of the saints, as being of him, and his, when they are brought unto him under the influences of his grace and Spirit.

IV. Spiritual adultery

Eze 23:37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. 38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

V. The Departing Spouse

*1 Cor. 7:6 But I speak this by permission, and not of commandment. 7 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. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. 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.** 12 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. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 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. 15 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.** 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 17 ¶ But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.*

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. Paul is saying **yet not I, but the Lord** that this is the law of God as the Creator, head, and Redeemer and not his own opinion.

The wife shall not depart from her husband “what God hath joined let no man put asunder.” But and if she departs, let her either: 1) remain unmarried (her departure does not make the marriage void) or 2) be reconciled to her husband. It is clear here, there is no provision for remarriage, it is A or B. A) Depart and remain unmarried or B) be reconciled to her husband. And, a husband shall not put away his wife.

But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases. This means the believing spouse does not have any further obligations to the departing spouse. You cannot make someone do something they don’t want to do by force. The gist of the whole language is to try and make the marriage work and dwell with the person and it may be that they will be saved. But if that does not work and the unbelieving spouse departs, the believing spouse does not have to follow the unbelieving spouse – they are free from that bondage – they are not bound so them like a pair of handcuffs. **The believing party is not required to forsake Christ or leave the Church of God on the account of the unbelieving spouse.** They have peace being separate from the spouse. It does not mean in any sense whatsoever that they can now be remarried. Verse 10 specifically says they must remain **unmarried**. To read into “a brother or a sister is not under bondage in such cases” mean that they can remarry is pure activism. It is forcing an interpretation that you want and demand to achieve. If the Holy Spirit wanted to convey that the spouses can remarry, He could and would have said so. Here it is clear there is to be no remarriage.

VI. The woman of Samaria

John 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but

*the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, **Go, call thy husband, and come hither.** 17 The woman answered and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.***

To summarize why divorce and remarriage is unscriptural and sinful:

1. *“For the LORD, the God of Israel hateth putting away.”* Mal. 2:16
2. You took an oath of fidelity to your wife or husband before God, until “death do you part” and *“the LORD hath been a witness between thee and the wife (or husband) of your youth and he/she is the wife [or husband] of thy covenant.”* Mal. 2:14. To break that solemn oath to God and your spouse is a great sin and constitutes dealing *treacherously* with them. Mal. 2:14/16.
3. When the marriage covenant is broken you *covereth violence with [a] garment.* Mal. 2:16. The act of divorce cannot be easily covered; it is a gaping hole the size of the Grand Canyon and it cannot lightly or easily be swept away as trivial.
4. When you whine and complain about the wife or husband of your youth and how bad he or she is and how you can't be happy, *ye... wear[y] the LORD with your words* and you in essence say *every one that doeth evil is good in the sight of the LORD and He delighteth in them* and there is no *God of Judgment.* Mal. 2:17. God forbid.
5. Marriage is sacred and is tied to the very Creation of all things *at the beginning* by God, and when a man and woman are married, they become *one flesh* for life and are no more twain. To separate that what is joined by God is a great sin. Gen 2:21-24; Mat. 19:6.
6. *What therefore God hath joined together, let not man put asunder.* Mat. 19:6. To divorce and separate what God hath joined is a great sin and he will recompense for it.
7. Moses allowed divorce, but only *because of the hardness of your* hearts and *from the beginning it was not so.* When you divorce you show your hard and unrepentant heart. Mat. 19:8.

8. If you *put away your wife, and shall marry another, you committeth adultery; and who marrieth her which is put away doth commit adultery.* Mat. 19:9. *Thou shalt not commit adultery.* This is a great sin and violates the 7th commandment.
9. The limited exception in Matthew (for only divorce – and not remarriage) is for the sin of *fornication* (premarital sex – committed before the marriage but discovered on the wedding night). Mat. 19:9 and De. 22:13. The argument that “*fornication*” (premarital sex) actually means all forms of sexual misconduct “*porneia*” is false because the word is translated “*fornication*” (premarital sex) and “*porneia*” is used in the New Testament to mean premarital sex (John 8:31 and 1 Cor. 7:2). Jesus never provided for remarriage under any circumstance.
10. The accounts of Mark 10:2-12 and Luke 16:18 on this topic never mention any exception for fornication. They declare plainly that divorce and remarriage is adultery.
11. Paul clearly states in Rom 7:2-3 that *whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.* There are no exceptions. Divorce and remarriage is adultery and a great sin.
12. Divorce for “*every cause*” is a great sin and when divorce becomes prevalent in society, Christ calls that generation “*adulterous and sinful*” (Mr 8:38; Mat 12:39, 16:4).
13. Divorce and remarriage assault the great mystery of Christ and His church at Eph 2:28. If Christ can divorce the church, then there is no hope for the Elect of God. *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.*
14. 1 Cor 7:15 - *A brother or a sister is not under bondage* (when an unbelieving spouse departs) *in such cases; but God hath called us to peace,* does not provide for remarriage. It simply means the godly brother or sister is not bound to follow the unbeliever wherever he or she goes. If the Holy Spirit wanted to communicate that remarriage was allowed, he could/would have done that – He in fact did not.
15. John 4:7-18 The woman of Samaria that Jesus met at the well had five husbands and Christ said *and he whom thou now hast is not thy husband.*
16. The standard of Christ in the New Testament is more strict - Mt 5:28 *But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

17. *1 Cor.7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.*

18. *Spiritual Adultery - Eze 23:37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. 38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.*

And do not forget... *2 Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men.* And when you stand before Christ for this bad at the Judgment you will do so completely naked (no garment to hide your sin – Mal 2) and your sin and shame open (Gen. 3:7), so we deplore and move to persuade all to not divorce and remarry.

I love you all. Amen.