

What Moses Said about divorce and remarriage.

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All my life I thought that what Moses said about divorce and remarriage was the opposite of what Jesus taught. But when I looked at what Moses said I realized Jesus and He were not saying opposite things.

What the Pharisees are referring to in Matthew 19 and Mark 10 is: Deuteronomy 24:1-4 When a man hath taken a wife, and married her, and it come to pass that she find no favor 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 gives *it* in her hand, and sends 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 you shall not cause the land to sin, which the LORD thy God gives thee *for* an inheritance.

All the rest of scripture teaches that marriage is until death. But this passage must be talking about something different because it says even if the second man dies (the end of any marriage) the first man is not to take her to be his wife (he had proclaimed her to be unclean).

All the rest of scripture also teaches that to marry a divorced woman who's husband is still alive is adultery. But this passage says this woman is free to go and marry another while the first man is still alive.

So to interpret this passage as God saying it's ok to marry a divorced woman, who's husband is still alive, makes God to be saying two opposite things. This makes God out to be a liar. We know God cannot lie and will not go against his word. **Therefore it makes much more sense to read this passage with the understanding that it is talking about the first husband as only engaged or betrothed. How can that be? Well the last thing in making a marriage "married until death" is consummation. If the marriage has no sex and an uncleanness is proclaimed (saying: GOD says this is not to be) that is why divorce is allowed and marriage to another is allowed.** Just like Joseph and Mary in Matthew 1:18 – 23, Joseph was going to divorce Mary even though he was not married to her yet and not had sex with her. Moses gives an example in Deuteronomy 22:13 of marriage then sex equals marriage-till-death, where a husband claims his wife was not a virgin. If he is lying he is chastised and pays a fine, and is never allowed to divorce her. But if she was not a virgin she gets killed not divorced. And in Deuteronomy 22:28 we find another example of marriage-till-death, where a man has sex with a virgin, which is not betrothed and is required to marry her. Now this is sex first then marriage. Here there is no betrothal period and no divorce allowed. If no divorce is allowed when a woman is forced (raped) would it be any different if she agreed to sex??? **So Moses clearly states no divorce after an allowable consummated marriage.**

While it is true that that the straight forward reading of Due.24:1-4 sounds like it allows divorce and remarriage after any marriage, it has to agree with what Moses already said in Deu.22, where he speaks of "sex, marriage, and no divorce" and also speaks of "sex (not a virgin) and death". To interpret Deu.24 passage as speaking the opposite of what Moses already said and opposite of what all the rest of scripture clearly says and opposite of what God in the flesh (Jesus) says does not make sense. It is like taking 1Cor.7:15 (a sister is not under bondage) and understanding it as opposite and contradicting what is said before in verses 10-11 (Let not the wife depart) and that which is said later in verse 39 (The

wife is bound by the law as long as her husband liveth) of the same chapter. These people (Moses, Jesus, and Paul) are not saying opposite and contradicting things and expecting us to understand them. No we have to interpret and understand these things in light of and in agreement with what they and other parts of scripture have said. We know God did not accept imperfect sacrifice offerings. The thought of finding that your betrothed wife had a blemish (some uncleanness) that you did not see until you see her naked for the first time and then decide not to consummate the marriage, seems to fit with the rest of scripture, and not do damage to this passage.

At what point in time does Scripture teach a betrothal marriage (agreement to marry) becomes a "marriage until death" (No backing out)???

- 1.- When a man makes an agreement, gives his word, makes a commitment to marry? (now Betrothed)
- 2.- When Man takes woman from her home?
- 3.- When man brings this woman into his house?
- 4.- When man sees this woman naked?
- 5.- When man has sex with woman? (now married until death)

Does this point in time have anything to do with she no longer being a virgin?

If Marriage until death is connected with virginity then could the man do steps 1, 2, 3, and 4, but not have Sex step 5 And still call off the marriage??? Because he decided not to have sex with her (step 5 above).

- 1.- a man makes an agreement, gives his word, makes a commitment to marry. (now Betrothed)
- 2.- Man takes woman from her home.
- 3.- man brings woman into his house.
- 4.- man sees woman naked. (finds some uncleanness [impurfection]) and now calls off his commitment, goes back on his word, revokes his pledge to marry (divorce because of hardness of heart [not keeping your word]) before sex. So this woman is counted as never having been married, and is free to marry another while the first man is still alive.

If we look at the wording (bold words below) and the meaning of the Hebrew words

Deut 24:1 When a man hath **1 taken** a wife, and **2 married** her, and it come to pass that she find no favour in his eyes, because he hath found some **3 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.

1 taken H3947 לקח laqach (law-kakh') v. 1. to take (in the widest variety of applications) [a primitive root] KJV: accept, bring, buy, carry away, drawn, fetch, get, infold, X many, mingle, place, receive(-ing), reserve, seize, send for, take (away, -ing, up), use, win.

2 married H1166 בעל ba'al (baw-al') v. 1. to be master 2. (hence) (as denominative from H1167) to marry [a primitive root] KJV: have dominion (over), be husband, marry(-ried, X wife). See also: H1167

3 uncleanness H6172 ערוה `ervah (er-vaw') n-f. 1. **nudity, literally (especially the pudenda)** or figuratively (disgrace, blemish) [from H6168] KJV: nakedness, shame, unclean(-ness). Root(s): H6168 H6168 ערה `arah (aw-raw') v. 1. to be (causatively, make) bare 2. (hence) to empty, pour out, demolish [a primitive root] KJV: leave destitute, discover, empty, make naked, pour (out), rase, spread self, uncover.

Oxford Dictionary: **Pudenda: Human external genital organs collectively especially of a female**

Is it likely that the wording used in Deu.24:1 Needs to be used i.e. (a Man takes a wife step 1-2 above), and (married her step 2-3 above), and (finds some uncleanness nudity, literally (especially the pudenda) step 4 above) but it is still talking about the woman's virginity still being intact (no sex step 5 above)??? And because this allowable marriage had no sex, if she was put

out (divorced) she could go and marry another while the first betrothed promised husband want-a-be was still alive (In other words she was never married). In fact Deu.24:5 seems to carry this Virginit thought further in that if a man takes a new wife he was to have a year of not going to war or otherwise being taken away from this wife. A length of time in which she likely will no longer be a virgin and also might have a child.

I am amazed that Jacob (Genesis 29:18-30) accepted Leah as his wife and worked another seven years for his agreed betrothed wife. This has to be **because once consummated there was no backing out** Even though he was tricked into this sex with the wrong unbetrothed virgin woman and even though he had agreement for another woman.

We are also not told what defiled the woman in Deuteronomy 24:4. It could be the publicly declared uncleanness that this man claimed in order to say she was not fit to have as a wife. So in making this quote "Godly" claim he put this quote "unclean" woman away. In acting on this "Godly" claim and receiving the benefits of it (the benefit being: he was allowed to put her away). To later say it is now Godly to do the exact opposite and take this unclean woman as a wife, makes God out to be a liar. Now that is an abomination. What made her clean? First he proclaimed to the world that she is unclean, to get out of keeping his word of marriage (Hardness of Heart), for him to later take her as his wife makes a contradiction of values and a mockery of God.

SO God is saying if by my standards using my name you call her unclean and put her out, then by my standards you must not marry her. That is an abomination.

Mat. 5:31-37 Jesus *"...whosoever shall marry her that is divorced commits adultery... perform your oaths"*
Mark 10:11 Jesus *"Whoever divorces his wife and marries another commits adultery against her."*

Paul says *"for I speak to them that know **the law**"* and *"the woman which hath an husband is bound by **the law**..."*

When this term "the law" is used it usually means the Mosaic law. In Rom. 7:1-3 and also in **1 Cor. 7:39**, I believe he is referring to Mosaic law or that Law which was from the beginning of creation Mark 10:6-8.

1 Cor 7:39 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...

Romans 7:2 For the woman which hath an husband **is bound by the law to her husband so long as he lives**; but if the husband be dead, she is loosed from the law of her husband. **3** So then if, while her husband lives, she **marries** another man, she **will be called an adulteress**; but **if her husband dies, she is free from that law**, so that she is no adulteress, though she has married another man. (But if her husband dies, she is released from that law. Then, if she marries another man, she is not an adulteress.)

IF being **joined** does not mean marriage, then it would be adultery outside of marriage.

*"husband liveth, she **be joined** to another man, she shall be called an adulteress: ... **no adulteress**, though she **be joined** to another man."*

Jeremiah 3:1 **They say**, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith the LORD. Jer 3:7 And I said after she had done all these things, **Turn thou unto me**. But she returned not. And her treacherous sister Judah saw it. Jer 3:8 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 Jer 3:12 Go and proclaim these words toward the north, and say, **Return, thou backsliding Israel, saith the LORD**; and I will not cause mine anger to fall upon you:

for I am merciful, saith the LORD, and I will not keep anger for ever. Jer 3:14 **Turn, O backsliding children**, saith the LORD; **for I am married unto you** Jer 3:22 **Return, ye backsliding children**, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.

Please check your translation. KJV says God says "**return**" 5 times in verses 1,7,12,14, and, 22 but always return. New translations teach **do Not return** in verse 1, say **I thought** she would in verse 7, then say **return** in verses 12,14,and 22. what a mixed message! Can't God make up his mind.

Also in verse 8 God gave a bill of divorce and sent her away, but in verse 14 **God says return for I am married to you**. You can not see this in new translations because they tend to translate "H1166 בַּעַל ba'al" as "your master" rather than "married to you" or "husband to to you". Being this passage is using a marriage picture to express these thoughts and calling for a wayward wife to return to her husband, saying "married to you" or "husband to to you" agrees with this thought picture of the husband (God), saying return to me (her husband) 5 times. This is not about a slave returning to their master.

Malachi 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, Why? Because the LORD hath been witness between thee and the wife of thy youth, against whom **thou hast dealt treacherously (divorced): 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 (divorce) 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?

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