



Introduction

Prologue

Marriage and divorce are areas of many of our lives that pose challenges for society and even the Church. Unlike other areas on which THEOS has not pronounced Himself in great detail, He indeed speaks in both the Old and New Testament extensively about those topics. He makes it clear that these are areas of deep concern to Him. Marriage is on the one hand a wonderful blessing, but on the other hand a very practical extension and application of sanctification.

Nevertheless, there is great confusion in many churches today about how to interpret crucial biblical passages and how not to. While true Christians naturally tend to follow the established rules and regulations, and prefer a stricter rather than a more liberal interpretation, many, even within the church, struggle with obedience and look for loopholes.

But what does the Bible actually teach?

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	Comments	Scripture	
Engagement	Engagement is the precursor of a marriage and is biblically compared to the act of <b>building a house</b> or <b>planting a vineyard</b> , leading to the marriage (sex) which is like <b>living in the house</b> or <b>enjoying the wine</b> .	... 'Is there any man who has <b>built a new house</b> and has not <b>dedicated</b> it? [...] is there any man who has <b>planted a vineyard</b> and has not <b>enjoyed its fruit</b> ? [...] And is there any man who has <b>betrothed a wife</b> and has not <b>taken her</b> ? ...	<u>Deu 20:5-7</u>
		Parallel verse – meaning a curse instead of a blessing:	
		You shall become <b>engaged</b> to a woman, but <b>another man shall sleep with her</b> ; you shall <b>build a house</b> , but you shall <b>not live in it</b> ; a vineyard you shall <b>plant</b> , but you shall <b>not enjoy it</b> .	<u>Deu 28:30</u>
	'Betrothal / Engagement'	'If a man seduces [not rape] a virgin who is <b>not engaged</b> and he lies with her, he surely will give her bride price to have her as his wife.	<u>Exo 22:16</u>
		And who is the man who <b>got engaged</b> to a woman and has not married her?	<u>Deu 20:7</u>
		"If it happens that a young woman, a virgin, is <b>engaged to a man</b> , and a man finds her in the town and lies with her ...	<u>Deu 22:23-24</u>
"If a man finds a young woman, a virgin who is <b>not engaged</b> , and he seizes her and he has sex with her ...		<u>Deu 22:28</u>	
	'Betrothal / Engagement'	Now the birth of IESOUS CHRISTOS was thus: His mother Mary had been <b>betrothed to</b> Joseph, but before their coming together, she was found having <b>conceived</b> from the HOLY SPIRIT.	<u>Mat 1:18</u>
		... to a virgin <b>espoused to a man</b> whose name was Joseph, of the house of David; and the virgin's name was Mary.	<u>Luk 1:27</u>
		And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary <b>his espoused wife</b> , being great with child.	<u>Luk 2:4-5</u>
Marriage	THEOS designed marriage from the very beginning of humanity as a lifelong commitment between one man and one woman. He intended it for learning how to serve each other, for mutual edification, for protection, for mutual joy, for the procreation of children and the formation of a family, and ultimately for the good of stable society. Marriage also displays the unbreakable relationship between CHRISTOS and his church.		
	'Marry'	And THEOS came to Abimelech in a dream at night. And He said to him, "Look, you are a dead man on account of the woman you have taken. For she is a <b>married</b> woman."	<u>Gen 20:3</u>
		For as a young man <b>marries</b> a virgin, so shall your sons marry you, and as is the joy of the bridegroom over the bride, so shall your THEOS rejoice over you.	<u>Isa 62:5</u>
	'Espoused'	For I am jealous for you with a zeal of THEOS, because I <b>promised you in marriage</b> to one husband, to present you as a pure virgin to CHRISTOS.	<u>2Cor 11:2</u>
	'Marriage'	"The Kingdom of the Heavens is likened to a man, a king who <b>held nuptials</b> for his son. And he sent his slaves, to call the ones having been invited to the <b>nuptials</b> , but they were not willing to come.	<u>Mat 22:2-3</u>
And on the third day, there was a <b>wedding</b> at Cana in Galilee, and the mother of IESOUS was there.		<u>Joh 2:1</u>	
<b>Marriage</b> must be held in honor by all, and the marriage bed be undefiled ...		<u>Heb 13:4</u>	
How Is A Marriage Consummated?	1. <b>Sexual intercourse</b> ,  · preceded by the <b>betrothal</b> ,  · combined with the regular <b>living together</b> with a partner while <b>serving each other</b> ,  · combined with the <b>community knowing the status</b> of that marriage,  consummate a biblical marriage. This concept appears extreme in our culture, but should be re-adapted by the Christian church of our day.	If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: <b>[1]</b> her husband's brother shall go in unto her <b>[sex]</b> , and <b>[2]</b> take her to him to wife <b>[marriage]</b> , and <b>[3]</b> perform the duty of an husband's brother unto her <b>[serving each other]</b> .	<u>Deu 25:5</u>
		... "On account of this, a man will <b>leave</b> father and mother [their home] and he will be <b>joined to his wife</b> [live together in the same physical place]. And the two will be in <b>one flesh</b> , so that they are no longer two but one flesh. What therefore THEOS joined together, let man not put asunder.	<u>Mat 19:3-6</u>
		Now to the rest I say – not KYRIOS – if any brother has an unbelieving wife and she <b>consents to live with him</b> [here it does not say anything about a ceremony, but simply 'consent' and 'living' together], he must not divorce her [the possibility of divorce implies the present status of being married, which relates back to the consent of living together which causes the marriage to be effective].	<u>1Cor 7:12-15</u>
	2. Sex alone does not constitute a marriage – it is solely fornication if the couple does not live together.	'If a man <b>seduces</b> a virgin [fornication] who is not engaged and he lies with her, he surely will give her <b>bride price</b> [not his wife, but should become such] to have her as his wife.	<u>Exo 22:16</u>
	3. The wedding celebration itself does also not produce a marriage, it rather displays it.	... being subject to one another out of reverence for CHRISTOS – wives to their own husbands as to the KYRIOS, because the <b>husband is the head of the wife</b> , as also <b>CHRISTOS is the head of the church</b> (He Himself being the SAVIOR of the body). But as the church is subject to CHRISTOS, thus also <b>wives should be subject to their husbands in everything</b> .	<u>Eph 5:21-24</u>
		Let us rejoice and be glad and give Him the glory, because the wedding celebration of the LAMB has come, and <b>His bride has prepared herself</b> ...	<u>Rev 19:7-9</u>
	Reason #1 – Wedding Celebration of the LAMB as the display of our salvation: Earthly marriage is a foreshadow of the eternal marriage of the church to CHRISTOS, but the Wedding Celebration itself does not consummate the act of being 'married' to CHRISTOS. The Final Salvation of the individual brethren does definitely precede the Wedding Celebration and will be 'only' the final expression and joyful celebration of what had been consummated through Final Salvation and initiated through Past Salvation and Sanctification.		
	Reason #2 – Baptism as a display of Past Salvation. Most of us would also agree that baptism itself does not save a person, but that it displays the Past Salvation (betrothal to CHRISTOS).	... <b>baptism now saves you</b> [Peter addressing Jewish Christians], not the removal of dirt from the flesh, but an appeal to THEOS for a good conscience through the resurrection of IESOUS CHRISTOS ...	<u>1Pet 3:21</u>
Marriage Between Believers	Those passages do -NOT- primarily address the issue of marriage with unbelievers, but can certainly be applied to this topic.	Do not be deceived! " <b>Bad company</b> corrupts <b>good morals</b> ."	<u>1Cor 15:33</u>
		Do not become unevenly yoked <b>with unbelievers</b> , for what participation is there between <b>righteousness</b> and <b>lawlessness</b> ? Or what fellowship does <b>light</b> have with <b>darkness</b> ?	<u>2Cor 6:14</u>
	While we are free today to marry people of any nation, we should only marry someone who belongs to the Kingdom of THEOS and stay away from people 'who practice detestable things'.	But his father and mother said to him, "Is there not a wife among the daughters of your relatives, or among all our people, that you must take a <b>wife from the uncircumcised</b> [600+ Old Covenant Laws] Philistines?" ...	<u>Jud 14:3</u>
		Shall we again break your commandments [part of 600+ Old Covenant Laws, but still valuable principle for us] and <b>intermarry with the peoples who practice these detestable things</b> ? Would you not be angry with us until you destroy us with no remnant or remainder?	<u>Ezr 9:14</u>
	The consequences of being married to an unbeliever can be dramatic.	It happened at the time of Solomon's old age that his wives guided his heart <b>after other gods</b> , and his heart was not fully with KYRIOS his THEOS as the heart of David his father had been.	<u>1Kin 11:4</u>





	Comments	Scripture	
Prologue On Divorce	Divorce is a topic which still causes a lot of confusion today, no matter if we look at unbelievers or believers. It is essential for believers to have a proper understanding of the related laws, apply those to their respective relationships and churches, and to be an example for the world around us.		
	No believer will be condemned any-more to death because of adultery, but the principles of the 600+ Old Covenant Laws still apply to us to-day. More importantly, adultery is included in the New Covenant Laws and in the Moral Law (10 Commandments).	<div>But it is easier for heaven and earth to pass away <b>than for one stroke of a letter of the law to become invalid</b>. “<b>Everyone</b> who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from her husband commits adultery.</div> <div>Consequently, there is now <b>no condemnation</b> [death penalty] for those who are in CHRISTOS IESOUS.</div> <div>Luk 1:17-18</div> <div>Rom 8:1</div>	
	The Law against adultery is perfectly valid today.	<div>You have heard that it was declared: You shall <b>not commit adultery</b>. But I say to you, that anyone looking at a married woman [contrary to popular interpretation only addressing married people, because written in the context of adultery which is certainly not relatable to singles] so <b>as to desire</b> her, [in this context rather in the sense of coveting which includes not only lust, but the active desire to have what belong to another person], already committed adultery with her in his heart.</div> <div>Mat 5:27-28</div>	
The Biblical History of Divorce	[-5500 - 1445 BC]	Divorce is principally wrong. <b>It was not allowed</b> from the time of <b>Adam until the time of Moses</b> .	<div>For this cause, will a man <b>leave his father and his mother</b>, and <b>cleave unto his wife</b>, and they shall become <b>one flesh</b>.</div> <div>But from the beginning of creation, ‘THEOS made them male and female.’ ‘For this reason a man shall <b>leave his father and mother</b> and be <b>joined to his wife</b>, and the two shall become <b>one flesh</b>.’ So they are no longer two but <b>one flesh</b>. What therefore THEOS has joined together, <b>let not man put asunder</b>.”</div> <div>“For this reason a man shall <b>leave his father and mother</b> and be <b>joined to his wife</b>, and the two shall become <b>one flesh</b>.”</div> <div>... "Moses in view of your hardness of heart, allowed you to <b>abandon</b> your wives. <b>From beginning however, it has not been so</b>.</div> <div>Gen 2:24</div> <div>Mar 10:6-9</div> <div>Eph 5:31</div> <div>Mat 19:8</div>
		Moses permitted divorce only because of their hardened hearts, but contrary to common belief never legitimized it.	<div>[Civil Law] When a man taketh a woman, and marrieth her, then shall it be, if she find not favour in his eyes, because he hath found in her <b>some matter of shame</b> [certainly including unchastity; probably also temporarily adultery as to show ultimately THEOS' mercy to take Israel back after their adultery with Him], that he shall write her a <b>scroll of divorcement</b>, and put it into her hand, and shall send her forth, out of his house. And, when she cometh forth out of his house, then may she go her way, and <b>become another man</b>.</div> <div>Deu 24:1-4</div>
		Today, we live in the New Covenant and IESOUS' resurrection abolished the laws included in Deuteronomy 24.	<div>[parallel verse to Deu 24:1-4] It was also declared: Whoever should <b>abandon his wife</b>, must give her a <b>certificate of divorce</b>. [...] Furthermore, you heard that it was declared <b>to the first men</b> ...</div> <div>[parallel verse to Deu 24:1-4] ... "Why then charged Moses to give a <b>declaration of divorce</b> and to abandon?" He told them, that "Moses in view of your hardness of heart, <b>allowed you to abandon your wives</b> ...</div> <div>[parallel verse to Deu 24:1-4] They said, “<b>Moses</b> allowed a man to write a <b>certificate of divorce</b>, and to put her away.” But IESOUS said to them, “For your <b>hardness of heart</b> he wrote you this commandment.</div> <div>[Difference between a <b>concession</b> and a <b>command</b>.:] But I [Paul] say this as a <b>concession</b>, not as a <b>command</b>.</div> <div>Mat 5:31-34</div> <div>Mat 19:3-10</div> <div>Mar 10:4-5</div> <div>1Cor 7:6</div>
		IESOUS <b>abolished both positive concessions and negative commands</b> , and we are not allowed to cherry-pick the convenient parts, and neglect on the other hand e.g. the Weekly Sabbath which appears inconvenient to some, but is clearly part of the Moral Law (adultery itself also, but not as permission to divorce >> Ceremonial Law).	<div>[Threat] Thus says KYRIOS: “Where is your mother's [Israel] <b>bill of divorce</b>, with which I put her away [rhetorical question = <b>absence of a certificate of divorce</b> = KYRIOS had not divorced Israel]? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities you were sold, and for your transgressions your mother was put away.</div> <div>[Separation] She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a <b>decree of divorce</b> [delivered into the hands of <b>Babylon</b>]; yet her false sister Judah did not fear, but she too went and played the harlot.</div> <div>[Call for Repentance] And KYRIOS said to me, “<b>Faithless Israel</b> has shown herself less guilty than false Judah. Go, and proclaim these words toward the north, and say, [1st Plea] <b>Return, faithless Israel, says the KYRIOS</b>. I will not look on you in anger, for <b>I am merciful</b>, says the KYRIOS; I will not be angry for ever. Only acknowledge your guilt, that you rebelled against the KYRIOS your THEOS and scattered your favors among strangers under every green tree, and that you have not obeyed my voice, says the KYRIOS. [2nd Plea] <b>Return, O faithless children, says the KYRIOS; for I am your master; I will take you</b> [...] And I thought you would call me, My FATHER, and would not turn from following me. Surely, as a <b>faithless wife leaves her husband</b>, so have <b>you been faithless to me</b>, O house of Israel, says the KYRIOS.’ ” A voice on the bare heights is heard, the weeping and pleading of Israel's sons because they have perverted their way, they have forgotten the KYRIOS their THEOS. [3rd Plea] <b>“Return, O faithless sons, I will heal your faithlessness.”</b> “Behold, we come to thee; for thou art the KYRIOS our THEOS. [...] Truly in the KYRIOS our THEOS is the salvation of Israel.</div> <div>Isa 50:1</div> <div>Jer 3:8</div> <div>Jer 3:11-23</div>
	[-1445 BC - 33 AD = Old Covenant Law]	THEOS' ultimate purpose of <b>temporarily allowing Israel to divorce each other</b> after adultery, was to show them through His later divorce from Israel, to which disaster this evil freedom of adultery would lead. The Israelites first committed adultery with each other and soon lost their marriages. Much worse, they then committed adultery against THEOS and lost their very land they lived on.	
		It was THEOS essentially educating them 'Let me show you where such evil desires lead to - it first starts with broken marriages, then merges in a broken society which is soon killed by their neighbors.' But His ultimate purpose was to <b>plead with them (3x) to come back</b> . He led them back to their land and will fully restore them in the End Times.	
		It is therefore clear that THEOS <b>never legitimized divorce</b> .	
		Malachi clearly condemned spiritual adultery, and painted a very dark picture for those who put away the wife of their youth.	<div>Juda has been forsaken, and an abomination has been committed in Israel and in Jerusalem; for <b>Juda has profaned the holy things</b> of KYRIOS, which He delighted in, and <b>has gone after other gods</b> [clearly spiritual adultery]. KYRIOS will utterly destroy the man that does these things, until he be even cast down from out of the tabernacles of Jacob, and from among them that offer sacrifice to KYRIOS the Almighty. And these things which I hated, you did: you covered with tears the altar of KYRIOS, and with weeping and groaning because of troubles: is it meet for me to have respect to your sacrifice, or to receive anything from your hands as welcome? Yet you said, Wherefore? Because KYRIOS has borne witness <b>between thee and the wife of thy youth, whom thou hast forsaken, and yet she was thy partner, and the wife of thy covenant</b>. And did He not do well? and there was the residue of his SPIRIT. But you said, What does THEOS seek but a seed? But take you heed to your spirit, and <b>forsake not the wife of thy youth</b>. But <b>if thou shouldest hate thy wife and put her away, saith the KYRIOS THEOS of Israel, then impiety shall cover thy thoughts</b>, saith the KYRIOS Almighty: therefore take you heed to your spirit, and <b>forsake them not</b>, you that have provoked THEOS with your words ...</div> <div>Mal 2:11-17</div>
	[-433 - 424 BC; still Old Covenant]	Although this is a case of spiritual adultery, it is very clear by the imagery, that THEOS did neither approve of spiritual nor actual divorce.	
		IESOUS then- similarly to other commands- did even go one step further, by unquestionably <b>an-nulling the concession</b> of Moses and <b>intensifying the command</b> .	<div>Then approached Him Pharisees, trying Him and asking whether <b>it is lawful to man, to abandon his wife</b> for any motive. And answering, He said: "Have you not read that the One having created, made them male and female from beginning?" Moreover, He said: "On account of this, a man will leave father and mother, and he will be <b>joined to his wife. And the two will be in one flesh</b>, so that they are no longer two but one flesh. What therefore THEOS joined together, <b>let man not put asunder</b>.” They said to Him: "Why then charged Moses to give a declaration of divorce and to abandon?" He said to them, that "Moses, in view of <b>your hardness of heart</b>, allowed you to abandon your wives. From beginning however, <b>it has not been so</b>.</div> <div><b>But I say to you, that whoever should abandon his wife [...] and should marry another, commits adultery.</b></div> <div>Mat 19:3-10</div>
		It would be hypocritical to assume that IESOUS abolished all Old Covenant Laws previously given by Moses, but that He precisely did not abolish this concession regarding divorce.	
		<b>Abolishment (~33 AD) of Moses' concession (~1445 BC) &gt;</b>	
	[-33 AD - End Times = New Covenant Law]	The essential key to understanding Mat 19 is to have a closer look at the ' <b>You have heard – but I to say to you</b> ' statements in Matthew 5, where the exact same pattern of Matthew 19 is introduced. IESOUS repeats what Jews had been taught in the <b>Old Covenant</b> and then <b>intensifies every single law by not only looking at the visible sin, but the underlying intent</b> .	<div>[1] <b>You heard</b> that it was declared to the first men: You shall not murder [...] <b>But I say to you</b>, that anyone being enraged by his brother, will be subject to judgment.</div> <div>[2] <b>You heard</b> that it was declared: You shall not adultery. <b>But I say to you</b>, that anyone looking at a married woman so as to desire her, already committed adultery with her in his heart.</div> <div>[3] <b>It had also been declared</b>: Whoever should abandon his wife, must give her a certificate of divorce. <b>But I say to you</b>, that anyone who should abandon his wife [...] makes her commit adultery.</div> <div>[4] Furthermore, <b>you heard</b> that it was declared to the first men: You shall not swear [...] <b>But I say to you</b>: Do not swear at all – neither by Heaven, for it is the throne of THEOS ...</div> <div>[5] <b>You heard</b> that it was declared: Eye for an eye [...] <b>But I say to you</b>: Do not withstand evil. But anyone who slaps you on your right cheek, turn to him also the other.</div> <div>[6] <b>You heard</b> that it was declared: You shall love your neighbor and hate your enemy. <b>But I say to you</b>: Love your enemies and pray for the ones persecuting you ...</div> <div>Mat 5:21-22</div> <div>Mat 5:27-28</div> <div>Mat 5:31-32</div> <div>Mat 5:33-34</div> <div>Mat 5:38-39</div> <div>Mat 5:43-44</div>
		Many Christian pastors teach today the exact opposite – that IESOUS put all the laws (without differentiation) away and made Christianity easy. This is contrary to Mat 5, where it becomes clear that IESOUS, despite of having abolished Old Covenant Law and death penalties, intensified the relevance of the Moral Law (10 commandments) written on stone.	
		Paul clearly affirmed the command given a few years earlier through IESOUS.	<div>To the married I command – not I, but the KYRIOS – a wife <b>must not separate</b> from her husband.</div> <div>1Cor 7:10</div>



	Comments	Scripture			
Overview	What are the Key Findings of this study? We will have a closer look at the respective details below.		SEPARATION G5563, ΧΩΡΙΣΘ, chorizo  1Cor 7:10–15 ‘Let him be <b>separated</b> , but <b>remain unmarried</b> or be <b>reconciled</b> ’	DIVORCE G630 apoluo G647 apostasion H1644 gârash H3748 kerÿthûth G863 aphiemî	REMARriage
		ABUSE	If the abuser is an unbeliever (discerned by elders!) and decides to leave. (>> Desertion)	NO	NO
		ADULTERY (After the Wedding)	If the adulterer is an unbeliever (discerned by elders!) and decides to leave. (>> Desertion)	NO	NO
		DESERTION (By Unbelieving Spouse)	YES If the unbeliever decides to leave.	NO	NO
		DEATH OF SPOUSE	–	–	YES
		UNCHASTITY (before the wedding; found out in the wedding night)	–	YES Mat 5:32; 19:9 (RSV)	YES Mat 5:32; 19:9 (RSV)

Unbelieving Spouse · Separation Permitted

A) Separation	<b>Desertion: The unbelieving spouse takes the initiative to separate.</b>  Neither the unbeliever nor the believer is allowed to divorce, but to live separately from each other for the sake of peace.  We should be very careful not to enter into a marriage with an unbeliever, in the rarely fulfilled hope to convert this person by our own efforts. We should also carefully observe before a marriage, if a believer is truly saved or might fall away shortly after marriage. The golden rule is ‘Prayer over Emotions’.  See ‘Divorce, Point #2’ for a detailed explanation of the difference ‘Separation vs. Divorce’.	<i>And to the rest I say – not KYRIOS – if any brother has an unbelieving wife and she assents to live with him, <b>he is not to leave her</b> [G863, ΑΦΙΗΜΙ, aphiemî: to send forth, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.]. And a woman who has an unbelieving husband and he assents to live with her, she <b>is not to leave</b> him [...]</i>  <i>But <b>if the unbeliever separates</b> [G5563, ΧΩΡΙΣΘ, chorizo], let him be <b>separated</b>. The brother or the sister is not enslaved [Strong’s G1402 ‘to serve’ each other; or ‘enslaved’, but ‘bound’ is a mistranslation in the majority of English Bibles] in such cases.</i>		<i><u>1Cor 7:12–15</u></i>
		<i>Have you been tied to a wife, do <b>not seek loosening</b> [G3080, ΛΥCIC, lusiς: to send forth, lay aside, leave, let (alone, be, go, have), put (send) awayy]! Have you been untied from a wife, do not seek a wife [cannot apply to Unchastity, because remarriage is allowed; the only combination where a loosening is allowed but a remarriage is prohibited, is desertion]!</i>		<i><u>1Cor 7:27</u></i>
	Differentiation between ‘ <b>Separation</b> ’ and ‘ <b>Divorce</b> ’.  We clearly see from the comparison of the paragraphs on the right, that both concepts are different.	<b>SEPARATION</b>	<b>DIVORCE</b>	
		<i>Therefore what THEOS has joined together, man must <b>not separate</b> [G5563, ΧΩΡΙΣΘ, chorizo].”</i>	<i>“Whoever <b>should abandon</b> [G630, ΑΠΟΛΥΘ, apoluo] his wife and marries another, commits adultery ...</i>	<i><u>Mar 10:9</u></i>  <i><u>1Cor 7:10–11</u></i>  <i><u>1Cor 7:15</u></i>  <i><u>Mar 10:11</u></i>
		<i>... a wife must not <b>separate</b> [G5563, chorizo] from a husband. But if indeed she should <b>separate</b> [G5563, chorizo], let her remain unmarried, or be reconciled to the husband.</i>	<i>... the husband should not <b>let go</b> [G863, ΑΦΙΗΜΙ, aphiemî] his wife.</i>	<i><u>1Cor 7:11</u></i>
		<i>But if the unbeliever <b>separates</b> [G5563, chorizo], let him be <b>separated</b> [G5563, chorizo] ...</i>	<i>And a woman who has an unbelieving husband, and he assents to live with her, she is <b>not to leave</b> [G863 aphiemî] him.</i>	<i><u>1Cor 7:13</u></i>
	Strong’s G5563, ΧΩΡΙΣΘ, <b>chorizo</b> , From G5561; to place room between, that is, part; reflexively to go away: – <b>depart, put asunder, separate</b>	<i>... What therefore THEOS joined together, let man not <b>put asunder</b>.”</i> <i>And being assembled together, he exhorted them from Jerusalem to not <b>separate</b>, but to remain about for the promise of the FATHER ...</i> <i>Who shall <b>separate</b> us from the love of CHRISTOS? ...</i> <i>... the wife should not <b>separate</b> from a husband [...] But even if she should <b>separate</b> ...</i> <i>[Important principle – possibly applicable to separation &amp; reconciliation] For perhaps because of this, he was <b>separated</b> from you <b>for a time</b>, in order that you might have him <b>back forever</b>, no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, <b>both in the flesh and in the KYRIOS</b>.</i> <i>For it was fitting that we should have such a high priest, holy, blameless, unstained, <b>separated from</b> sinners, exalted above the heavens.</i>		<i><u>Mat 19:6</u></i>  <i><u>Act 1:4</u></i>  <i><u>Rom 8:35</u></i>  <i><u>1Cor 7:10–11</u></i>  <i><u>Phm 1:15–16</u></i>  <i><u>Heb 7:26</u></i>





	Comments	Scripture	
B) Divorce	<p>1. <b>Adultery</b> does not justify a divorce.</p> <p>Adultery is <b>not punished anymore through the death penalty</b>, CHRISTOS abolished this condemnation which was part of the Old Covenant Laws, but clearly not the Moral Law itself. Adultery can therefore not be a valid cause for divorce.</p> <p>Some teachers tell us that THEOS divorced Israel, translating this into an allowance for divorce of individuals. But this is an insufficient teaching - as it is crystal clear that THEOS did not entirely forsake Israel and that He will graft them in again in our end times. Israel is definitely not divorced from THEOS, but separated for the time being.</p>	<p>[Old Covenant – Important principle for today] Then KYRIOS said to me [Hosea], “<b>Go and love your wife again, even though she commits adultery with another lover</b>. This will illustrate that KYRIOS still loves Israel, even though the people have turned to other gods and love to worship them.</p> <p>And I will strengthen the house of Juda, and save the house of Joseph, and I will settle them; because <b>I have loved them: and they shall be as if I had not cast them off</b>: for I am the KYRIOS their THEOS, and I will hear them.</p> <p>For from within, out of the heart of men, proceed evil thoughts, <b>adulteries</b>, fornications [differentiated], murders ...</p> <p>“Everyone who divorces his wife and marries another <b>commits adultery</b>, and the one who marries a woman divorced from her husband <b>commits adultery</b>.”</p> <p>John 8:3 excluded because most Greek manuscripts do not include the woman caught in adultery. To use this passage absent from our Bible as justification for divorce, is clutching at straws.</p> <p>Therefore as a result, if she belongs to another man while her husband is living, she will be called an <b>adulteress</b> [G3428, ΜΟΙΧΑΛΙC, moichalis]. But if her husband dies, she is free from the law, so that she is not an <b>adulteress</b> if she belongs to another man.</p> <p>Marriage must be held in honor by all, and <b>the marriage bed be undefiled</b>, because THEOS will judge sexually immoral people [whoremongers] and <b>adulterers</b>.</p>	<p>Hos 3:1</p> <p>Zec 10:6</p> <p>Mar 7:21</p> <p>Luk 16:18</p> <p>-</p> <p>Rom 7:3</p> <p>Heb 13:4</p>
	<p>Numbers 5 shows us the severity of adultery and how the suspicion of adultery was handled.</p> <p>If adultery would justify a divorce, we would consequently also need to find in the Bible new forms of validating an adultery or even the suspicion of an adultery. But we have no priest nor any procedure for this, and a pastor who would remarry a divorced believer cannot trust only the word of a believer. This applies especially for important positions of serving in church, up to the level of elders / pastors who could wrongly claim to have been cheated on.</p>	<p>[Not applicable anymore, but showing the severity of adultery:] ... ‘If any man’s wife goes astray and acts unfaithfully to him, and a man sleeps with her and ejaculates and it is hidden from the eyes of her husband and she is concealed, although <b>she is defiled</b>, and there is <b>no witness</b> against her and she was not caught, if a SPIRIT of jealousy comes over him [...] he will bring his wife to the priest. [...] the priest will bring her near and present her before KYRIOS [...] the priest will make her swear an oath [...] When he has made her drink the waters, it will come about [...] if the woman is not defiled, and she is pure, she will go <b>unpunished and be able to conceive children</b>. [...] when a woman has an affair under her husband and she is defiled [...] The <b>man will go unpunished from guilt</b>, and the woman, <b>she will bear her guilt</b>.’</p>	<p>Num 5:11-31</p>
	<p>Some scholars wrongly affirm the legitimacy of <b>second, third, fourth and even fifth marriages</b>. IESOUS never affirmed such, but simply reflected the fallen state of the woman by mirroring her action and not only changing the course of her life, but most probably of more people of her town. He used the hidden knowledge about the possibly most sinful person in town in order to convert unbelievers into believers. Other people in the town would have not been impressed by uncovering an ‘average’ sinner. It had to be the worst sinner. To inject into this sophisticated mission an affirmation of multiple divorces, is blatant heresy.</p>	<p>The woman said to him, “Sir, give me this water, so that I will not be thirsty or come here to draw water!” He said to her, “Go, call your husband and come here.” [IESOUS is testing her] The woman answered and said to him, “I do not have a husband.” IESOUS said to her, “You have said rightly, ‘I do not have a husband,’ for you have had five [what you call] husbands, and the one whom you have now is <b>not your [original] husband</b>; this you have said truthfully!” ...</p>	<p>Joh 4:15-20</p>
	<p>Important remarks: Adultery should be forgiven and is no cause for a divorce.</p> <p>But if repentance after an act of adultery is absent or if adultery is even repeated with several sex partners, then this obviously falls into the category of an unbeliever, because no servant of THEOS would commit such sin repeatedly and without repentance.</p> <p>But the case for the treatment as unbeliever means in consequence ‘only’ separation (no divorce nor remarriage!) and the adulterer has to take the lead to leave (‘let him leave’ – passive action only, no initiative allowed through the believer!).</p> <p>And be careful – a one-time adultery does not convert a believer into an unbeliever, in the same way that David remained in the Faith after he repented, fasted and had been punished severely.</p>	<p>But if you are <b>without discipline</b>, in which all legitimate sons have become participants, then you are <b>illegitimate and not sons</b>. [= If a spouse who commits adultery receives discipline from THEOS, it is a clear sign that THEOS has not given up on her / him and neither should the spouse do so].</p>	<p>Heb 12:8</p>
		<p>Desertion · Divorce Prohibited</p>	
	<p>2. <b>Desertion</b> does not justify divorce.</p> <p>While separation is allowed if the unbeliever takes the initiative, both man and woman remain factually married before THEOS until one of them dies. 1Cor 7:12-15 clearly differentiates between a <b>divorce</b> (‘<b>must not</b>’) and <b>leaving</b> ‘<b>the togetherness / the setting of serving each other</b>’ (‘<b>let him be separated</b>’).</p> <p>THEOS might in some cases gracefully lead an unbeliever after the separation from the spouse into His arms – with the wonderful result of restoring the broken marriage as happened millions of times. A divorce in turn would exclude nearly any chance for restoration (see Deu 24:1-4 with the prohibition to go back after an effective divorce combined with adultery).</p> <p>The passage to the right does –NOT– include other cases similar to desertion. But it should be noted that an <b>abuser</b> is for instance most probably an unbeliever in THEOS’ eyes.</p> <p>Nevertheless, this determination –cannot– occur through the biased, emotionally charged and possibly short-sighted spouse, but only through elders / pastors who ask THEOS for a clear confirmation after hearing both spouses.</p> <p>Abuse as cause does also not include a single misstep made by a believer, but a recurring misstep confirmed as such by the elders of the church. Any circumvention and unilateral extension of this paragraph is a serious offense against THEOS.</p> <p>Again, sinful actions are not a permitted cause in this paragraph, but only the status ‘believer’ versus ‘unbeliever’ is relevant for the allowance of a separation.</p> <p>If we would follow the approach of permitted remarriage after abuse, then we would act in an irresponsible way, because we then allow that one, two, three or even more persons go into a marriage with the very same <b>abuser</b> – only to probably go through the same drama as experienced by the <b>abused</b> person.</p> <p>In addition, an abused person will much more likely repeat unwise choices, by once again marrying a person which THEOS had not approved. We should never be unequally yoked and much less repeat erroneous choices (speaking in general terms only).</p> <p>Only if both the <b>abuser</b> and the <b>abused</b> are prohibited from remarrying, then the vicious cycle can be stopped. Hard words based on THEOS’ perfect wisdom.</p>	<p>And to the rest I say – not KYRIOS – if any brother has an unbelieving wife and she assents to live with him, <b>he is not to leave her</b>. And if a woman has an unbelieving husband and he assents to live with her, <b>she is not to leave him!</b></p> <p>[...] For the unbelieving husband is sanctified by his wife [= makes it clear that Christian marriage has a greater priority. The unbeliever is being perfected while they live together as one = a kind of spiritual adoption in the hope of Future Salvation], and the unbelieving wife is sanctified by the husband, since otherwise your children are unclean, but now they are holy.</p> <p> </p> <p>But if the unbeliever <b>separates</b>, <b>let him be separated</b> [Strong’s G5563, ΧΩΡΙΖΩ, chorizo = to ‘part’, ‘go away’, ‘depart’, ‘separate’ – ultimately it only implies to leave and we cannot inject ‘divorce’ here, especially considering that Paul intentionally chose another word here].</p> <p> </p> <p>The brother or the sister is not <b>enslaved</b> [Strong’s G1402, ΔΟΥΛΟΩ, douloo = enslaved / under bondage / servant – different meaning than the term G1210 ‘deó’ = ‘bound’ found in 1Cor 7:39–40. A bondage and a marriage bond are significantly different concepts]</p> <p> </p> <p>in such [a type; singular]</p> <p> </p> <p>cases [= plural, but meant to be –1– type of cases, not opening the door for all kinds of circumstances that are similar to, but not necessarily exactly like desertion].</p> <p> </p> <p>But THEOS has called us in peace [the addition of the word ‘peace’ does not align with <b>divorce</b> and rather affirms the differentiation to <b>separation</b>].</p>	<p>1Cor 7:12-15</p>
	<p>A) Not enslaved to evil unbeliever</p> <p>If the literal translation ‘<b>enslaved</b>’ is used, then this justifies the separation in an attempt to safeguard the believer from the depravity of the unbeliever.</p> <p>When we go through the 8 occurrences of G1402 douloo, we most often see the word <b>related to bondage and evil</b>. It might be hard to grasp for us, but THEOS sees an unbeliever who rejects at the same time 1. CHRISTOS, 2. His salvation directly tied to the spouse and 3. the believing spouse, clearly as evil, and so should we.</p> <p>Strong’s G1402, ΔΟΥΛΟΩ, douloo, From G1401; to <b>enslave</b> (literally or figuratively): – bring into (be under) <b>bondage</b>, X given, <b>become</b> (make) servant.</p> <p>5x Enslaved to evil / Servant of men 1x Enslaved to wine 1x Servant of THEOS 1x Servant of Righteousness</p>	<p>2 Interpretations Of Strong’s G1402 ‘douloo’ As ‘Being Enslaved / To Serve’</p> <p>[Occurrence #1 /8 of ‘douloo’] But THEOS spoke like this: ‘His descendants will be foreigners in a foreign land, and they will <b>enslave them and mistreat</b> them four hundred years ...</p> <p>[#2] But if the unbeliever separates, let him be separated. The brother or the sister is <b>not enslaved [to an evil unbeliever]</b> in such cases. But THEOS has called us in peace [not a spiritual warfare with an evil unbeliever, but –peace– from the unholty bondage of an evil spouse].</p> <p>[#3] For although I am free from <b>all people</b>, I have <b>enslaved myself to all [to evil]</b>, in order that I may gain more.</p> <p>[#4] ... we were <b>enslaved under the elemental spirits</b> of the world.</p> <p>[#5] Older women likewise are to be reverent in their behavior, not slanderous, not <b>enslaved to much wine</b>, teaching what is good ...</p> <p>[#6] ... they entice with desires of the flesh and with licentiousness those who are scarcely escaping from those who live in error, promising them freedom although they themselves are <b>slaves of depravity</b>. For to whatever [or whoever in the case of a believer being married to an unbeliever] <b>someone succumbs, by this he is also enslaved</b>. For if, after they have escaped from the defilements of the world through the knowledge of KYRIOS and SAVIOR IESOUS CHRISTOS, and they are again <b>entangled in these things</b> and succumb to them, the last state has become worse for them than the first.</p> <p>[#7] ... and having been set free from sin, you became <b>enslaved to righteousness</b>.</p> <p>[#8] But now, having been set free from sin and having been <b>enslaved to righteousness</b> ...</p>	<p>Act 7:6</p> <p>1Cor 7:15</p> <p>1Cor 9:19</p> <p>Gal 4:3</p> <p>Tit 2:3</p> <p>2Pet 2:18-20</p> <p>Rom 6:18</p> <p>Rom 6:22</p>
	<p>B) Abolishment of marital duties</p> <p>Desertion does exempt from the obligation of serving each other through <b>due benevolence</b> and through the own body, specifically through <b>sexual acts</b>.</p> <p>This principle of inverted authority (spouses have in a marriage power over each other’s bodies) is to cease in the case of separation.</p> <p>Conclusion: Both interpretations can be applied simultaneously, lead individually to the same outcome for the overall application of the verse and clearly affirm that –NOT– the marriage bond is meant, but the <b>bondage and / or the underlying obligations</b> which simply cease, but do –NOT– legitimize a divorce.</p>	<p>Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband [marriage in order to bring an end to fornication].</p> <p>Let the husband render unto the wife <b>due benevolence</b>: [other translations: <b>fulfill his obligation to his wife</b>]</p> <p>and likewise also the wife unto the husband. The wife hath <b>not power of her own body</b> [other translations: <b>authority over her own body</b>], but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent <b>for a time</b>, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.</p>	<p>1Cor 7:2-5</p>
		<p>Unchastity · Divorce Permitted</p>	
	<p>3. The wife is found to have <b>lost her chastity</b> (a concept very well known in CHRISTOS’ time on earth).</p> <p>Matthew 532 is often used to justify divorce after adultery.</p> <p>1. This verse is only found in Matthew and is therefore directed to the Jews.</p> <p>2. The greek word ‘porneia’ cannot be translated with ‘adultery’ and is an umbrella term for sexual sins such as fornication, losing chastity, incest et al. An umbrella term does not negate a differentiated and specific use (► see also Study ‘Sexual Discipline’).</p> <p>3. Matthew therefore says that it is <b>rightful to divorce a woman who had any sex before the marriage</b> (the spouse discovers in the wedding night that his wife is not anymore a virgin).</p> <p>4. The verse does –NOT– permit divorce based on adultery during the marriage. It would result in arbitrariness to allow a divorce based on suspected adultery, or even to go as far as to consequently justify a divorce based on pornography which is most certainly also adultery in THEOS’ eyes.</p> <p>5. It is surprising that – although many teachers are quick to see a cultural context wherever it is convenient but often not fitting (e.g. head coverings), but do not see the clear application in the case of unchastity, a concept extensively described in the Bible. It is important to remember that this principle is still perfectly valid today – THEOS’ law is very clear – no sex before marriage.</p>	<p>But I say to you, that anyone [with only 1 specified exception] who should <b>abandon</b> [G630, ΑΠΟΛΥΩ], apoluo = put away; free fully; release; dismiss; from luo = loosen; the word divorce is an interpretation only]</p> <p>his wife [G1135, ΓΥΝΗ, gunaika = a married woman],</p> <p><b>except on the ground of unchastity</b>. [G4202, ΠΟΡΝΕΙΑ, porneia = ‘fornication’ = any type of <b>sexual intercourse before the wedding night</b>; not ‘adultery’ what would lead to the oxymoron / duplication of ‘<b>except on the basis of adultery</b>’ and again ‘<b>commits adultery</b>’; the content of this exception clause cannot be identical with the result which is ‘adultery’ = marital unfaithfulness],</p> <p>makes her commit <b>adultery</b>. [G3429, ΜΟΙΧΑΟΜΩ, moichao = ‘adultery’]</p> <p>And whoever should marry one having abandoned <b>commits adultery</b>. [Strong’s G3429].</p> <p>[Old Covenant – Example of chastity] And the congregation sent there twelve thousand men from the troops, and they commanded them, saying, “Go, strike the inhabitants [...] destroy every <b>man and every woman who had sex with a man.</b>” And they found among the inhabitants of Jabesh–gilead <b>four hundred young virgins who had not had sex with a man</b>, and they brought them to the camp at Shiloh [...] they gave to them the women whom they kept alive from Jabesh–gilead; but they were not enough for them.</p> <p>[Old Covenant – How chastity was proven] “If a man takes a woman and he has sex with her, but he then dislikes her, and he accuses her falsely, and he defames her, and he says “This woman I took and I lay with her and I <b>discovered that she was not a virgin</b>,’ then in defense the father of the young woman shall take, along with her mother, and together they must bring out the <b>evidence of the virginity</b> [initial act of marital intercourse not resulting in bleeding] of the young woman to display it to the elders of the city at the city gate. [...] they shall <b>spread the cloth</b></p> <p>[a cloth with the woman’s blood on it. A newly married young woman was expected to retain the bedclothes from the wedding night and present it to her mother for keeping. This custom is known elsewhere in the ancient Near East]</p> <p>out before the elders of the city. Then the elders of that city shall take the man, and they shall discipline him [...] and she shall become his wife; <b>he will not be allowed to divorce her all his days</b>. “But if this charge was true, and the signs of virginity were not found for the young woman [...] the men of her city shall stone her with stone ...</p>	<p>Mat 5:32</p> <p>Jdg 21:10-14</p> <p>Deu 22:13-30</p> <p>Source: Faithlife Study Bible</p>
	<p>Clear differentiation between the concepts of</p> <p>1. Unchastity (your daughters) and 2. Adultery (your brides).</p>	<p>I do not bring punishment upon [1] <b>your daughters when they become unchaste</b> [or: play the whore], nor upon [2] <b>your brides, when they commit adultery</b>, for, the men themselves, with unchaste women, do seduce themselves, and, with the common women of the shrine, do offer sacrifice, – and, a people who will not discern, must be ruined.</p>	<p>Hos 4:14</p>





Comments	Scripture	
c) Re- Marriage	Adultery · Remarriage Prohibited	
	1. <b>Adultery</b> does not permit remarriage.	<div>“Whoever divorces his wife and <b>marries another commits adultery</b> against her. And if she divorces her husband and <b>marries another, she commits adultery.</b>”  Therefore as a result, if she belongs to another man while her husband is living, she will be called an <b>adulteress</b> [G3428, moichalis]. But if her husband dies, she is free from the law, so that she is not an <b>adulteress</b> if she belongs to another man.  ... But even if she should separate, let her <b>remain unmarried or be reconciled to the husband</b>. And a man’s wife is not to be let go.</div> <div><u>Mar</u> <u>10:11-12</u></div> <div><u>Rom</u> <u>7:3</u></div> <div><u>1Cor</u> <u>7:11</u></div>
	<div>Matthew 19:9 is often used to justify remarriage after adultery. While Matthew 5:32 is focussing on divorce, this verse now focusses on remarriage ('and marries another'). The same reasoning applies:  1. This verse is only found in Matthew and is therefore rather directed to the Jews, who knew the concept of unchastity very well.  2. The greek word 'porneia' cannot be translated with 'adultery' and is an umbrella term for sexual sins such as fornication, losing chastity, incest et al (► see also the study 'Sexual Discipline').  3. Matthew therefore says that it is rightful to divorce a partner who had sex before the marriage.  4. <b>The verse does -NOT- permit remarriage after adultery.</b></div>	<div>But I say to you, that whoever should abandon his wife,   <b>not after unchastity</b>, [G4202, ΠΟΡΝΕΙΑ, porneia = 'fornication' = any type of sexual intercourse before the wedding night; not 'adultery' what would lead to the oxymoron / duplication of '<b>except on the basis of adultery</b>' and again 'commits <b>adultery</b>'; the content of this exception clause cannot be identical with the result which is 'adultery' = marital unfaithfulness],   <b>and should marry another, commits adultery.</b>” [Strong's G3429, ΜΟΙΧΑΟΜΩ, moichaoo = 'adultery']</div> <div><u>Mat</u> <u>19:9</u></div>
	Desertion · Remarriage Prohibited	
	2. <b>Desertion</b> by an unbelieving spouse does allow separation, but does not permit <b>divorce</b> , nor consequently permit <b>remarriage</b> .	<div>see Divorce, point #2</div>
	Unchastity · Remarriage Permitted	
	3. <b>Unchastity</b> has been found.  (any kind of pre-marital fornication – latest discovered in the night of the wedding; later claims are invalid)	<div>But I say to you, that whoever should abandon his wife, not <b>after unchastity</b>, and <b>should marry another</b>, commits adultery.”</div> <div><u>Mat</u> <u>19:9</u></div>
	Death · Remarriage Permitted	
	4. The spouse has <b>died physically</b> .	<div>A wife is bound for as long a time as her husband lives. But if her husband dies, she is <b>free to marry whomever she wishes</b>, only in KYRIOS. But she is happier if she remains thus ...  For the married woman is bound by law to her husband while he lives, but if her husband dies, <b>she is released</b> from the law of the husband.  ... younger widows, for whenever their physical desires lead them away from CHRISTOS, they want to marry [...] Therefore <b>I want younger widows to marry</b>, to bear children, to manage a household, to give the adversary no opportunity for reproach.  But there are many wonderful examples of widowers / widows who did not remarry, and serve THEOS in a much greater capacity. · Anna was a virgin until her marriage. · She was extremely devoted, and served day and night in the church (temple). · She received the privilege to meet IESOUS as a child and to prophesy over His future as israel’s &amp; our redeemer. · Remarriage is optional. Singleness can open the door to serve the KYRIOS in a much greater capacity.</div> <div><u>1Cor</u> <u>7:39-40</u></div> <div><u>Rom</u> <u>7:2</u></div> <div><u>1Tim</u> <u>5:11-15</u></div> <div><u>Luk</u> <u>2:36-38</u></div>



Comments	Scripture	
IESOUS can even forgive adultery upon sincere repentance. Such a person is made righteous again, but might face other consequences such as the (partial) loss of rewards.		
David was made righteous after having committed adultery & murder. His adultery even led to the birth of his son Solomon, who was highly blessed with wisdom and made responsible for the building of the first House of THEOS.  BUT David had to face other severe consequences, such as the death of his beloved son (before Solomon).	Why have you despised the word of KYRIOS by doing evil in his eyes? Uriah the Hittite you have struck down with the sword, and <b>his wife you have taken to yourself as wife!</b> You have killed him with the sword of the Ammonites!	<a href="#">2Sam 12:9</a>
	Boaz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the king, and <b>David the king begat Solomon of her [the wife] [Bathsheba] of Uriah [whom David killed]</b> , and Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa.	<a href="#">Mat 1:5-7</a>
	But to the one who does not work, but who believes in the one who justifies the impious, his faith is credited for righteousness, just as <b>David also speaks about the blessing of the person to whom THEOS credits righteousness</b> apart from works: “Blessed are they whose <b>lawless deeds have been forgiven</b> , and whose sins are covered over. Blessed is the person against whom KYRIOS will never count sin.”	<a href="#">Rom 4:5-8</a>
<b>BUT many of those who have illicitly divorced and/or remarried –without ever repenting of this act before their death– will either risk their Future Salvation or at least lose rewards.</b>	... and lest, when I come again, my THEOS will humble me among you, and that <b>I shall bewail many</b> which have sinned already, and <b>have not repented</b> of the uncleanness and fornication and lasciviousness which they have committed.	<a href="#">2Cor 12:21</a>
The following two scenarios prevent(ed) a restoration:	<b>Former Exception (Unchastity + Death)</b> <a href="#">Deu 22:13-21</a>	<b>Valid Exception (Nakedness + Remarriage)</b> <a href="#">Deu 24:1-4</a>
1. Act of marriage	“If a man takes a woman and he has sex with her, ...	‘When a man doth take a wife, and hath married her, ...
2. Dislike & specific accusation: What is often watered down in translations with ' <i>he found something objectionable</i> ', has actually a serious background of being defiled by an unspecified act related to nakedness. It was never enough to simply dislike the spouse as some Jews interpreted and as still some scholars of our day interpret.	... but he then <b>dislikes her</b> , and he <b>accuses</b> her falsely, and he defames her ...	... and it hath been, if she doth <b>not find grace</b> in his eyes ...
3. Nakedness related to unchastity is a legitimate reason for divorce, while nakedness related to adultery would not be a reason for divorce.	... and he says “This woman I took and I lay with her and I discovered that she was <b>not a virgin</b> ,’ ...	... (for he hath <b>found in her nakedness [H6172] of anything</b> ), ...  [Strong’s H6172, עָרְוָה, ‘ervâh, From H6168; <b>nudity</b> , literally (especially the pudenda) or figuratively (disgrace, blemish): - <b>nakedness</b> , shame, <b>unclean (-ness)</b> .  The same word is being used in Gen 9:22-23, where <b>nakedness</b> led to Noah having pronounced a curse on Canaan. It becomes clear that it would not be a trifle / simply something objectionable, but that Deu 24 is based on a serious offense against THEOS and the spouse.]
4. No exception to restoration = valid marriage, if previous chastity was found.	... they must bring out the <b>evidence of the virginity</b> of the young woman [...] they shall fine him a hundred shekels of silver [...] and she shall become his wife; he will <b>not be allowed to divorce her all his days</b> . “ ...	
5. Exceptions to Restoration:  A) Death of wife after unchastity B) Remarriage after an act of nakedness not condemned through death penalty. The defilement is advanced by the re-marriage to another man. THEOS effectively says that we ought to forgive and keep a spouse who 'only' committed adultery (Hos 3:1), but not to take back a spouse who went as far as to enter in addition into a marriage with another person and therefore broke the first marriage twice.	... “But if this charge was true, and the signs of virginity were not found for the young woman, and then they <b>shall bring out the young woman to the doorway of the house of her father, and the men of her city shall stone her with stones</b> ...  [A]	... and he hath written for her a writing of divorce, and given [it] into her hand, and sent her out of his house, and she hath gone out of his house, and hath gone and been another man's [...] ‘Her former husband who sent her away is <b>not able to turn back to take her to be to him for a wife</b> , after that <b>she hath become defiled</b> ; for <b>an abomination it [is] before Jehovah</b> , and thou dost not cause the land to sin which Jehovah thy THEOS is giving to thee — an inheritance.  [B]

