



# SOUND THE TRUMPET

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REMARriage ADULTERY,  
DOCTRINAL CORRUPTION,  
AND  
SALVATION IN THE BALANCE

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Table of Contents

Introduction	1
1. Scriptural Tenets Regarding Marriage, Divorce and Remarriage	3
2. Covenant Permanence	11
3. Contractual Divorce versus Covenant Endurance	25
4. <i>Parektos Logos Porneia</i>	37
5. Proper Hermeneutical Interpretation – Scripture Interpreting Scripture	43
6. Definition / Translation Mischief – the <i>Porneia</i> of Jesus’ time	49
7. Early Church Position on Divorce and Remarriage	71
8. Modern versus Traditional Views on Marriage and Divorce	79
9. Erasmus and Accommodative Divorce	91
10. Adding to God’s Word – Erasmus the Apostate	113
11. Fruit of the Tree – Destruction from No-Fault Divorce	125
12. Tip of the Spear Destroying the Church: Accommodative Divorce Accommodating Sodomy	131
13. Objections and Refutations	139
14. Conclusions	175
Appendix – Suggested Prayers	203
Appendix – The Armor of God is Jesus Christ	215
Bibliography	217
Additional Bibliographical Resources	225





## 1. Introduction

*“Wherefore seeing we also are compassed about with so great a cloud of witnesses, **let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,***

*Looking unto Jesus the author and finisher of our faith; **who for the joy that was set before Him endured the cross, despising the shame...***

*My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For **whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.***

*If ye endure chastening, God dealeth with you as with sons...**But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons...***

***Ye have not yet resisted unto blood, striving against sin.”***

— Hebrews 12 selections

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Recently a video regarding proper Christian doctrine on divorce and remarriage came across my feed. It hit close to home; I’m the husband of a divorced woman. I clicked and began to watch the summary teaching from a highly studied pastor.

Although the message was short and condensed, the foundation stones of Scripture included were plainly stated and incontrovertible:

Marriage is holy. The union is formed through a God-involved covenant. The covenant is permanent. Divorce is a deeply serious matter, and to presumptively remarry following divorce is ignorantly foolish at best; willfully rebellious at worst; and adultery in all cases while the first spouse lives.

Needless to say, I had a sick feeling in my stomach. I ordered the pastor’s book regarding divorce and adulterous remarriage – the first of many – and began to read, then reread.

*Can this really be true?, I asked myself over and over. How could that be? When the whole world so casually regards divorce, and remarriage? Not to mention the church! And all the pastors around me? Surely not...surely not...*



## *Sound the Trumpet*

I felt compelled to spend much time these past months in study and prayer, reading more and more – and more – seeking *God's* Truth and Way for us, not my own or that of potentially wayward people.

This work represents the fruit of that study on this essential matter of marriage sanctity, divorce and adulterous remarriage.

Believe it or not, it is no hyperbole to say that this matter – accommodative divorce and remarriage adultery within the Protestant Church – is *the single greatest error of doctrine and straying from the Lord's plain instruction in Scripture of the Protestant Church in the last half millennium.*

Further – *the Church's astoundingly poorly founded and virtually indefensible practice accommodating divorce and endorsing remarriage adultery is the Trojan Horse through which the enemy has brought the Church to its knees.*

Don't believe me? Read on, and be prepared to have your beliefs regarding marriage, divorce, remarriage, and the Church's position on all of it shaken to its foundation – as the heretical doctrine of the Church ought to be.

**Attention pastors and elders:** This work is *particularly* for you. This is happening on *your* watch. You've got *real* work to do here, to stem the tide of apostasy and grave, salvation-threatening error within the church with which the Lord entrusted you.

*"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God (really) said...?*

*...that which is highly esteemed among men is abomination in the sight of God."*  
— *Genesis 3:1; Luke 16:15*

**Note:** There is much to be studied, weighed, and soberly considered regarding 'appropriate' divorce. This serious subject is not the primary focus of this work, outside how it pertains to adulterous remarriage; however, I unavoidably wade far into it. Without exception I have deep, abiding sympathy for those facing such a dire decision, or who have passed through such troubled waters, as well as for those who continue to sojourn on within a perhaps deeply troubled, painful, and perhaps even destructive marriage. My heart breaks, truly.



## 1. Scriptural Tenets Regarding Marriage, Divorce and Remarriage

*“Thy word is a lamp unto my feet, and a light unto my path.”*

— Psalm 119:105

What an amazing blessing God’s Word is – the power of life and death; living words that reveal anew upon the tenth or hundredth reading of a verse; words that reveal to the earnest and faithful the very nature of God – so much so that Jesus Himself *is* The Word (John ch. 1).

As Scripture is relevant, or rather essential, or rather supreme, on every matter of life (and death), following are by my judgment the most essential verses pertaining especially to marriage and remarriage, accompanied by the essential truth(s) they convey. (I’ll incorporate other relevant verses elsewhere where they pertain.)

First mention – the covenant and its nature.

*“And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”*

— Genesis 2:18, 21-24

- Woman cleaves (‘adheres’ tightly to) her husband
- Two become one flesh; supernaturally and in substance far beyond contractual union or physical union through sex
- The use of flesh as imagery strongly conveys lifelong permanence; any man-made, governmental instrument that runs counter to the permanence of the Lord’s joining in union is counterfeit. That instrument we call “divorce.”

Malachi – the wife of thy youth. Exhorts men to honor and remain faithful to the “wife of thy youth;” affirms covenantal nature of union.



*“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. 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.”*

— *Malachi 2:14-15*

- The Lord is engaged within the union, both as Agent effecting the “cleaving” of the couple but also as witness
- There is in fact a covenantal union, with all attendant implications (discussed following)
- Divorce, strongly inferred here, represents treachery against the wife
- Despite this divorce, the “wife of (his) youth” remains his wife, described as such, and as his companion, and his covenant spouse, despite the treachery of divorce
- The covenant survives the divorce
- The “wife of (his) youth” remains the *\*only\** covenant wife for him; there is no conflicting second covenant honored or recognized by God, of course
- God made one, and only one, union; the “treachery” of remarriage is no “one” union in God’s eyes, and *is* a furtherance of the treachery started with divorce. The second union, therefore, is no union at all in the eyes of the Lord.
- A closing admonishment against divorce *and* remarriage, both being treachery

Matthew passages to the Jews. Incorporate the “exception clauses.” (Much more on these poorly exegeted and dangerously misused phrases to follow.)

*“It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, **\*\*saving for the cause of fornication,\*\*** causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”*

— *Matthew 5:31-32*

The “exception clause” is highlighted with double asterisks.





- \*Based upon this version of the Greek (more addressing this following),\* there is an 'exception' for the "cause (or charge, or report) of fornication." More on this too.
- A divorcing man has liability regarding his divorced wife's future pitfalls.
- Men who subsequently marry women who have enduring Genesis 2 covenants with another man, as a matter of course, enter a state of continuous adultery.
- Whoever as a divorced wife enters into a digamous second marriage commits adultery as well, since no fornication or adultery occurs for one engaged party without the filth of the sin also adhering to the other.

*"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 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. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given...there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."*

— Matthew 19:3-11, 12(b)

- An "exception clause;" dealt with following.
- Husband and wife are "no more twain;" no longer two, quoting Genesis 2. Emphasized by Jesus Himself.
- God Himself is the 'joiner' of the union; a tripartite covenant with God as witness and divine joining Agent.



## *Sound the Trumpet*

- A remarrying husband while his wife lives creates a counterfeit, covenantless 'union' and thereby commits continuous adultery against God and the "wife of (his) youth" (see Malaich passage above).
- Any man who marries a divorced woman with a surviving covenant with a living husband commits continuous adultery.
- Disciples' response confirms the severity of Christ's teaching.

### Mark passage; unequivocal.

*"And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."*

— Mark 10:2-12

- One flesh; no longer two.
- Man should not divide what God has bound together as one.
- Whosoever divorces then remarries enters continuous adultery against his or her covenant spouse.
- The disciples asking again immediately following buttresses the difficulty of Scripturally sound, lifelong, covenantal marriage.

### Luke passage – clear teaching.

*"And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.*



*Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.”*

— Luke 16:14-18

- What men praise, God abhors. (This aptly applies to marriage-related doctrine counter to God’s plan and Word.)
- God’s law and Word continues on – everlasting to everlasting.
- Divorcees with living spouses who remarry enter countercovenantal adultery against God and their living spouse, as do the “husbands” and “wives” who marry them, violating the lifelong covenant the Lord formed between the original married couple.

Paul’s teachings. Consistent in lifting up marriage, strongly discouraging divorce, and unequivocally condemning remarriage while the spouse lives.

*“Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.”*

— Romans 7:1-3

- The marriage covenant (regardless of the masquerading, parallel construction contract men crafted being destroyed) survives until the couple is separated by death.
- A second marriage while a spouse from the covenant marriage lives produces a continuous state of adultery.
- A widow(er) may remarry and form a second, valid marriage covenant, as the first dissolved upon the death of one of the testators.

*“Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband...And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife...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...The wife is*



*bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.”*

*— I Corinthians 7:2, 10-11, 15, 39*

- Marriage (among many other benefits) saves the couple from damnable fornication, or sex between two unmarried people.
- Remain together in a marriage; divorce is displeasing to God.
- If you become divorced, remain single or reconcile with your covenant spouse.
- Don't contend to keep an unbelieving spouse bound to you; let them depart in peace.
- A wife (and husband) is bound to her spouse as long as he lives (regardless of the pretense of divorce predicated on the fiction of a parallel marriage contract); she is free to remarry if her spouse dies, but only to a believer (avoiding being “unequally yoked” where avoidable).

*“Wives, submit yourselves unto your own husbands, as unto the Lord. 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. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. 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. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.”*

*— Ephesians 5:22-33*

- The marital union is a picture of Christ (the man) as the head and the church (the woman) as the body.



- The divinely inspired complementary roles of husband and wife ought to portray their respective imaged persons – the man laying down his life and sacrificing for and leading the woman; the woman submitting, serving and following well her head the husband.
- The mystery of Christ and His church is embodied in husband and wife, and their union; we should revere Godly, covenantally founded marriages as ‘image-bearers’ of Christ and His church through the marriage union.

*“Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”*

— *Hebrews 13:4*

- Marriage is a holy, Godly institution
- We ought not defile it, either with divorce or (God forbid) with adulterous remarriage while a covenantal spouse lives
- Fornicators ( *pornos*; same root as the exception clauses in Matthew) and adulterers ( *moichos*; same as the word used to describe adulterous remarriage participants) *will* be judged.
- There are eternal consequences for premarital sex and covenant-violating remarriers alike, as “Neither fornicators...no adulterers...will inherit the Kingdom of God (1 Cor. 6:9-11).”

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There are (of course) many other Scriptures that touch on matters relevant (and important!) to considerations of marriage, divorce and remarriage, including covenant matters and vows, addressed in detail following. But these are those most pivotal to the pitfalls that lie around marriage; our fallen, imperfect efforts to honor our vows; the manners in which we through somebody’s (everybody’s?) hard-heartedness fall short and divorce; and the conflict between God’s plain design, will, and admonitions against trampling the marriage covenant through remarriage.

Yet through the ages, our vulnerability through lack of study; lack of understanding; anti-Berean acceptance of false doctrine as Gospel without testing them against Scripture (see Acts 17); the active, subversive acts of the enemy to deceive; and our fleshly desires all work together to make us vulnerable to error. Thus we harken to the seductive siren call...



*“Yea, hath God (really) said...”  
— Satan, Genesis 3:1*



## 2. Covenant Permanence

*“...the Lord hath been witness between thee and the wife of thy youth...she (is) thy companion, and the wife of thy covenant.”*

— *Malachi 2:14*

Satan must delight in fallen man’s capacity to take something simple, straightforward, beautiful and pure, and, because of the hardness and evil desires of men’s hearts, complicate and twist a matter to suit our dark hearts and strive in our addled wisdom to solve complications of a fallen world far from God through men’s ways. The concept and teachings regarding marriage and its implications are grade-school simple; our application is dangerously susceptible to our own faulty judgment as we peer through a glass darkly, no matter how ‘well-intended’ we may be.

Such appears to be the case regarding marriage, particularly in light of its covenantal nature, and the confusion produced by our societies’ parallel construction in creating contractual artifices in marriage contracts and licenses.

Let’s first establish the nature and God’s laws pertaining to covenants; in particular, the power and significance of blood – its effects when in covenant sacrifice, as well as when spilled out of order. (Yes, this *is* pertinent to covenant marriage, as we’ll explore shortly.)

(Note: I would be remiss if I didn’t cite J.N. Parks’ fine work, *Divorce and Remarriage: What the Church Didn’t Tell You*. It is a well-researched and -considered effort to search out the things of God in Scripture that pertain to this subject. My hat’s off to you, sir.)

Shed blood for a covering. Let’s look first at the fall of Adam and Eve in the Garden of Eden. Once they eat of the forbidden fruit, they become aware of their nakedness (Gen. 3), and select fig leaves to cover their nakedness. Once the Lord has discovered their transgression, He corrects their (second) error, ‘covering’ them in skins.

The implication is clear: plant leaves are insufficient to cover their nakedness; blood must be shed. Not incidentally, it should be understood that “covering one’s nakedness” is a Hebrew idiom for receiving remission for one’s sins; this is highly relevant, of course, to God’s plan for our salvation through Jesus Christ.



God Himself conducts the first animal sacrifice, of sorts, to cover mankind's nakedness – the shedding of innocent blood in substitutionary atonement for man's sin, thus covering the transgression through its shedding.

This is a first glimpse of God's plan for man, to restore us to Him – a precursor of Israelite animal sacrifice for atonement, which is of course a precursor and picture of Christ's eventual, perfect, once-for-all blood sacrifice and atonement for all who would believe – the sacrifice of the Son for the sin of our souls.

Confirmed – shed blood for sin's covering.

*“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”*

— *Leviticus 17:11*

In the midst of Leviticus, addressing various conditions and requirements for atonement, the Lord lays out essential truths pertaining to blood –

1. Life is in the blood.
2. The spilling of it – the sacrifice of life through its spilling – serves as a cornerstone for atonement.
3. Blood lies at the heart of a return from death to life.

Now that we live in a fallen world, inescapably bound in this life in a sin-corrupted body, it is only through the spilling of blood that atonement may be made and we may be restored to our Creator. Blood for blood; a life for a life. And, as it is “on the altar,” the spilling of blood is a sacred act; sacred, or, if done out of order, profane (in the Old Testament context). In a related concept, when you ‘give’ blood (produce, or offer, or sacrifice, whether of yourself or a substitutionary sacrifice), you ‘give’ life.

Blood spilled cries out.

*“And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from*





*the earth, which hath opened her mouth to receive thy brother's blood from thy hand..."*

— Genesis 4:9-11

When human blood is spilled out of order, by the Old Testament model of sacrifice and atonement, there is a cry – a cry for judgment and vengeance. While we clearly are no longer within the auspices of Levitical law, God changes not; blood is life; it matters to God; it's sacred, and is not to be regarded lightly.

Summoning effect of blood.

*"What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people..."*

— Leviticus 17:3-4

In the times of the Israelites and the Old Covenant (Old Testament), the Lord proclaimed that "blood shall be imputed" for those killing animals without offering appropriate sacrifice. There is a clear implication of that spilled blood, like Cain's, producing a summoning effect of God's righteousness against the offending party.

Defilement & guilt from blood spilt outside covenant or sacrifice.

*"And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean."*

— Leviticus 15:19-20

Even the blood 'spilled' from a woman's menstruation demanded proper handling and created uncleanness.

*"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."*

— Deuteronomy 22:8



Builders were to take special precautions that no blood spilled from an accidental fall from their roof (a flat roof where they would spend much time and even sleep during hot summer months) served as a curse for that home.

*"If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: That innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance, and so blood be upon thee."*

— Deuteronomy 19:9-10

The shedding of innocent blood – the iniquitous trampling of life in the blood – demands that that blood ‘be upon’ the head of the offending party.

*"...the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee."*

— Deuteronomy 19:12-13

There is a proper way to deal with murder – the spilling of innocent blood – such that the guilt from it doesn’t assign beyond the murderer.

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\*\*\* Are you getting the sense yet that the improper spilling of blood matters to the Lord!?! Wow! \*\*\*

I digress.

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Vengeance from unauthorized spilling of blood.

God’s wrath is against those who spill blood. Not only so, but His Word equates adultery with spilling of blood.

*"And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands."*

— Ezekiel 23:45



The very act of adultery equated with the spilling of blood!

*“For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.”*

— Ezekiel 24:7-8

In this passage the iniquity of Israel is likened to blood set out on a rock. It calls for judgment; it harkens; it cries for “fury to come up to take vengeance.”

### Conclusions.

The improper handling of blood, being the bearer of life, produces tremendously bad results.

1. Blood cries out – for justice; for judgment; for vengeance.
2. Blood summons its own retribution.
3. Blood spilled defiles and represents and results in iniquity.
4. Blood spilled brings guilt.

Clearly, in God’s grand design, blood is sacred; our very salvation rests on it. Blood spilled out of order, and blood being defiled outside of His design, creates a debt that *will* be paid.

### Covenants | blood covenants.

Covenants are authored by the Lord, involving men. Among them are blood covenants – where ‘the life in the blood’ is symbolically and actually incorporated within the covenant to emphasize and ‘seal’ the enduring, unbreakable nature of the commitments and ‘binding’ taking place.

As explored following, the blood covenant demonstrated through covenant marriage is powerful. It demonstrates the Lord’s seriousness regarding the institution *He* instituted to create <union> between one woman and one man – the first, living, covenant spouses from a first marriage (or subsequent marriage following the death of a covenant spouse).

Every marriage involves blood incorporated in the marriage, whether literally or symbolically within the act of consummation, which serves as the completion or



formation of the covenant of the marriage. As God's Word reveals in the following incorporated Scripture, every covenant authored by the Lord is effective until the death of a party to the covenant.

As a result, every marriage entered into must be done in such a manner that it does *not* violate God's predetermined conditions of His institution of marriage, which He created for our good and His glory. It stands to reason that any marriage *not* meeting His predetermined conditions is out of order; represents a figurative spilling of blood; bears a burden of guilt; and is in dire need of action in order to correct whatever violation persists as a result.

Covenant. The word 'covenant' is from the Hebrew "*beriyth*," Strong's 1285, which indicates it is in the sense of "cutting," or passing between flesh in the formation of a covenant. (Interesting...) Also, it may indicate a compact – a binding agreement from which one may *not* be released.

Covenant by compact – passing between the flesh. An early example of covenant formed with the Lord occurs in Genesis 15 between the Lord and Abram in his inheriting of Canaan.

*"And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates..."*

— Genesis 15:8-10; 17, 18

So it was in that day, that this unbreakable, enduring covenant was formed, certainly through a covenant of cutting and blood sacrifice, but also He intentionally passed between the cut flesh of the offerings in the forms of "*a smoking furnace, and a burning lamp.*" So blood sealed the covenant, but His passing between the flesh also played a role in its sealing. This may appear at first glance unimportant or nonsensical, but, as it was when God directed Moses to speak to the rock for it to bring forth water (Numbers 20:8), He is trying to



illustrate something to His people; He's providing a type or picture for our blessing and benefit.

This principle of covenant by passing through cut flesh is echoed in Jeremiah 34:17-22, which references in part when the Lord's men did *"not (perform) the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof..."* Again, covenant, cutting, blood, and also passing through the flesh and the cut.

Covenants by sacrifice; cutting. Although seen in the above covenant scenarios which included passing between the flesh, other covenants were 'sealed' or perfected through cutting alone.

### Noahic covenant.

*"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."*

— Ezekiel 24:7-8

This is the covenant from God to man for never again destroying the whole Earth with a flood, as well as a promise for seasons and day and night cycles. Although not explicitly stated, clearly Noah killed the sacrificed animals by cutting before placing them on the altar. The covenant is everlasting.

### Mosaic covenant.

*"And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."*

— Exodus 24:7-8



## *Sound the Trumpet*

This is the Old Covenant; the Old Testament (rings a bell...). The Lord provided his people with the ten commandments, other moral laws, as well as a series of promised blessings, plus promised curses for turning away from Him. He would be their God; they would be His people.

To seal the covenant, blood was shed, sprinkled on the altar and people alike.

Remember – covenants last as long as both parties survive; in this case, the Israelites, in some form; as well as the Lord for His part.

In God's amazing, perfect, divine manner, in sending His Son Jesus, his ministry was first, and (nearly) exclusively to His chosen people the Jews. Only after His cruel death at the hands of His own people, and even following another last plea for them to turn to Him (through Stephen in Acts 7), did Jesus then turn to the Gentiles, through Paul (then Saul) beginning on the Road to Damascus in Acts 9. Only then did the Lord turn to the Nations with a New Covenant, or New Testament – the Gospel.

### Davidic Covenant.

*"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son...But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."*

— 2 Samuel 7 selections

*"Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?"*

— 2 Chronicles 13:5

*"And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt."*

— Leviticus 2:13



The Lord's everlasting covenant with David was sealed with cutting and blood, as established in 2 Chronicles and Leviticus.

### Covenant by human cutting and blood.

*"This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."*

— Genesis 17:10-11, 14

This third iteration of the Lord's assurance of His everlasting covenant with Abraham that his seed would inherit Canaan came with cutting and blood; circumcision of every male as a *"token of the covenant;"* a seal of the covenant throughout all generations – even following the New Covenant when the circumcision as a picture of belonging and obedience was to be applied to our corrupt hearts (see Romans 2:25-29).

Seven great Covenants of God. Following are the seven God-ordained covenants contained in Scripture.

Adamic. Genesis 1:28; 2:16-17; 3:15. Dominion; fruitfulness. Divine restoration through the seed of the woman. [*Eternal.*]

Marriage. Genesis 2:23-24; Malachi 2:14. Man leaving his father and mother and cleave unto his wife; and they shall be *one flesh*. [*Until the death of a testator.*]

Noahic. Genesis 9:11-17. No more worldwide destruction by flood; seasons and days. [*Eternal.*]

Abrahamic. Genesis 12:2; 15:18; Acts 3:25. Inheriting the land of Canaan; a father of many nations. [*Eternal.*]

Davidic. 2 Samuel 7:8-16; Luke 1:31-33. Divine, everlasting reign over an everlasting Israel. [*Eternal.*]

Mosaic. Deuteronomy 11; Exodus 20:1—24:8. God will be their Lord if they will obey. (The "Old Testament.") [*Lasting until fulfilled in the Messiah Jesus Christ through the death of the Testator; replaced with a 'better covenant.'*]



Messianic. Jeremiah 31:31-34; Matthew 26:28; Hebrews 9:15. The new and better – perfect, final – covenant; the sacrifice of the Son for the sin of our souls. Righteousness through faith in He Who is righteousness personified. “He who through faith is righteous shall live (Martin Luther).” (The “New Testament.”) [Eternal.]

Interestingly, all but the first (Adamic) incorporate self-evident shedding of blood in the ‘sealing’ of the covenant.

In the Adamic covenant, there was no place for bloodshed prior to Adam’s fall; subsequently, however, as established previously, animals were cut by the Lord Himself in providing a sufficient ‘covering’ of animal skins for their nakedness (Genesis 3:21), thus then providing covering for their nakedness through shedding blood by cutting. ‘Covering of nakedness’ (or ‘uncovered,’ as the case may be) was an ancient Hebrew idiom for forgiveness of sin.

Marriage Covenant – sealed in blood. Although not initially apparent, the covenant of marriage is, as well, sealed in blood, figuratively (by God’s design) if not literally today.

The Jewish bridegroom would as a matter of course be circumcised, as discussed previously, thus being cut and shedding blood, in a place particular to the consummation act. Interestingly, the woman as well, who in earlier times would be virgin, would have an intact hymen, which upon consummation would bring her own blood and cutting, of a sort, on the night of their physical union. Thus, the union – the “cleaving” or supernatural, God-joined union of man and wife – is, physically, spiritually and supernaturally, a blood-sealed Divine Covenant as well.

As stated in Scripture, “*the life is in the blood* (Lev. 17:11).” The bringing and consensual spilling of the blood brings life to the covenantal union, as the Lord supernaturally joins man and wife.

But for how long?

*“And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”*

— Mark 10:8-9





Jesus referred back to God's original design of marriage in Genesis 2 when answering the Pharisees in their question of trickery regarding divorce.

"No more twain," in 17<sup>th</sup> century English, would be read today as "never again two." Since this is a picture of covenant regarding the blood, the covenant is God-ordained, intact, and therefore the blood-sealed covenant in place regardless of whether the man is circumcised or the woman is a virgin; that's simply the design as originated among Jewish men, and women's design.

In fact, the entire imagery of the consummation of a marriage harkens back to all these studies and examples of the sealing of God-ordained and -incorporated covenants either by cutting (i.e. the righteous spilling of blood), or passing between the flesh.

As each of the man and woman bring 'blood' to the covenant upon consummation, and the Lord has been witness (not to mention designer!) of the covenant, the consummation of the first marriage makes it a sealed, binding, lifetime covenant.

This is further reinforced by all the other elements of the covenant, including

- The voluntary entry into it by both parties
- Administration by a minister, or a justice of the peace
- The assent of each party to vows, including commitment "till death us do part"
- The attendance by witnesses
- The solicitation by the pastor of whether any attendee knows of any reason why the two may not be married (For example, if there exists any prior, one-woman, one-man, lifetime marital Covenant that would preclude the formation of a second one...but I'm getting ahead of myself.)
- The giving of rings, the circles representing the permanence of the union
- Pre-consummation presentation of the covenant-bound, one-flesh united husband and wife to the community, and
- Ultimately, the consummation of the marriage behind closed doors.

These days – the "days of Noah" spoken about by Jesus 2,000 years ago – most any vows will do, as well as most any party to administer the ceremony. Several years ago I had the opportunity to attend my first "days of Noah" wedding, and it was a shock; there was not one mention of God; it was administered by a female



friend of the couple; the vows were a series of jokes; and no prayer of blessing was uttered. The father of the bride, meanwhile, a born-again believer, looked as if he was about to throw up.

Lest we forget, following are the traditional, Biblically sound vows and pronouncement for weddings our forefathers swore for centuries.

*"I, [name], take thee, [name], to be my lawfully wedded (wife/husband);  
To have and to hold from this day forward;  
For better or for worse, for richer, for poorer, in sickness and in health;  
To love and to cherish, from this day forward, 'til death us do part."*

"Well," the legalist might retort, "those certainly weren't the vows I took when I got married!" Maybe not. But they properly embody and convey the *nature* and *indissolubility* of the marriage covenant – one witnessed and ordained by God, and not to be trampled on – whether you said them and understood your obligations, or not.

*"...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."*

— *Malachi 2:14*

Notice how, despite the fact that this "wife of (his) youth" who has been put away (or divorced; see v. 16), the prophet *still* refers to her as "the wife of thy covenant." No divorce then, or ever, dissolved the covenant that survives until the death of a party thereto. *One* wife; *one* covenant.

In fact, when the Pharisees test Jesus in Matthew 19, to try and trip him up with the 'doctrine' of divorce, He reaches all the way back to our original ancestors' marriage, between Adam and Eve, in order to reestablish, for those willing to hear, the essentials of God's designed covenantal, lifelong marriage.

*"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto*



*them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”*

— Matthew 19:3-6

Never again two, but one flesh. And, as we’ll see later, neither free from this man-and-woman covenant until the death of one of them. Adam in Genesis 2:24 proclaimed in his originating marriage to Eve the permanence of marriage when he said, “and they twain (two) shall be one flesh.” He could have said any one of innumerable pictures for marriage, but he chose one from which the lifetime permanence of marriage is self-evident.

There simply is *no* rational, reliable argument to be made that, excepting the death of one of the ‘flesh-bound’ parties, that one could reasonably deny the lifetime permanence of the covenantal, singular union created through marriage as the figurative language describes.

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Permanence as a God-involved covenant trait. In their well-researched paper, “Are Biblical Covenants Dissoluble?: Toward a Theology of Marriage,” Drs. David Jones and John Tarwater dove deep into the nature of covenants throughout Scripture, with special attention to those in which the Lord is a participant. Their findings were unequivocal, as they summed up their exhaustive study.

***“...we surveyed every example of berith in the Old Testament (267 examples), as well as of diatheke and suntheke in the New Testament (34 examples), and were unable to discover a single example of a dissolved covenant in which God participated. Like the language used to describe the nature of biblical covenants, the manner in which covenants are established, and the way in which God deals with covenant violations, the absence of any dissolved covenants in which God participates provides evidence that points to the indissoluble nature of biblical covenants.”***

— Drs. David Jones and John Tarwater,  
“Are Biblical Covenants Dissoluble?,” p.7



## *Sound the Trumpet*

Which is to say – if we *are* to regard marriage – a Genesis 2-originated, covenantal cornerstone of family, civilization, and God’s very design for His bride the church – as dissoluble, and therefore repeatable while a spouse lives, then it would be the sole non-surviving of all of the Lord’s covenants, standing in solitary, unique opposition to all other Biblical covenants in which God participated.

A marriage is a covenant, ordained, witnessed, and joined – i.e. participated in – by the Lord. As such, its survival through to the death of one of the covenantors is not in question.

What then to make of the mess we’ve created?

*“...yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.”*

— *Matthew 19:3-6*



### 3. Contractual Divorce vs. Covenant Endurance

*“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said...”*

*And the LORD God said unto the serpent, And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”*

— *Genesis 3:1,14-15 selections*

Ahh, satan. ‘More subtil than any beast.’ And enmity aplenty between him and his seed, and us.

Original, divine design. Marriage, as the foundation of every family ever rightly begun, would of course be among the myriad of righteous foundations and gifts from God that he would strive to undermine. But how?

Consider the nature of marriage since the formation of government thousands of years ago.



The simple covenantal union between the couple, properly administered and in the sight of the Lord, is certainly sufficiently valid for God’s kingdom. But, human government must be able to administer it; record it; track it; tax it. (I digress.)

Thus the invention of the registration of marriages; marriage licenses, and the like. But, in Adam and Eve’s day, there was no such human construct. Does that mean that their marriage was invalid, in the eyes of God? If so, they were illegitimately married.

I think not.

Instead, a man-made artifice – contractual marriage – piggybacked on top of God’s covenantal design. It is not His ordained design that is dependent on something man-made in order to have validity; it’s man’s contract of the same that, without the original, underlying, God-ordained covenant in place, is a cloud without rain.



*“And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.”*

— Exodus 20:25

Are we really to think that, by creating a contractual artifice to stand alongside, or rather overlay, the nondependent, foundational Godly covenant, we have improved upon His divine, perfect, unimprovable design? God forbid.

However, as satan himself is ‘the subtilest,’ and, seeing as how he is, after all, a prosecutor (*has satan* is a title – ‘the accuser;’ see Revelation 12:10), it stands to reason he would strive to use ‘the law’ in order to sow seeds of division, and therefore destruction, within God’s plan for mankind through marriage.

For thousands of years now, men and women have been marrying. When they have, they typically register, sign a contract (a *ketubah* in ancient Hebrew weddings), or receive a license. This contract represents a dual, redundant element (and artifice) to the covenant by which government accounts for the marriage.

It also presents a broad way by which the Lord’s original design for marriage may be marred, damaged, and destroyed.

By covering the Lord’s ‘unpapered’ lifetime covenant marriage with a man-made construct that is numbered, recorded, tracked, and disputable, it opens the proverbial Pandora’s box for misuse and abuse.

Contractual mischief. When the Lord gave Moses the 613 tenets of the law some 3,400 years ago, He certainly *could* have mandated contractual recording of marriages, but He didn’t. That was man’s doing. And it is only much later, when man has (by inference) already created the marriage contract, and its wicked twin of inversion divorce, that Moses then has to deal with the rampant divorce among



Ancient Ketubah.



### 3. Contractual Divorce / Covenant Endurance

God's people, commanding Hebrew men to provide wives 'put out' from them a writ of divorcement so they could marry another (see Deuteronomy 24:1-4). However, this was Moses' doing, as Jesus later attests (Matthew 19); never did God direct the provision of marriage contracts, nor divorce.

Government has now created a 'paper counterfeit' legal device that masquerades as the Lord's original, covenantal foundation for the couple and its future family.

*"Now we can really get cooking,"* satan must have said when first it was concocted, rubbing his gargoyle hands together and giggling in his high-pitched, girlish tone.

Since the marriage covenant predated any man-crafted marriage contract, and there is no reason to question its veracity, it is *the covenant* that stands sure, not the contract. Further, without the covenantal act of marriage – the couple in attendance; the administrator, usually a pastor; the vows; witnesses; etc., there is nothing to contractualize. So, it is, in fact, the contract that flimsily leans upon the marriage covenant for its very existence, and not the other way around.

Dark for light. Think of the marriage covenant, brought to life by God Who also serves as the only witness of every marriage covenant ever formed and consummated, as an expansive stone foundation upon which the (initially!) happy couple will then construct their lives. Following, the government, in its infinite wisdom and dominion (sarcasm), then mandates that that same couple must file, pay a tax, receive a certificate, etc. following. Let's picture this contract for what it is – a piece of paper. And let's then picture it pasted to the edge of our expansive stone slab of marriage covenant, by which it draws its very existence.

Then, say, the marriage doesn't go so well. He's a little selfish and inattentive; she's a bit calculating and unavailable. Notwithstanding the "'til death do us part" vows they both spoke, they're having second thoughts. "Well, we could simply tear up our marriage contract; I'll get a divorce. Then I can find another great looking man/woman; they'll be better than *this* one. Then I'll be happy."

One (or both) parties seize upon the legal device of divorce, to dissolve their marriage, and free themselves from the onerous elements of their marriage. Divorced, they (to wildly varying degrees in actual practice) merrily move forward,



excitedly searching for that next man/woman who is going to make their lives perfect.

*“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”*

— Isaiah 5:20

The couple have wadded up the paper, once pasted upon the edge of their expansive marriage covenant foundation, and gone on their merry ways.

But what of the covenant?

Did their dissolution of a man-made, paper contract, and any legal constructs that may have accompanied it – joint accounts, or shared names, or their home – affect the expansive stone foundation they laid in the sight of God and their community not so long before?

Is God’s Word of no effect?

Did man’s legal construct, begun perhaps a thousand or more years, and many millions of marriages, after Adam and Eve’s initial covenant marriage, give *man* dominion over *the Lord’s* institution of marriage? So that, despite the lifelong mandates that have permeated the Lord’s ceremony and covenant since the Garden, our legal artifice now suddenly can simply dissolve and call null and void “*what God hath joined* (Matthew 19:6)?”

God forbid.

Let God be true. The truth of the matter is self-evident.

Of course, the lifelong marriage covenant ordained by God Himself, was never dependent on man’s willful, capricious attempt to presumptively paper it into existence, thus papering *over* the *genuine* article, being the covenant, so that, like a magician who has supreme mastery of misdirection and deception, by the dissolution of the paper, the massive stone foundation of a couple’s one-flesh lifelong covenant might be pridefully and lustfully declared dissolved.

Yet the massive stone foundation remains. ‘*Til death do us part* echoes through the first heaven, the breathable air just above us, through satan’s abode in the second heaven, and all the way to the throneroom of the Lord Almighty, who





### 3. Contractual Divorce / Covenant Endurance

witnessed the vows, the ceremony, and the consummation from there and supernaturally joined the couple in “one flesh.”

*No more twain.* Never again two, in this life, but “one flesh,” until death parts them.

As a token of the authentic, the lifetime covenantal marriage it leans upon for its very existence, the contract serves no real, useful purpose, outside government’s desire to administer marriages (to some good, admittedly). Yet it was not, nor ever shall be, superior to or otherwise able to supersede, the underlying covenantal, lifetime marriage it masquerades to control.

I would submit that, in terms of its usefulness, the marriage contract has proven far more effective in destroying couples’ lives, families, children, society, and God’s perfect design for mankind than any good it ever accomplished. As, since through centuries we have been deceived into thinking that what man has crafted has the power to dissolve what God hath joined, and through the hardness of our hearts (Matthew 19:8), we have willfully used the artifice of contractual marriage to declare null and void what the Lord has declared in His Word to be indissoluble during the lifetime of the couple.

I ask you – which “covenant” shall the Lord honor and recognize? If a woman divorces, then marries a second man, she then takes the same, lifetime vows she took only years before, and her ‘former’ husband yet lives. Shall the Lord establish and recognize a *second* marriage covenant, that by its very nature conflicts with that of her first marriage? That cannot logically have *any* standing or authenticity while her *first* marriage covenant remains, so long as they both shall live? And, if there *is* no second marriage covenant, then what is the papering of the second marriage contract worth in the eyes of an omniscient God, Who perfectly remembers the vows (and consummation) of the first!?!

It's “the two shall become one flesh.” Not three, or four, or so on. Regardless of whether the polygamy is serially administered, the subsequent marriage(s) by either or both parties is still adultery.

God’s Word confirming covenant over contract. In Malachi 2, Scripture simply affirms God’s position on a preexisting, God-ordained covenant marriage when papered over by a divorce and subsequent remarriage.



*“<sup>14</sup>...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. <sup>15</sup>And did not he make one?...Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. <sup>16</sup>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. <sup>17</sup>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?”*

— Malachi 2:14-17 selections

There’s a whole lot to unpack from this brief passage.

First, He affirms He was witness to the original covenant; *“the wife of thy youth.”* Despite the Israelite man, the one this passage is directed to, having *“dealt treacherously”* with her, having *“put (her) away (vv. 14, 16),”* yet does the Lord describe her in the present tense as *“his companion.”* He declares her – in the present tense – as *“the wife of thy covenant.”* The covenant remains. And, He infers (and reason strongly suggests) the man is remarried, as would be the case for most all men divorcing their wives, ‘trading up’ for a better model, by describing the man as having *“deal[t] treacherously against the wife of (his) youth,”* as distinguished from the “wife” of his lust, selfishness and treachery.

Yet He has been no witness to a second marriage; He doesn’t even deign to acknowledge the man’s covenant-violating replacement ‘wife.’ What’s more, He’s already declared that the man has but *one* covenant – that with the wife of his youth; his first wife.

In verse fifteen the prophet declares that, indeed, as is consistent with the “one flesh” miracle of God’s ordained first marriage as described in Genesis 2:18-24, *“did not he (God) make one?”* The treacherous Israelite is indeed still one with the wife of his youth, whether he likes (or acknowledges) it, or not. Furthermore, the Lord confirm that He does, indeed *hate* ‘putting away,’ or divorce, associating *“violence”* with the divorce and subsequent remarriage, presumably done to his first wife, but also too to the very institution of divorce that the treacherous man



### 3. Contractual Divorce / Covenant Endurance

has made a mockery of in his own marriage, and to the greater society at large which the example of his marriage serves to pollute.

The last verse (17) bears special warning for those who would do such treacherous treatment to their first wives. The Lord is tired of their words, apparently because of their self-dealing, self-gratifying attitude at the cost of their covenant wives. See, though, how the treacherous man balks in self-righteousness at the thought of God's weariness. "*Wherein (how) have we wearied him?*" The prophet goes on to explain just how – through their self-righteous justification of their treacherous, selfish, flesh-gratifying behavior, toward *both* the Lord *and* their covenant wife. "*Every one that doeth evil is good in the sight of the Lord,*" the treacherous proclaim. "*He delight(s) in them (evildoers).*" Finally, the self-righteous traitors to God and their covenant wives even dare to question the very existence and active power of God: "*Where is the God of judgment?*"

Faithlessness and consequences. It will not go well for such souls on Judgment Day. Yet I can hear versions of these very protestations from both worldly, unbelieving men (and women) of today, and *particularly* self-described believers in the Laodicean church of today, seated happily in an up-front pew next to their *n*th spouse – the wife (or husband) of their youth long forgotten and discarded.

Yet God remembers still his (or her) "*companion, and the wife (or husband) of thy youth.*"

The wife of his youth, the covenant, and her status as the traitor's first and only wife are affirmed. The second (or third, or *n*th) wife is referenced only in context, and carries no weight, other than for condemnation.

And there's only ever one covenant, so long as "*the wife (or husband) of thy youth*" survives.

Figurative divine covenantal supremacy over divorce.

Men's and women's divorce aren't the only examples laid out for us in Scripture. The Lord Himself figuratively "divorced" Israel around 853 BC, and this too gives instruction regarding contracts, covenants, and marriages.



(Note: it bears stating that the Lord's divorce from the wayward Northern Kingdom of Israel is a spiritual figure and type for our edification, and not a literal, one-for-one, same-kind divorce. It is in Scripture for a reason, however, and bears truth that is edifying for us if we consider it in the proper context.)

*"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation..."*

— Exodus 19:4-6

Here, and through Exodus 20-23, the Lord forms His peculiar nation 'marriage' covenant with Israel, laying out the conditions which His people must follow, as well as His promises in Exodus 23 to greatly bless and multiply the nation. In Exodus 24 there is a ceremonial acceptance of the covenant, with witnesses, cutting, and blood from sacrifice.

Yet...

*"Thou shalt make no **covenant** with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."*

— Exodus 23:32-33

Sure enough, the Lord warned His people against the wiles of the '-ites' populating the land before them, and allowing them to remain. Joshua drove most groups out of the Promised land, but let some remain, and having foolishly fallen for the deceit of the Jebusites (Joshua chapter 9), he doomed them to have heathen tribes persist among them. Balaam further corrupted his own people (!), advising wicked King Balak (Numbers 21-25; 31:16) to send his heathen women in amongst the Israelite men to corrupt them (and undermine the marriages of their youth we just studied). Even King Solomon was corrupted with unlawful wives and concubines of heathen tribes – some one thousand in total, who turned His heart from the Lord.

*"...the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods:*



### 3. Contractual Divorce / Covenant Endurance

*Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.”*

— I Kings 11:2-3

Some three hundred years later, following the division of Solomon’s kingdom into Israel and Judah, and after much wanton idolatry, the Lord had had enough. It was time for a divorce, for her treachery and after centuries of longsuffering on the Lord’s behalf.

*“...thou hast played the harlot with many lovers; yet return again to me, saith the Lord...thou hast polluted the land with thy whoredoms and with thy wickedness... she is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not.”*

— Jeremiah 3:1-7 selections

If ever a “husband” had a cause to “divorce” his bride, it would be God. He confronted, begged, pleaded, punished, and besought His bride Israel, the Northern Kingdom, to return to Him. But she would not.

*“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...**”*

— Jeremiah 3:8 selection

The Lord had had enough of wicked, adulterous Israel. He “divorced” the Northern Kingdom, following which she was overrun by the Assyrians beginning in 853 BC (II Kings 17; I Chronicles 5), the first great diaspora resulting in the 10 Lost Tribes of the original 12 tribes of Israel being “lost” into the Gentile nations.

Thankfully, though, God is faithful, even when we deserve worse. Yes, the Lord spiritually “divorced” Israel; yet, still, through his prophet Jeremiah, He reaffirms not only His love for her...

*“...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...Turn, O backsliding children, saith the Lord; **for I am married unto you:** and I will take you one of a city, and two of a family, and I will bring you to Zion: And I*



*will give you pastors according to mine heart, which shall feed you with knowledge and understanding.”*

— *Jeremiah 3:12,14-15 selections*

...but also His abiding faithfulness to her, as her “husband.”

Divorced...yet “married,” according to the Word of God, in the present tense – even after the divorce.

But how could that be?

*“Be ye mindful always of His covenant; the word which he commanded to a thousand generations; Even of the covenant which he made with Abraham, and of his oath unto Isaac; **And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant**, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance...”*

— *I Chronicles 16:15-18 selections*

He “put away” His bride Israel, but for a season. Never completely severed apart, He could no longer abide her whoredoms – but would Himself remain faithful to their oath, which because of his perfect righteousness He could never depart from, so long as they both live.

The Lord further affirms His abiding faithfulness to his everlasting covenant relationship with His chosen people in the story of Hosea, where He directs the longsuffering prophet to marry Gomer, a whore, who goes from fornication as a professional prostitute to adultery following her marriage to him.

After she’s whored herself out *following* their marriage, yet the Lord directs Hosea to buy her out of slavery – a precious picture of His own ransom of us – and restores her to him. (Note: he *doesn’t* divorce her. More later.)



### 3. Contractual Divorce / Covenant Endurance

*“Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel...So I (Hosea) bought her to me for fifteen pieces of silver...And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee...Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”*

— Hosea 3 selections

The Lord then affirms the metaphor for Israel, describing for chapters the nation’s deep betrayal of the Mosaic covenant in its comprehensive iniquity. In Hosea chapter 5 the Lord promises judgment for her wicked betrayal; in the following chapter, Israel and Ephraim lament and resolve to return to the Lord, although He points out their proneness to backsliding. The Lord continues to lament His people’s straying, and covenant-breaking (Hosea 8:1), and pronounces judgment against them. Yet in Hosea, in the midst of pronouncing judgment upon them, He still beckons them to return.

*“Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.”*

— Hosea 10:12

We see by Hosea 11 the Lord is repenting of His righteous judgment of His people; He inclines – yet again – to mercy for His wayward brides, Judah and Ephraim, and repents of His kindled wrath.

*“How shall I give thee up, Ephraim? how shall I deliver thee, Israel?...mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.*

*They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble...I will place them in their houses, saith the Lord.*

— Hosea 11:8-11 selections

By the end, the Lord simply laments and pleads for His precious people to return to him, regardless of their adulteries with false gods, and prideful boastings.



*“O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips...I will heal their backsliding, I will love them freely: for mine anger is turned away from him... Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.”*

— Hosea 14:8-11 selections

Despite all their adulteries, and the Lord’s righteous anger, He beckons His people to repent and return, and so honors His covenant with them – adultery or no. And *without* divorce, despite great cause for one by man’s standards.

Closing thought. So, millions of formerly married men and women ignorantly, blissfully proceed in their lives, married to another man or woman, unaware that by violating their lifetime, tripartite covenant with their spouse and before God through a second (or third, or fourth) “marriage,” they persist in present, continuous, unrepentant adultery, against the Lord and their covenant spouse.

And the church is silent, or – worse! – sanctions and celebrates the same, often presiding through wayward pastors over the very adulterous remarriages, during which the procession of the maids and ‘bride’ waft into the sanctuary a faint odor...of sulfur.

*“But I (Jesus) say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”*

— Matthew 5:32





#### 4. Parektos Logos Porneia

As one who has studied out this pernicious matter of divorce and adulterous remarriage for many months now, it is truly astonishing how the world's counterscriptural doctrine, adopted by the Protestant church (and, increasingly, even the Catholic church in recent years), could hang, crookedly and precariously, from such a flimsy, unfit thread of Scripture. Yet so does the 'modern,' 'enlightened' church doctrine suspend, oh so precariously, from the "exception clauses" of Matthew 5:32 and 19:9. (To avoid needless tedium, as you undoubtedly now understand my sentiment toward their perilous, ill-founded application by this point, I'll cease using quotations. The sentiment remains.)

*"But I say unto you, That whosoever shall put away his wife, \*\* **saving for the cause of fornication**, \*\* causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.*

*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."*

— Matthew 5:32; 19:9

*"Saving for the cause of fornication." "Parektos logos porneia" in the Greek.*

*"Except it be for fornication." "Ei me (or mh) epi porneia" in the Greek.*

More on the "ei" component in the latter clause in Section 8, "Adding to God's Word – Erasmus the Apostate."

Let's put these clauses to the test.

*"And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, \*\* and searched the scriptures daily, whether those things were so. \*\*"*

— Matthew 5:32; 19:9

#### 1<sup>st</sup> century Jewish betrothal and porneia application.

First, rules of hermeneutics require that one considers the context in order to properly exegete the exception clauses.



**Who** – The Gospel of Matthew was written by Matthew, one of Jesus Christ’s apostles. Also, it is widely agreed by its focus, structure, and references as being the Gospel written to the Jews. (It starts with no introduction, but Jesus’ lineage, a very “Jewish” consideration that would have meant nothing to early Gentile believers.) Of the four Gospels it has easily the most “Jewish” feel and context to it.

**When** – written in the mid-first century AD. So, its context, both for the customs of the time that its intended initial readers would know and understand, as well as the words (such as *porneia*) of Koine Greek, had a particular, clear, understood meaning that made the Gospel clear and easily understandable to hearers and readers of the time.

**What** – Jesus is speaking in these passages about marriage, divorce, and remarriage, *in the context* of 1<sup>st</sup> century Galilean betrothal and marriage.

**Passage context** – In the first passage, Jesus is delivering the Sermon on the Mount, where he details the new standard, far above that of the law, and just prior to this verse details how if one looks upon a woman with lust, he has committed adultery in his heart, and how if one’s eye cause one to stumble, it should be removed. So, He’s continuing to illustrate pitfalls of sin, specifically adultery; the focus is illustrating how perilous sin is, and how vulnerable to it we are; how desperately we are in need of a Savior – which places the first passage squarely in the context of sober admonitions and warnings pertaining to how in danger we are of sin. (Certainly a peculiar place to sow a seed of exception to end what he admonishes us about, *“What therefore God hath joined together, let not man put asunder,”* just prior to the second exception clause!)

That second clause is in the passage of Matthew 19:1-12. Jesus is confronted by the wicked Pharisees who seek to lay a trap for Him, asking whether divorce is lawful. The emphasis throughout the passage is on God’s original design and intent for marriage from Genesis chapter two; in verse six, He declares husband and wife *“no more twain, but one flesh,”* and they further challenge Him, to which he replies with the verse containing our second clause above; that the peril of continuous adultery violating the “no more twain, but one” principle He’d just explained, lay ahead for those who divorce and countercovenantally remarry. Confirming the hardness of His message – that covenant marriage is for life – His disciples immediately question Him on it, saying *“it is not good to marry”* if that’s



how it is going to be, to which Jesus doesn't disagree, but speaks then to the difficulty of not having a companion, and how it is a calling for those few "to whom it is given." Again, a very peculiar moment for Jesus to provide encouragement for divorce, for any reason, let alone remarriage!

1<sup>st</sup> century Galilean betrothal and wedding. Now, let's focus here on marriage; that is, the details of first century Galilean weddings, because they were markedly unique and different from how we execute the sacred union today.

Typically, the Jewish parents of a young teen boy or girl would approach the parents of their desired spouse that they deemed respectable and suitable for their son or daughter. After discussion, including the size of the dowry – importantly, a payment for a virgin bride – the parents would reach agreement for the children (in fairness) to be wed. the contract for marriage would be drawn up and executed, the dowry paid.

At this point, the young couple would be *betrothed*; contractually bound to one another, but not yet *covenantally* lifetime bound. The young man would depart for a season, so they would not have consummated the marriage through sexual intercourse. That would typically occur about a year later.

So, for Jews in the first century, there was a pronounced initial period of contractual marriage that predated the wedding and covenantal consummation of the marriage. This is the context in which Jesus, speaking to a Jewish community, and Matthew, writing his Gospel to the Jews, related Jesus' teachings to their Jewish audience.

A charge of fornication. Now, as one might rightly presume, in those days, the groom and his family had bargained for a virgin bride for him; that certainly would have been reflected in the dowry, as well as his eager anticipation for their more intimate wedding nuptials. But, what if she is found to be unfaithful, and having defrauded the groom by fornicating prior to the wedding and consummation?

The early law as prescribed through Moses was quite harsh, reflecting God's utter hatred for iniquity.

*"But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought*



*folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you."*

— Deuteronomy 22:20-21

By the time of Jesus' ministry, God's people, led by the Pharisees and their laws corrupted in practice by fourteen centuries of exposure to the Gentiles, had substantially relaxed many laws, including a divorce remedy for pre-consummation fornication. The groom and his family could bring a *pariektos* (or *parektos*) *logos porneia*.

- *Pariektos* – besides; except for
- *Logos* – a 'word;' report; claim; charge (in legal context) – an accusation
- *Porneia* – fornication; sexual intercourse between a man and woman where neither is married

The groom, upon finding a "cause for fornication," or in other words, that his bride no longer had a hymen and therefore did not bleed in their marriage bed, could "put her away" privately, or divorce her, saving her (and him both, I suppose) more shame and punishment than there already would be.

Upon such a discovery, then, the less-than-honored groom, upon discovery of unfaithfulness in his bride, could either

- Accuse her publicly, resulting in her being stoned,
- Accuse her privately, divorcing her, or
- Forgive her sinful error, marrying her anyway.

This is the situation these exception clauses pertain to; the well-known and -understood Jewish rules pertaining to the betrothal period and a bride's potential unfaithfulness during the couple's period of separation.

*"Saving for the cause of fornication"* means, in our vernacular, *"outside the groom's charge or report of the bride's fornication (during the betrothal period)."* This is reinforced by Jesus' use of *porneia*, or fornication, versus *moichao*, or adultery. (More on these words, as well as our word 'fornication,' later.)

The Matthew 19 exception clause, *"Except it be for fornication"* means "unless in the case of fornication," that being the bride's pre-consummated sex with another outside marriage, closely echoing the Matthew 5 clause albeit lacking the legal details of a charge or report as understood by the 1<sup>st</sup> century Jewish audience.



Confirmation in the birth story of Jesus. These exception clauses, so to speak, bear upon a brief, approximate one-year window of betrothal prior to consummation that existed in a first century Galilean marriage process.

The ultimate proof of this lies in Scripture, as one should expect. In Matthew 1:18-25, and also in Luke 1:26-38, Joseph *thinks*, understandably, Mary has done this very thing, and weighs his options.

*“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. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.”*

— Matthew 1:18-19

She was espoused (betrothed) to Joseph, but this was the betrothal period, “before they came together” to consummate the marriage. She was “found with child of the Holy Ghost,” but Joseph didn’t know that; he reasoned (understandably) that she’d committed *porneia*, or fornication. He was devastated, yet, as her husband, still would be “just” in “putting her away” (divorcing her) since he reasoned she’d stepped out on him. He had compassion for her despite what he believed to be a deep betrayal.

Of course we know he didn’t. An angel appears to him in a dream, telling him that her child is fulfillment of the virgin birth of the promised Messiah prophesied in Isaiah 7:14.

*“Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS.”*

— Matthew 1:24-25

He took her to him, but didn’t “know” or have intercourse with her until after Jesus was born. The scandal that all this must have raised! Its reverberations are confirmed in the Gospel of John, many years later when Jesus was a full-grown man.



*“Then said (the Pharisees) to Him, We be not born of fornication (porneia); we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God...”*

*— John 8:41-42 selections*

The scandal of Joseph having accepted and married his presumably fornicating wife, and the implication of their first son being a bastard, had swirled through rumors for over thirty years, to where even the Pharisees of Jerusalem knew of it.

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Modern implications. If, as is now the case, one marries and almost immediately consummates the marriage through the blood covenant sealing of sexual intercourse, then these clauses do not apply. Neither do they apply when, as is far too often the case, sadly, when the “blushing bride” has been having premarital intercourse with her groom in the months or years leading up to their marriage and then-consummation of the covenant.

No expected fidelity prior to marriage =

No expectation of virginity =

No grounds to bring a “charge” against the chastity of the bride.

Thus, one can readily understand how these “exception clauses” (okay, one more pair of quotation marks), while relevant to the contextual, first century Galilean Jews of Jesus’ time and Matthew’s audience, bear no relevance for modern believers today.

This applies even in the case of adultery; a profound violation of trust that, nevertheless, does *not* provide for dissolution of the lifelong covenant.

Thus, the penalties pertaining to adultery committed through remarriage apply to those who have trampled upon the enduring covenant formed with their living covenant spouse, and their “new” husband and/or wife, regardless of the grounds by which the divorce took place.



## 5. Proper Hermeneutical Interpretation – Scripture Interpreting Scripture

As any Scripturally sound believer would attest, Scripture is infallible, at least in its original form.

*“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”*

— 2 Timothy 3:16-17

As such, Scripture is in perfect harmony with itself, as it reveals when properly exegeted – agreeing harmoniously with itself, and properly interpreting itself in order for one to come to proper, fully informed conclusions.

*“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little...”*

*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*

— Isaiah 28:9-10; 2 Timothy 2:15

A key hermeneutical principle is **unity** – that, as stated above, all Scripture “fits” together in a perfect, harmonious tapestry of truth, when properly discerned. In order to achieve such unity, it is prescribed through millennia of Scriptural study that **clear passages be allowed to interpret the less clear** (or, at first glance, unclear) ones.

To put more simply – **the plain verses are the main verses.**

This allows them, as forming the corners of the foundation on a particular doctrine, fact, or other Scriptural element, to define the sure boundaries of the subject. The less clear ones, then, provide richness, context, depth, and greater clarity, being then complementary to the foundational, clear verses.

So should be the treatment of Scripture pertaining to divorce and remarriage.

Because of their complicating and confusing clauses, if properly employed, the verses from Matthew 5 and 19 must be viewed, interpreted, and folded into the



## *Sound the Trumpet*

context of the (many!) clear verses in order to have a sound understanding of the subject.

These other, clear passages on the subject

- Are incontrovertible,
- Are in perfect harmony with one another, and
- Leave no room for confusion or dispute regarding adulterous remarriage.

What's more, when 'seasoned' with the perilous clause-containing verses of Matthew, in proper context and treatment for them, they together provide a fuller, richer picture of Christ's teachings and intentions regarding husbands and *"the (wives) of (their) youth."*

A quick recap of those incontrovertible verses' key phrases:

Mark 10:8-12 selections (Jesus speaking) – *"they twain shall be one flesh...no more twain, but one flesh...What therefore God hath joined together, let not man put asunder...Whosoever shall put away his wife, and marry another, committeth adultery against her...if a woman shall put away her husband, and be married to another, she committeth adultery."*

Luke 16:18 (Jesus) – *"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."*

Romans 7:1(b)-3 (Paul) – *"...the law hath dominion over a man as long as he liveth...For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."*

1 Corinthians 7:10-39 selections – *"Let not the wife depart from her husband: But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife...If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him...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...Art thou bound unto a wife? seek not to be loosed...The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."*

Nowhere in the clear Scriptures pertaining to divorce and remarriage is either divorce condoned (outside the departure of an unbelieving spouse), and most certainly remarriage while the covenant spouse lives; that is called adultery consistently and without exception.

The clause-bearing verses from Matthew, addressed previously, provide complete clarity in Jesus' answers in the context of Jewish betrothal / marriage practices, such that Jesus' answer was complete for the Jewish listeners. Likewise complete are the exclusion of clauses elsewhere, since the Roman and Corinthian Gentiles receiving Paul's letters, plus Mark's and Luke's Gentile Gospels, had no use for (or understanding of) the multi-stage Jewish process, elegantly leave aside the then-extraneous detail.

Marital endurance versus duties. A quick word on the "bondage" term in Paul's passage from 1 Corinthians 7 – the context of bondage there, in the Greek, *douloo*, is of servitude; figurative enslavement, or a duty to serve; *not* inferring that the marriage covenant does not remain. It simply means the person whom the unbeliever divorces is no longer 'bound' to serve the departing spouse in the normal, daily marital duties.

Church as bride. Even the picture of the mystery of husband and wife as Christ and His church bears no hint of opportunity for a 'second bride of Christ' to suffice for a fitting model. In fact, the typology of Christ and the church for marriage logically rules out any second (or *n*th) wife or husband while the covenant spouse lives, no matter how much we might want it to be so.

*"Wives, submit yourselves unto your own husbands, as unto the Lord. 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. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it...That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies...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."*

— *Ephesians 5:22-32 selections*

Clearly, if one is striving for Christlike perfection in one's treatment of a wife, or husband, it is to and for the "*one flesh*" covenantal spouse, and not a replacement one while the spouse lives.

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Unjustified folly. For the last half millennium the Protestant church has allowed remarriage doctrine to hinge off of the two *least* clear clauses of verses that were only ever meant to pertain to the Jews' betrothal period annulment process. Doing so flies in the face of the plain, uncontested meaning of these many other plainly understandable verses that all agree with one another, with God's original Genesis 2 design for man and wife, and what the bride of Christ mystery marriage was always meant to typify. The only credible justification for such ill-advised treatment and conclusions is the hardness of our hearts, coupled with our fleshly desires.

*"The heart is deceitful above all things, and desperately wicked: who can know it?*

*For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."*

— *Jeremiah 17:9; 1 John 2:16*

When one applies proper exegetical principles in understanding marriage, divorce and remarriage, the harmony of the verses together is plain and indisputable. Hanging the full weight of marital, divorce, and adulterous remarriage justification doctrine on such flimsy rationalization, turning hermeneutics on its head, is on its face deep error, with iniquitous salvational consequences.

For those who would have God's Word say what they (and their flesh) *want* it to say, however, one must key off of the murkier clause-bearing verses of Matthew – written to Jews regarding Jewish betrothal and wedding practices of the time – misinterpret those clauses out of context to suit one's aims, then ignore or apply self-conflicting 'logic' to willfully explain away the clear texts.



## 5. *Proper Hermeneutical Interpretation*

If it were not for the ample comforts afforded by women and men to one another, coupled with “*the hardness of (our) hearts* (Matthew 19),” no one would make such bother. Yet here we are.





## 6. Definition / Translation mischief – the *porneia* of Jesus' time

As detailed in his first mention, the serpent was, and remains, the subtlest of all the creatures of the Garden. Experience teaches that this is a massive understatement. Satan has been working to seduce, mislead, and scatter the sheep for 6,000 years, and he has all but mastered his craft. He also knows Scripture better than any living man; he also is enraged, because he knows he has but a short time (Rev. 12:12), thank God!

Satan is a full-service, one-to-all provider of iniquity and error, yet he expends particular efforts on corrupting, misleading, and ultimately scattering the sheep of the Lord's church. Don't believe me? See please 1 Corinthians 10, Acts 20, 2 Peter 2, John 8...

Just as our Lord, Jehovah Sabaoth – the Lord of Hosts – has His armies – of which I pray you are counted! – satan has his, being a master counterfeiter. The *arche*, *exousia*, *kosmokrator*, and *pneumatikos poneria* comprising satan's hierarchy of damnable spirits of Ephesians 6:12, and their complicit human traitors, direct inordinate attention through subtle deception that leads to corruption to many of those who would otherwise believe and be saved! If this were not so, why would we, His church, need the Armor of God of Ephesians 6:12-18, "*that (we) may be able to stand against the \*wiles\* of the devil* (Eph. 6:10)?!?" In this age, we need the armor as much *in* the church, as we need it outside it in the world!

After months of study, and tearful prayer and consideration, it is clear that the corruption of the Protestant church through corrupted doctrine on covenant marriage, divorce, and remarriage has been and is *the most corrosive, destructive error in the church*.

Satan would, has, is, and will assault every avenue and stronghold of our Lord, most especially His Church, *including* through corrupting His Word as much as he can. He prefers to assault these strongholds subtly; if you don't realize you're under mortal attack, you won't resist as the poison seeps in and goes to work on you, and the other members of Christ's body the Church.

Such is the case with the words of Scripture. Tweaking and messing with the words and their definitions, whether in the original Hebrew, Aramaic, or Greek, or in the translated English or other end language provides satan a fit opportunity to obscure, lean, change, or outright flip upside down the meaning of words. And if words, then verses; if verses, then passages; if chapters, and books, then doctrine.



*“Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay...”*

— Isaiah 19:15-16

Definitional origins. The *original, intended* meaning of *porneia* from Jesus' time and place is crucial to having a right understanding of God's doctrine regarding covenantal marriage, divorce and remarriage. It is used in both Matthew 5:32 and 19:9 clauses, and elsewhere. Importantly, as we explore the word and how its altered definition contributes to the increasing 'viscosity' of the clauses, that they might more usefully accommodate *didake demonioia* and the devilish intentions of progressive activists in the Church who would have the whole thing burn.

For fifteen hundred years the Catholic church has preserved the early church position on covenant marriage; not so the Protestant church. (More later on this outrageous heritage of turning away from sound doctrine.) For this latter, Laodicean age, so prone to following after flesh-pleasing doctrine, by widening the gap by which exception clauses may 'allow' passage, ultimately accommodating all manner of excuses for divorce – making way for more gratifying second (or third, or fourth) marriages for willfully ignorant nominal Christians and their accommodating pastors.

*“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous...proud...unthankful, unholy...trucebreakers...incontinent, fierce, despisers of those that are good, Traitors...highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.*

*Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. **For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;** And they shall turn away their ears from the truth, and shall be turned unto fables.”*

— 2 Timothy 3:1-7 selections; 4:2-4

It matters not what *porneia* “means” in the 21<sup>st</sup> century as it pertains to what Jesus' teachings are on the sanctity of marriage. What matters is what it meant to Him and His listeners in 1<sup>st</sup> century Israel.



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Subtle changes. Let's explore now some references that detail the migration and expansion of *porneia* in published resources and applications. For further study, I strongly encourage you to consult *Covenant Marriage and Betrothal Divorce* by Sharon Lee Fitzhenry, and *Except for Fornication* by Daniel R. Jennings, which served as substantial resources for this section.

For clarity's sake...the contention herein is that *porneia*, properly translated "fornication" in the King James Bible, is defined as sexual intercourse between an unmarried male and female. From there the mischief proceeded.

Pre-New Testament writers. Jennings cites such BC-era writers as Aeschines (389-314 BC), Demosthenes (384-322 BC), and Herodotus (c. 484-c. 425 BC) who incorporated *porneia* in letters and speeches; in all cases, they reference "*sexual behavior by single people...either for pleasure or for pay (prostitution).*" Authors of the Greek Septuagint as well as the apocryphal book of *Sirach* do the same; the Septuagint in Genesis 34:1-3 and 38:24, as well as Deuteronomy 22:21; the *Sirach* reference is in 41:17. In all cases they reference illicit sex *outside of* marriage.

The 200-300 BC translators of the Old Testament into Greek – the Septuagint – used *moicheuo* and not a *porne* derivative when translating the seventh commandment regarding adultery. "In fact, the Septuagint *never once* uses the *porneia* family of words to translate *any* of the three Hebrew words for adultery. These (Hebrew) words appear *thirty four times* in the Hebrew Old Testament and in *none* of these cases was the word *porneia* chosen by the Septuagint translators to translate *any* of them (Jennings, emphasis mine)."

New Testament writers. There is, of course, a perfectly suitable Greek word for adultery; it is *moichao*. One of the most compelling proofs of *porneia* meaning what it means (fornication) is that Jesus Himself used both words *together* in the same verses – both clause verses.

*"Whoever shall put away his wife, except it be for fornication (**porneia**), and shall marry another, commits adultery (**moichao**)..."*

— Matthew 19:9(a)

Jesus' own use of a word distinct from adultery in the clause is telling.

Complementary clarity. Further...if the words were interchangeable, you would not expect them to be used side-by-side in the same sentences, as if they meant something different (which of course they do). If one word (*porneia*) meant both,



there would be no need to include *moichao* too; but that's not what we see, from a multitude of New Testament writers. As Jennings details:

**Matthew:** “For out of the heart proceed evil thoughts, murders, adulteries (*moicheia*), fornications (*porneia*), thefts, false witness, blasphemies...” Matthew 15:19

Not to mention both of Matthew's clause containing verses, 5:31 and 19:9, both of which contain both Greek words, nearly side-by-side, *porneia* (fornication) and *moichao* (adultery).

**Mark:** “For from within, out of the heart of men, proceed evil thoughts, adulteries (*moicheia*), fornications (*porneia*), murders...” Mark 7:21

**Paul:** “Now the works of the flesh are manifest, which are these; adultery (*moicheia*), fornication (*porneia*), uncleanness, lasciviousness...” Galatians 5:19

“Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators (*pornos*), nor idolators, nor adulterers (*moichos*), nor effeminate, nor abusers of themselves with mankind...” 1 Corinthians 6:9

“Marriage is honourable in all, and the bed undefiled: but whoremongers (fornicators; *pornos*) and adulterers (*moichos*) God will judge.” Hebrews 13:4

[End of Jennings quote]

These well-equipped, Spirit-filled apostles were well able – and Spirit-led! – to use precise words to convey precise meanings. In all these cases, if *porneia* meant a more broad definition to include adultery, it would not have been used alongside the true word for adultery, *moichao*. Yet here they are, together, over and over.

However, it *does* prove useful to those desiring accommodation for fleshly ends to manipulate what those words mean, either through the foundational meaning of the Greek, or through accommodative expansion of definitions, or through revised translation to English, as we'll see.

Post-New Testament writers. The use of clearly-defined Greek for fornication and adultery together to indicate two distinct definitions – one for illicit sex (all sex, of course) outside marriage, the other for illicit sex involving trampling of covenant marriage by the involvement of one covenantally married yet not with their spouse – continued by sixty writers in the centuries following the first century, where both words were used together to identify distinct, non-overlapping





meanings. See Jennings's fine work for the complete passages; in the interest of time here are the authors.

The Teaching of the Twelve Apostles (1<sup>st</sup>-2<sup>nd</sup> century AD)

Barnabas (c.130 AD)

Justin Martyr (c.100-c.165 AD)

Hermas (160 AD)

Aristides (2<sup>nd</sup> century AD)

Theophilus (late 2<sup>nd</sup> century AD)

Testament of the Twelve Patriarchs (192 AD)

Clement of Alexandria (d.c.215 AD)

Acts of the Holy Apostle Thomas (early 3<sup>rd</sup> century AD)

Hippolytus (d.c.236 AD)

Origen

Methodius (d.c.311 AD)

Council of NeoCaesarea (315 AD)

Athanasius (c.296-373 AD)

Cyril of Jerusalem (c.315-386 AD)

Revelation of Paul (4<sup>th</sup> century AD)

Gregory of Nyssa (d. after 386 AD)

Constitution of the Holy Apostles (4<sup>th</sup> century AD)

Apostolic Canons (c.400 AD)

Epiphanius of Salamis (d. 403 AD)

John Chrysostom (c.347-407 AD)

Pseudo-Hippolytus (4<sup>th</sup>-5<sup>th</sup> century AD)

Clementine Homilies (4<sup>th</sup>-5<sup>th</sup> century AD)

Theodoret (c.393-c.457 AD)

Clearly we are dealing with distinct words, that mean distinct (albeit related) things. *Not* a broad definition of *porneia*, which when read as a precise (read: trustworthy) term, it conveys a precise meaning. No matter how deleterious that may be for those wanting a mile-wide (that is, unlimited or no-fault) accommodation to divorce “the wife (or husband) of thy youth” and remarry.

Bible translators. Again, citing Jennings, pp.25-27, there are some sixty (!) Bible translations that translate *porneia* within the exception clauses as “fornication.” These include:

**The Great Bible    Bishop's Bible    Matthew Bible    Tyndale New Testament**

**King James Bible    American Standard Version    English Revised Version**



English Revised Version    Literal Translation

Modern Literal Version

...and fifty other versions.

While diffusing or obscuring the meaning of this pivotal word may be fit for some activist, accommodative parties to their purpose of providing, ultimately, for no-fault divorce, it is not in harmony with the mounting evidence against such willful, counterscriptural action – no matter how badly an activist wishes to please the world or themselves.

Redefinition ‘drift’ for *porneia*. Quoting from Sharon Fitzhenry’s extremely thorough, ten-year effort, *Covenant Marriage and Betrothal Divorce* –

“1<sup>st</sup> century (definition of *porneia*) – Promiscuous singles. “*Porneia* in ordinary Greek usage meant *commercial and/or cultic prostitution*.” (Melina, 1972, p. 12).

21<sup>st</sup> century – *Adultery, homosexuality, lesbianism, bestiality, incest, sex with a divorcee* were added to Bible resources. Biblehub.com includes “*promiscuity of any (every) type*.” (Porneia, 2014.) Prostitution, central to the meaning [pertaining specifically to single heterosexual intercourse], has been diminished or removed entirely from the definition of *porneia*.”

The 2024 Blue Letter Bible online identifies that *porneia* is translated “fornication” 26 times in the King James Bible; there is no other translation from the Greek. Yet, in the outline of biblical usage, it contains a whole raft of meanings, as Fitzhenry details and critiques:

***PORNEIA* Blue Letter SHORT LEXICON entries (2013)**

1. Illicit sexual intercourse
  - a) Adultery, fornication, homosexuality, lesbianism, , intercourse with animals, etc.
  - b) Sexual intercourse with close relatives; Lev. 18
  - c) Sexual intercourse with a divorced man or woman; Mk. 10:11-12
2. Metaph. the worship of idols

***The author’s comments:***

*Prostitution & harlotry removed.*  
*New meanings added without proof.*  
*etc. widens the definition infinitely.*  
*Rendered “aschomosune” not porneia.*  
  
*Porneia is NOT in Mark 10:11-12.*  
*Accurate*

Continuing with Fitzhenry:

“J. Benner (2010) in *New Testament Greek to Hebrew Dictionary* defines three words in three languages for a three-fold witness that the exception refers to an unmarried whore for more than 2,000 years.

‘Grk: 4202 πορνεία **Porneia** (noun); **Fornication**; Heb: 2181 זנות **Za-nah** (verb):



Be a **whore**' (p. 92).

(1) Greek, Porneia (2) Latin, Fornication (3) Hebrew, Zannah: to be a whore

Fitzhenry continues:

### Mid-1800s: SCHOLARS AGAINST WIDENING PORNEIA

It is not lost on academia that **if πορνεία (*porneia*) is elastic, then divorce for any cause is open season.** Dr. Döllinger (1867) recounts the **warnings of scholars that this would expand divorce for other causes:**

Tholuck rightly observes (*Bergpredigt*, 4th Ed., 1856, p. 247), "[The Lexicon meaning of the word has been variously widened in the interest of an extension of divorce.](#)" He quotes Stier's explanation of "**every serious disturbance of conjugal union,**" and Marheineke's, "**whatever *ipso facto* annihilates marriage;**" so that **no term could be more elastic than πορνεία (*porneia*).** Yet **no one adheres to adulterium only; one or more causes are always added.** Most recently, Carlblom (*Über Ehesch, in der Dorp. Zeitachr. für Theol.*, 1850) remarks, "At present, I think, **we shall find no commentator or moralist who confidently and consistently demands that πορνεία be made the sole legal ground of divorce**" (p. 368).

Opening the door in the mid-1800s for one cause, opened the door for all causes. [Adultery became the reason for only one \(1\) out of six \(6\) divorces](#) (Datablog, 2016). Today scholars use Matthew 5:32 and 19:9 to extend πορνεία to include adultery which opens wide the door for divorce for many other reasons besides 'fornication.' **It behooves readers to re-evaluate marriage and divorce in light of the Jewish custom of betrothal divorce, which was acceptable under Jewish custom if a betrothed woman concealed prenuptial fornication."**

Ms. Fitzhenry continues; her fine work is contained between the following pair of demarking lines.



Everett Herrell, D.D. (2015) traces the Liddell-Scott lexicon of 1843 back to Estienne's lexicon of 1572: The original Liddell-Scott English lexicon, published in 1843, was itself based upon the German *Wörterbuch der griechischen Sprache* by Franz Passow, published in 1814, which was a revision of the *Handwörterbuch der griechischen Sprache* by Johann Gottlob Schneider. Schneider himself based his [1797] Greek-German lexicon on previous works in one fashion or another, making great use of the *Thesaurus Graecae Linguae* first printed by Henri Estienne II in 1572.

**Schneider 1797 Greek-German Lexicon**

**Porneia** Hurerey [Whoredom]

**Porne** Hure [Hore, Whore]

**Donnegan's 1836 translation of Schneider**

**Porneia** Harlotry; fornication

**Porneion** Brothel

**Porne** Harlot; a common prostitute, for hire. To vend

**Porneuo** To render a prostitute; to debauch, to prostitute oneself

**Pornoboskos** Brothel-keeper

**Pornos** Masc. s. of porne. To vend  
(Donnegan & Schneider, 1836, p.

1031) **Passow 1814 Greek-German Lexicon**

**Porneia** Hurerei [Prostitution]

(Liddell based his 1843 lexicon on Passow.)

**Liddell-Scott's (1853)** short definitions were based on common usage in Greek antiquity:  
**πορνεία** pornei/ fornication, prostitution, Dem.

**πορνεύω** porneu/w to prostitute: Hdt., Dem.

**τέλος** the tax paid by brothel-keepers, Aeschin

**πορνείον** pornei-on a house of ill-fame, brothel

**πόρνη πέρνημι** porne a harlot, prostitute, Ar.

**πορνο-γράφος** porno-graphos writing

[drawings] of harlots, Ath. 13.567b.

**πορνοβοσκία** porno-boski/the trade of a brothel-keeper, Aeschin.

**πορνοβοσκός** porno-bosko/sa brothel-keeper, Aeschin., Dem.

**πόρνος** pornosa fornicator, also a catamite

**πορνοφίλας φιλέω** pornofi/las loving harlots

(Liddell-Scott, 1853, p. 1257)

Prostitution, brothel, prostitute, and harlot are central to the meaning of *porneia*. As shown in the text boxes, "adultery" is not listed.

**Mid-1800s: LIDDELL WIDENED PORNOS:**

Notice that prior lexicons used the narrow definition of *pornos*. Liddell (LSJ) opened the door to widening *porneia* by his many attempts to expand *pórnos*, masculine noun, beyond selling access to the body.

Pornos was correctly defined by other scholars: An unmarried promiscuous male, Schneider 1797. German lexicon, "hurer" (p. 388) [masculine, whore (hure) monger]



Donnegan 1836. Translation of “hurer.” Masculine singular of porne, “*of πῑρνῶ, to vend.*” [to sell] Abbott-Smith 1921. *A Manual Greek Lexicon of the New Testament*: “A male prostitute. A fornicator.” Kittel-Friedrich 1933. German lexicon: “whoremonger, male prostitute.”

~~~~~

Henry Liddell’s many antithetical attempts to widen the definition of pornos: Liddell 1843. In his 1<sup>st</sup> edition, he added to fornicator, “catamite [a boy used by a pederast], sodomite.” In the American edition of 1853, Liddell deleted “ezek.” In his 1871 and 1878 editions, he kept “fornicator.” In 1883, he deleted “fornicator” and added, “*paedico*” (from *paidikós*: belonging to a beloved child). In 1889, Liddell deleted “*paedico*” and added “sodomite,” based on questionable translations. See Dr. Richard Bentley’s *Dissertations* (1883, p. 410). Liddell added “in Lxx & NT, fornicator” (**not** a definition).

### PAGAN Definitions: Liddell-Scott-Jones Lexicon

Earlier lexical authors rejected pagan writers:

[Liberal editors] introduced the use of citations from pagan writers, like Plato, Aristotle, and Philo. This was not widely practiced before 1716. Of Pasor’s 1619 *Lexicon Graeco-Latinum*, it has been said that his preface indicated, “[He] composed the lexicon in order that young people might come to a better knowledge of the treatment of Jesus Christ our Savior.” He rejects philosophers and poets. [Pasor] believed the Bible is inspired.

**When C. Schottgen began revising Pasor’s lexicon [1746, 1790], lexicons began a swift downhill journey** (Riplinger, 1998, p. 71).

In Johann Gottlob Schneider’s 1797 Greek-German Lexicon, *porneia* translated into German is “hurerey” — prostitution. Franz Passow’s 1824 German lexicon was based on Schneider and initially used by Henry Liddell and Robert Scott for their English lexicon.

Liddell and Scott, two Oxford students, began their work in 1834 and published the first edition in 1843. **Their motivation to produce a Greek-English lexicon was not to illuminate the Scriptures but turn minds away from “pure theology.”** In a letter to C. Vaughan, **Liddell agreed** with the proposition by William Sewell, his Examiner in Classics, that **men were “running too much to pure theology,” and that he and Scott would embark on a “scheme” to secularize Biblical words with pagan philosophies and meanings** (Thompson, 1899, pp. 66, 67). Stuart Jones published a revision of Liddell-Scott’s lexicon in 1925. As noted by Charles Sullivan (2017), the Liddell, Scott, Jones Lexicon (LSJ) “hardly delves into the realm of Ecclesiastical usage.” **The LSJ expanded the original definition of *porneia*.**

Unfortunately, the LSJ Lexicon has been plagiarized by nearly all modern lexicons



In 1997, Dr. John Chadwick wrote in his exposé, *Lexicographica Graeca*, “**The etymological notes of LSJ, mostly copied from earlier editions, are unreliable and sometimes worthless**” (Riplinger, 2008, p. 27). **Twenty-first century sources for lexical definitions have been copied from the 1881 Revised Version, the 1901 American Standard Version, modern versions, commentaries, Latin-to-German-to-English lexicons, secular dictionaries, as well as 61 authors, early heretics, and Egyptian papyri** (ibid., pp. 74-96).

The use of classical literature to study Biblical “word meanings” is **discredited by the *Encyclopedia Britannica* (1911)**.

**The Greek of the New Testament may never be understood as classical Greek is understood, and [Dr. William G. Rutherford, Greek scholar and Bible translator] accuses the revisers [Westcott-Hort & Nestle, et al.] of distorting the meaning** “by translating in accordance with attic idiom phrases that **convey in later Greek a wholly different sense**, the sense which the **earlier translators** in happy ignorance **had recognized that the context demanded** (s.v., Bible, versions, p. 904).

John 6:63, “...*the words that I speak unto you, they are spirit, and they are life.*” **Biblical words should be defined by their Biblical context.** The Old and New Testament usage of the *porneia* family of words is a Berean’s foundation, not Greek literature of uncertain origin, provenance, disputed dates, and variant texts. Biblical meanings are lost in modern lexicons.

Dr. Richard Day (1905-1989), longtime Director of Planned Parenthood, Rockefeller confidant and a New World Order insider, **revealed in 1969 that the Bible would be changed—word by word** (Dunegan, 1988; learn more here: <https://nordictimes.com/culture/richard-day-a-mole-or-a-prophet/>).

*The power to define is the power to control minds.*

***Lexicon editors add pagan, secular, and liberal interpretations to Biblical words. By changing definitions, they change God’s Word.***

## **1889 – 1984 AD Lexicons: ADULTERY ADDED to *Porneia***

When was “except for adultery” popularized? Parkhurst’s 1794 lexicon and Pickering’s 1826 lexicon inserted “adultery,” both citing the unclear Matthew reference. From the late 1880s into the 1900s, there was a push for all modern lexicons to include adultery





in the definition of fornication.

**Who are the editors of these lexicons?** Should we trust their interpretations of spiritual words and Biblical doctrines? **Are they “faithful men” and “full of faith” as were Stephen, Peter, and Paul?**

The Apostle Paul instructed in 2 Timothy 2:2, *“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”*

Meet the men who opened wide the door of divorce:

[THAYER's](#) (1889) **lexicon publisher warns** on page vii, “Thayer was a Unitarian” and alerts the reader to **“both subtle and blatant denials” of the deity of Christ and Biblical doctrines**. He was a **member of the liberal Bible Revision Committee of 1881**. Thayer cites pagan literature, using their mythological gods, Plato's concept of love, homosexuality, incest, and vain philosophies to illuminate Biblical words.

[BDB](#) (1906) The Brown-Driver-Briggs Hebrew-English Lexicon's editor, **Charles A. Briggs, was defrocked** (1893) by the liberal Presbyterian Church for his “liberalism.” **Samuel Rolles Driver served on the 1881 Bible Revision Committee.**

[VINE](#) (1939) lifted English definitions from Westcott-Hort, the 1881 Revised Version (RV), and Thayer.

[TDNT](#) (1968) **Gerhard Kittel's trial, conviction, and imprisonment for his key part in the extermination of the Jews** is a harsh condemnation of this man's liberal theology. “William Foxwell Albright, a prominent archaeologist and Semitic scholar, writes: ‘Kittel is...even darker and more menacing... than Goerring or Goebbels. [He credits Kittel with] **the grim distinction of making extermination of the Jews theologically respectable.**’ ...Kittel's **labors** on his ten volume Greek New Testament dictionary **began the same year [1933] he became Hitler's ‘hired man’**” (Riplinger, 2005).

[BDAG](#) (1979) The Bauer, Danker, Arndt, and Gingrich Greek-English Lexicon of the New Testament: **Walter Bauer believed that pagan literature held the “truth” and carried equal weight with the Bible. Frederick William Danker taught that James, John, Peter, Jude, and others did not pen the books of the Bible that bear their names. He was ousted from his seminary professorship for heresy and joined forces with Rome to destroy the Protestant “Sola Scriptura.”** William F. Arndt and F. Wilbur Gingrich also were **higher critics and ecumenists.**

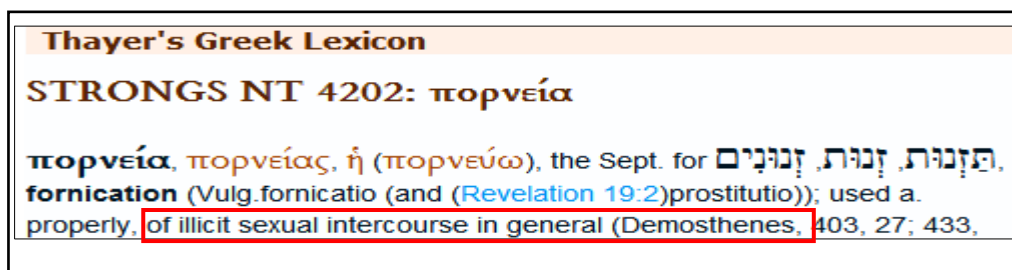
**Coordinated by design**, a New Testament Greek text (1881), new Bible versions (1881, 1901), new lexicons (1889), and Strong's concordance with lexicon (1890) were commissioned. Key words were changed **in lockstep**. Lexicons added “adultery” to *porneia*'s definition simply by citing the references Matthew 5:32 and 19:9. Next, new Bible versions **incrementally replaced fornication with unchastity, unfaithfulness,**



marital unfaithfulness, adultery, and finally, the all-inclusive “sexual immorality.”

- 1881 Bible: Bible Revision Committee led by apostates Westcott and Hort produced the Revised Version from their newly created Greek text. *Fornication* continued in Matthew 5:32; 19:9.
- 1889 THAYER: *Porneia* is “used of adultery” “Mt. v. 32; xix.9.”
- 1939 VINE: “in Mat 5:32; 19:9 it [*porneia*] stands for, or includes, adultery.”
- 1940 LSJ: Jones, editor of Liddell-Scott, added “*unchastity*, Ev. Matt.19.9.”
- 1946 Bible: RSV replaced *fornication* with “*unchastity*” in Matthew 5:32, but not in Matthew 19:9.
- 1952 BDAG (2000): *Unchastity*. “On the other hand *μοιχεία* [adultery] appears as *πορνεία* (cf. Sir 23:23) Hm 4,1,5. Of the sexual *unfaithfulness* of a married woman Mt 5:32; 19:9.”
- 1968 TDNT: *Porneia* in Mt. 5:32; 19:9, is “adultery (cf. Sir. 23:23).” “It often means *adultery*” (Sir. 23:23; Test. Jos. 3:8.” “On the other, *moicheio* [adultery] is *porneia*,” Herm. m., 4,1,5.
- 1984 Bible: NIV replaced *fornication* with “*marital unfaithfulness*” and in 2011 “*sexual immorality*.”

**STRONG’S Exhaustive Concordance of the Bible** uses Thayer’s Greek lexicon definitions.



Thayer’s numbering 403, 27, 433 is obsolete. It is now Demosthenes’ Oration 59.41 and cited by *The Theological Dictionary of New Testament Words* (TDNT) (Kittel, 1968, p. 581). This citation lacks proof that *porneia* includes adultery. Neaera, a **prostitute**, was the *feigned* wife of her pimp, citizen Stephanus. Their bogus “marriage” was to trick rich young clients into paying higher fees than they would have for a common whore.

59.41, “Now that Stephanus had become surety for her, and seeing that she was living at his house, she continued to carry on the same trade [“prostitution as a courtesan” (59.49), being a former “slave” (59.23)] no less than before, but she charged higher fees from those who sought her favors as being now a respectable woman living with her husband. Stephanus, on his part, joined with her in extorting blackmail. If he found as a lover of Neaera any young alien rich and without experience, he would lock him up as caught in adultery [*moicheia*, *μοιχὸν*] with her, and would extort a large sum of money from him” (Demosthenes, 2015).

A married freewoman was “respectable” and could charge clients higher fees for her favors. Her clients could be prosecuted in a court of law for adultery. In Greece,





prostitution was legal, but adultery was illegal. “Apollodorus accuses Stephanus of treating Neaira as his wife, when she is an alien and not eligible for marriage with a citizen” (Naraone & McClure, 2006, p. 133). If Stephanus lost the case, Neaira would be sold as a slave. **Neaira was not a covenant wife, so this citation does not prove that *porneia* means adultery nor “illicit sexual intercourse in general.”**

***BIBLE HUB online definition of Porneia***

**HELPS Word-studies** [Porneia at Biblehub.com](http://Porneia.atBiblehub.com)

4202 *porneía* (the root of the English terms "pornography, pornographic"; cf. 4205 /*pórnos*) which is derived from *pernaō*, "to sell off" – properly, a selling off (surrendering) of sexual purity, **promiscuity of any (every) type.**

[See also the contrasting term, 3430 /*moixeía* ("marital unfaithfulness").]

**HELPS™ Word-studies** copyright © 1987, 2011 by Helps Ministries, Inc.  
For complete text and additional resources visit:  
[HelpsBible.com](http://HelpsBible.com)

**The author's comments.**

In the first part of the HELPS Word- studies, their *porneia* definition is historically accurate, but not the last phrase. The Consulting Editor, Dr. Gary Hill, responded that he was “not able” to provide their source for **“promiscuity of any (every) type”** (personal communication, May 29, 2015). Why would anyone trust an editor lacking accountability?

*Seekers of truth, do not trust modern lexicons. Instead, study the biblical context for word definitions.*



— 62 —

The author's comments:

(a) of “**illicit sexual intercourse**” is followed by a list of references containing the word, “porneia.” This is not proof.

“in **Mat 5:32; 19:9 it stands for, or includes, adultery.**” This is an *assumption*. That *porneia* is used together with *moicheia*, instead indicates the two words are different.

(b) **Accurate.** Porneia is used metaphorically for a harlot and whore in the book of Revelation.

The author's comments:

“illicit sexual intercourse”

**Lev. 18** does not use the word “zanah” (nor “porneia” in the Greek Septuagint). **Mk. 10:11,12**: “Porneia” is nowhere.

The editors lifted the outline from *The KJV New Testament Greek Lexicon*, which plagiarized liberals Thayer and Kittel.

Vine *assumes* that *porneia* includes adultery.

The author's comments:

(a) of “**illicit sexual intercourse**” is followed by a list of references containing the word, “porneia.” This is not proof.

“**in Mat 5:32; 19:9 it stands for, or includes, adultery.**” This is an *assumption*. That *porneia* is used together with *moicheia*, instead indicates the two words are different.





## HISTORICAL MEANING OF PORNEIA REFLECTED IN 1545–1835 AD LEXICONS

1545 Martin Luther edition:  
Porneia in Matthew 19:9 is  
“Hurerei” (prostitution).  
Screenshot:

der Hurerei

Notes:

Schneider (1797) & Passow's  
(1852) German Lexicons:

Πορνεία, ἡ, Hurerei [prostitution]  
ον, τὸ, Hurenhaus, Bordell,  
[whorehouse, brothel]  
(Schneider, p. 388)

Hurerei

[prostitution, to hire]

(Passow, p. 1034)

Schneider's lexicon defined  
porneia as “Hurerei”  
(harlotry, prostitution).

Donnegan focused on the  
etymology and common  
usage of Πορνεία (porneia) as  
“harlotry.”

The Liddell-Scott 1858-1897  
editions added:  
“prostitution.”

fornication, prostitution, Dem. 403, 26, etc.

The Porneia family of words  
was the  
**Prostitution Industry.**

Most Christians are  
unaware that the definition  
of fornication (porneia)  
has been incrementally  
broadened based on  
ambiguous and allegorical  
definitions.  
First century usage

did not include adultery.

Liddell & Scott (1835)

Πορνεία, ας, ἡ, harlotry; fornication. Th. πόρνη.

(Πορνείον, ου, τὸ, a brothel.

(Πορνείτρια, ας, ἡ, s. s. as πόρνη, Aristoph.

(Πορνέω, fut. εὔσω, to render a prostitute; to debauch. = Πορνίσσμαι, Pass. and Mid. to commit fornication; to prostitute one's self.

Πόρνη, ης, ἡ, a harlot; a common prostitute, for hire. Th. πίπορνα, perf. mid. or 2 perf. of πέρνηω, to vend.

(Πόρνης, ου, ὁ, for πόρνος.

(Πορνίσσιον, ου, τὸ, dimin. of πόρνη.

(Πορνικός, κη, κὴν, adj. of, or pertaining to, or befitting, harlots.

Πορνίστρια, ου, τὸ, a brothel. Th. πόρνη, βόσκω.

(Πορνίστρια, ας, ἡ, fut. ἥσω, to keep a brothel.

(Πορνίστρια, ας, ἡ, the trade of brothel-keeper.

(Πορνίστρια, ας, ἡ, a brothel-keeper.

Πορνιστὴς, ἑος, adj. sprung from a harlot; base-born. Th. πόρνη, γένος.

Πορνιστὴς, ου, adj. s. s. as πορνιστὴς. Th. πόρνη, γεννάω.

Πορνιστὴς, ου, adj. written, or painted, by a harlot. Th. πόρνη, γράφω.

Πορνιστὴς, ας, ἡ, harlotry; fornication. Th. πόρνη, κόπτω.

(Πορνιστὴς, ου, adj. a follower of harlots; a wench.

Πορνιστὴς, ἑος, adj. extravagantly addicted to harlots. Th. πόρνη, μαίνομαι.

Πόρνος, ου, ὁ, the masc. s. of πόρνη, from πίπορνα, 2 perf. or perf. mid. of πέρνηω, to vend.

Πορνιστὴς, ου, ὁ, a licensed brothel-keeper. Th. πόρνη, τρώγης.

Πορνιστὴς, ου, ὁ, a lover of harlots. Th. πόρνη, φίλος.

Donnegan (1826) translation of  
Schneider's German Lexicon

Πορνεία, ας, ἡ, (πορνέω) fornication, Dem. 403, 26, etc.

Πορνείον, ου, τὸ, a house of ill fame, brothel, Ar. Vesp. 1283, Ran. 113, Antipho 13, 5, etc.

Πορνείτρια, ας, ἡ, = πόρνη, Ar. Fr. 172.

Πορνέω, (πόρνος) to prostitute, debauch:—pass., of a woman, to prostitute herself, be or become a prostitute, Hdt. 1, 93, and freq. in Dem.: in Aeschin. 8, 8, 16, it is opp. to ἐταίρειν as more promiscuous.—The act. intr., = the pass., Luc. Alex. 5.

Πόρνη, ης, ἡ, a harlot, prostitute, strumpet, Archil. 26, Ar. Ach. 527, etc. (Prob. from πορνάω, because the Greek prostitutes were usu. bought slaves.)

Πορνικός, ἡ, ὄν, (πόρνη) of or belonging to harlots, Anth.: π. τέλος, the tax paid by brothel-keepers, Aeschin. 16, 44; cf. πορνιστὴς.

Πορνιστὴς, ου, τὸ, a place where prostitutes are kept: from

Πορνιστὴς, ὦ, f. -ῆσω, (πορνιστὴς) to keep prostitutes, keep a brothel. Ar. Pac. 849.

Πορνιστὴς, ας, ἡ, the trade, habits of a brothel-keeper, Aeschin. 84, 32: from

Πορνιστὴς, ὄν, (πόρνη, βόσκω) keeping prostitutes, a brothel-keeper, Aeschin. 89, 4;—name of a play of Eubulus.

Πορνιστὴς, ἑς, (\*γένω) = sq. \* Πορνιστὴς, ου, (πόρνη, γεννάω) born of a harlot, a bastard.

Πορνιστὴς, ου, (πόρνη, γράφω) painting harlots, Ath. 567 B. [α]

Πορνιστὴς, ου, ὁ, ἡ, (πόρνη, διδύσκαλος) one who teaches fornication, Aristaen.

Πορνιστὴς, ας, ἡ, commerce with prostitutes: from

Πορνιστὴς, ου, (πόρνη, κόπτω) having commerce with prostitutes, LXX; v. Lob. Phryn. 415.

Πορνιστὴς, ἑς, (πόρνη, μαίνομαι) mad after prostitutes.

Πόρνος, ου, ὁ, a fornicator; also a catamite, Ar. Plut. 155, Xen. Mem. 1.

Πορνιστὴς, ου, ὁ, (πόρνη, τρώγης) in Athens, the collector or farmer of the tax imposed upon public prostitutes (πορνικὸν τέλος), Philonid. Coth. 1; cf. Böckh P. E. 2, p. 49.

Πορνιστὴς, ὁ, Anth. P. 11, 416; and πορνιστὴς, ου, (πόρνη, φιλέω) loving harlots. [i]





## HISTORICAL MEANING OF PORNEIA REFLECTED IN 1826 – 1911 LEXICONS

Fornication: Greek, Porneia, **Πορνεία**

Porneia's ancient usage is found in the older lexicons: "Prostitution, harlotry, brothel, house of ill fame."

### 12 LEXICONS dating from 1826 to

**Πορνεία**—Screenshots (Jennings, 2011, pp. 63-68):

A Lexicon Chiefly for the Use of Schools, Liddell-Scott  
**πορνεία, ἡ, (πορνέω) fornication: prostitution.**  
**πορνεῖον, τό, (πορνέω) a brothel.**  
**πορνέω, f. σω, (πόρνος) to prostitute:—Pam.,**  
**τομαν, to be or become a harlot.**

**Πορνεία, ας, ἡ, harlotry; fornication. Τῇ πόρνη.**  
**(Πορνεῖον, ου, τό, a brothel.**

Greek Lexicon Of The Roman And  
Byzantine Periods From B.C. 146 To A.D. 1100<sup>111</sup>  
**πορνέω, to commit fornication.**  
**πορνικός, ἡ, όν, harlot's, meretricious.**

A Critical Greek And English  
Wh **πορνεία.**  
**fornication, Matt. v. 32. xv. 19.**  
**fornication, Matt. v. 32. xv. 19.**  
**viv. 9. Mark vii. 21. John viii. 41.**

Greek-English Lexicon To The New  
Testament After the Latest and Best Authorities  
**πορνεία, η, fornication, Mat**  
**xv. 19. Acts, xv. 20, 29. 1**  
**Cor. vi. 18; met., idolatry,**  
**Rev. ii. 21. xiv. 8. xvii. 2, 4.**

A Greek-English Lexicon: Based On  
The German Work Of Francis Passow<sup>112</sup>  
**Πορνεία, ας, ἡ, (πορνέω) fornication, Dem. 403, 26, etc.**  
**Πορνεῖον, ου, τό, a house of ill fame,**

A Greek-English Lexicon:  
Containing All The Words In General Use<sup>113</sup>

**Πορνεία, ας, f. fornication**  
**Πορνεῖον, ου, n. brothel**

A Lexicon Of The Greek Language:  
For the Use of Colleges and Schools<sup>108</sup>  
**Πορνεία, ας, f. (πέρω), har-**  
**lotry; fornication.—Πορνεῖον, ου,**  
**n. a brothel.—Πορνείτρια, ας, f. a**  
**harlot.—Πορνέω, εύσω, to render**  
**a prostitute; debauch; commit**  
**fornication.—Πόρνη, ης, f. a har-**  
**lot; common prostitute.—Πορνι-**  
**διον, ου, n. a young harlot.—Πορ-**  
**νικός, ἡ, όν, pertaining to harlots.**

The Tyro's Greek And English Lexicon<sup>114</sup>  
**practise idolatry, Rev. 2. 14.**  
**πορνεία, ας, fornication, Mat. 5. 32.**  
**πορνεῖον, ου, a brothel. Ran. 113.**

An English-Greek Lexicon:  
Containing All The Words In General  
Use<sup>112</sup>

Fornication, **πορνεία, f** : to commit

An English-Greek Lexicon<sup>110</sup>  
**Fornication, πορνεία, Dem.**

A Lexicon Of New Testament Greek, On A New Plan  
**18 πορνεία, n., fornication.**

In the 1900's porneia's meaning was changed to include adultery, incest, homosexuality, and bestiality.

Although porneia is prostitution, a "Logos about Porneia" referred to a promiscuous Jewish bride.

THE HISTORICAL MEANING OF FORNICATION IS THE BIBLICAL MEANING.

Each dash represents one century.

For over 1900 years, fornication (porneia) was prostitution and sex between singles—19 dashes.

In the last 100 years, the definition has been changed to all sexual immorality and adultery—one dash.



Activistic evolution of definition of “fornication.”

Ms. Fitzhenry continues her fine work with deep original source research into the willful advancement of the definition of ‘fornication.’

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**AD 200 – 1900 FORNICATION: PROSTITUTES AND PROMISCUOUS SINGLES**

Latin Etymology. *L'etimologico vocabolario della lingua Italiana*, “lat. FORNICARI e questo da FORNIX, *bordello*” (Pianigiani, 1907, p. 554). Origin, Latin. Fornix, *brothel* (a cellar for prostitution).

200 – 400 Fornicatio, fornicationis, “unmarried sex, prostitution” (Lewis & Short, 1879).

Old French, “fornication,” from Latin, fornix (fornicis) “brothel,” originally “arch, vaulted chamber.” Roman prostitutes commonly solicited from under the arches of buildings. *Strictly* defined, “voluntary sex between an unmarried man and an unmarried woman” (Fornication, 2017). **Liberal editors added**, “extended in the Bible to adultery.”

1303 Robert Manning, *Handling Sin*: “The first is ‘fornication,’ when two unmarried have misdome, as single boy and single girl, when they sin together eagerly...it causes one to lose the bliss of heaven.”

1500s Origin of the words: Fornicator, harlot, tramp, and whore

LATIN: **Fornix** (Fornicator) means “arches.” Prostitutes sold sex to strangers under the arches. Fornicātus, masculine, in 1545, to consort with prostitutes, past participle of fornicārī.

FRENCH: **Herlot** (Harlot) “Actors, Tramp.” By 1500, the word herlot evolved to mean a female prostitute.

OLD ENGLISH: **Hore** (Whore) of Indo-Germanic origin (hure), “prostitute.” “W” was added by 1530.

1611 – 1891 “Fornication” referred only to single persons.

1611 Authorized King James Bible: Matthew 19:9a, “Whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery.” Jennings (2011) inquired, “What did the word ‘fornication’ mean to the average English speaker in 1611? We need only look at dictionary entries before, during the time, and after the publication of the King James Bible” (pp. 19-25).



**Edmund Coote's *The English Schoole-Maister* (1596)**

Fornication: vncleannes be-tweene [single persons](#)

**Robert Cawdrey's *A Table Alphabetical* (1604)**

Fornication: vncleannes betweene [single persons](#)

**Thomas Blount's *Glossographia Anglicana* (1656)**

Fornication: Whoredom, spoken of [single persons](#), if either party be married then 'tis Adultery.

**R. Brown's *The English Expositor Improv'd* (1719)**

Fornication: Whoredom committed between [single Persons](#), whereas if either, or both Parties so offending be married it is called Adultery and is punishable with Death by the Common Law.

**John Kersey's *The New World Of Words* (1720)**

Fornication: the Act of uncleanness between [Single Persons](#), so call'd because usually committed in Stews, under Vaults or Arches, in Latin, Fornicas.

Latin & Law: In 1519, Erasmus replaced fornicationem in the Latin Vulgate with “stuprum” in the Matthew exception. According to the *Sixteenth Century Journal*, “stuprum” was understood as “the defloration of a virgin or the seduction of an ‘honest’ widow, independent of violence” (Cristellon, 2008, p. 398). *Black's Law Dictionary* (1891) defines stuprum as “In the civil law. Unlawful intercourse with a woman. Distinguished from adultery as being committed with a virgin or widow” (p. 1129).

British Law, 1650 definition: Fornication is “the carnal knowledge of the body of any Virgin, unmarried [sic] Woman or Widow” (<http://www.british-history.ac.uk/no-series/acts-ordinances-interregnum/pp387-389>). Samuel Johnson (1779): “You must consider that fornication is a crime in a single man” (Boswell).

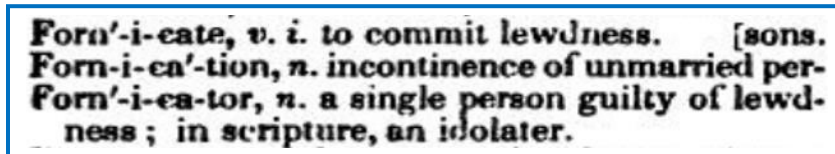
**NOAH WEBSTER DELETED “ADULTERY” FROM THE 1828 DEFINITION OF FORNICATION.**

Noah Webster (1806): “Fornicate, v. to lie with unmarried persons. Fornication, n. incontinence



of unmarried persons.” In Webster’s 1806 and 1817 dictionaries, adultery was not in fornication’s definition, but **an assistant inserted it** into his 1,990-page *American Dictionary* of 1828, **citing an unclear proof-text, Adultery. Matt. v.** Noah (1831) later removed “Adultery. Matt. v.” In his 1831 *A Dictionary of the English Language: Abridged From the American Dictionary*, he states that the 1,990-page work of 1828 was difficult to personally supervise, but his 532-page abridgement was “all written and corrected by myself” (p. ii).

Noah deleted “**Adultery. Matt. v.**” from “**Fornication**, *n.* incontinence of *unmarried* persons. Fornicator, *n.* a *single person* guilty of lewdness; in scripture, an idolater” (1840, p. 175).  
Screenshot:



Forn-i-eate, *v. i.* to commit lewdness. [sons.  
Forn-i-ca'-tion, *n.* incontinence of unmarried per-  
Forn-i-ca-tor, *n.* a single person guilty of lewd-  
ness ; in scripture, an idolater.

After Webster’s death in 1843, G. & C. Merriam bought the copyright and unlimited revision rights. In 1851, Noah’s heirs added “adultery” into his 1831 and 1840 dictionaries’ definition of fornication.

An 1880 dictionary upheld the historical meaning. Its elegant definition of fornication excluded sodomy, incest, and adultery: “A sin committed by two persons, male and female, who are not connected by blood within the prohibited degrees of kindred, and are neither married” (Fornication, 1880, p. 683).

#### 1900 – 2009 FORNICATION: REVISIONS TO INCLUDE ADULTERY

For centuries, dictionary definitions for fornication remained “vncleannes be-tweene single persons” and “if either party be married then tis Adultery,” but now are revised to include the married in the definition of fornication. Modern dictionary definitions of FORNICATION were revised to include adultery.

##### **Merriam-Webster Dictionary 2008, 11<sup>th</sup> Edition.**

Fornication:

1. Consensual sexual intercourse between two persons not married to each other.
2. **Bible.** **Idolatry.**

##### **World English Dictionary 2009.**

Fornication:

1. Voluntary sexual intercourse outside marriage
2. (Law) Voluntary sexual intercourse between two persons of opposite sex, where one is or both are unmarried.
3. **Bible.** Sexual immorality in general, esp. adultery



## *Sound the Trumpet*

Notice in the *World English Dictionary*, it is the modern “Bible” editors, not secular editors, who endeavored to expand the meaning of fornication to include adultery.

[End of FitzHenry passage]

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It would be easy for one to dismiss such ‘drift’ of definitional meaning over the last few centuries.

It would be naïve too.

*“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”*

— 1 Peter 5:8

An author once wrote, “Results denotes design; design connotes intent.” The clear work product of such a gathering of disreputable unbelieving men, devoted not to the preservation and reverence for Scripture, in its original, intended form, but instead to infusing their Luciferian workings into God’s Word, then passing them off as reliable and earnest, represents a dastardly and reprehensible weakening of Scripture for unsuspecting folks earnestly pursuing Truth and God. The outcomes resulting from their work – accommodative divorce and remarriage doctrine – as well as the millions of resulting broken homes, adulterous remarriages, and destruction of unwitting, continuous adultery prove the intent of those who willfully edged *porneia* and fornication to ever-widening and -accommodative meanings.

He knows the end from the beginning.

*“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.*

*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”*

— Deuteronomy 4:2; Revelation 22:18-19





The Lord Himself anticipated such a move!

The Lord esteems His Word above His very name (Psalm 138:2; cf Rev. 19:13). That scurrilous men would be hellbent on corrupting it is at once shocking and to be expected; it's what satan and his minions, including the children of wrath – traitors to humanity – do. And we should not be surprised when they act diabolically or treacherously; after all,

*“(They) are of (their) father the devil, and the lusts of (their) father (they) will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”*

— John 8:44

Be wise as serpents. The nefarious agents of deceit were driven by their appetite to corrupt the Word; so much so that they could play their role in shaping the Word, and the Church, slowly, imperceptibly, to conform to the fallen, corrupt world, and its prince Lucifer himself. Changing definitions bit by bit of the Greek, and the English, is tantamount to replacing the word, as it is replacing its essence; its meaning. Ultimately, the corruption leads to ignorance, error, sin...and judgment.

*“For God is not the author of confusion...”*

— 1 Corinthians 14:33

No. But satan is.





## 7. Early Church Position on Divorce and Remarriage

*“Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.***

*But they said, We will not walk therein.”*

— Jeremiah 6:16

Very often (but not always), the doctrine, lessons, and wisdom of the early Church fathers is edifying and instructive. After all, a few of them such as Polycarp actually studied under the very apostles who authored (on behalf of the Holy Spirit) our cherished Scriptures, then under those men, and then under those, only a generation or two (or three or four) from the very apostles themselves. Notwithstanding that in certain cases their perceptions of doctrine were askew, their views on many subjects bear a clarity and simplicity that the deep truths of Scripture bear, as they peered through a thinner dark glass, and hadn't yet had the length of opportunity for misunderstandings through centuries of men's (mis)handlings to take hold. They also had less exposure to the opportunity for willful false doctrine to subtly seep into the Church.

So, it is highly instructive to explore their writings, and ask the question – What *did* our early Church fathers understand to be truth pertaining to marriage, divorce, and remarriage?

Surely the Reformers, who in so many instances did a masterful job in returning believers back much closer to the first, true things of faith, Scripture, and doctrine, out of the fifteen hundred years of men's doctrine accumulated through the Catholic church, did so here – returning God's faithful church to the old ways when the church was so fresh and (comparatively) unadulterated.

*Surely.*

Or did they?

Let's explore.

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(Note: this section benefits greatly from *Except for Fornication* by Daniel Jennings, and from *One Flesh* by Joe Fogle. Both works are highly recommended for more



indepth material on church father adherence to Biblical covenant marriage through the ages.)

Following are quotes from early church fathers pertaining to covenant marriage, limitations for divorce, and remarriage while the covenant spouse lives through the first five hundred years of the Church.

“And, ‘Whoever shall marry her that is divorced from another husband, commits adultery...’ So that **all who, by human law, are twice married, are in the eye of our Master sinners...**”

— Justin Martyr (c.100-165AD)

“And I said to him, ‘Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continues to live with her?’ And he said to me, ‘As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband knows that his wife has gone astray, and if the woman does not repent, but persists in her sin, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery.’ And I said to him, ‘What then, sir, is the husband to do, if his wife continues in her pernicious practices?’ And he said, ‘The husband should put her away, and remain by himself. But **if he put his wife away and marry another, he also commits adultery.**’”

— Hermas (fl. c.160AD)

“**“And he that marries’, says [the Gospel,] ‘her that is divorced from her husband, commits adultery;** and whoever puts away his wife, saving for the (charge) of fornication, causes her to commit adultery.’ Because Solomon says, ‘Can a man take fire in his bosom, and his clothes not be burned? Or can one walk upon hot coals, and his feet not be burned? So **he that goeth in to a married woman shall not be innocent.**’”

— Theophilus (fl. c.170-190AD)

“For we bestow our attention; not on words, but on the exhibition and the teaching of actions, – that a person should either remain as he was born, or be content with one marriage; for **a second marriage is only a specious adultery.** ‘For whoever puts away his wife,’ says



**He, ‘and marries another, commits adultery;’ not permitting a man to send her away whose virginity he has brought to an end, nor to marry again.”**

— Athenagoras (fl. c.177AD)

“Now that the **Scripture** counsels marriage, and **allows no release from the union**, is expressly contained in the law, ‘You shall not put away your wife, except for the charge of fornication;’ and **it regards as adultery the marriage of those separated while the other is alive**...The Church cannot marry another, having obtained a bridegroom; but each of us individually has the right to marry the woman he wishes according to the law; **I mean here first marriage.**”

— Clement of Alexandria (d. c.215AD)

“**A divorced woman cannot even marry legitimately**; and if she commits any such act without the name of marriage, does it not fall under the category of adultery, in that **adultery is crime in the way of marriage? Such is God’s verdict**, within narrower limits than men’s, that universally, whether through marriage or promiscuously, **the admission of a second man to intercourse is pronounced adultery by Him**...But (the Romans) indulge in promiscuous adulteries, even without divorcing their partners: to us, **even if we do divorce them, even marriage will not be lawful.**”

— Tertullian (c.160-220AD)

“Just as **a woman is an adulteress, even though she seem to be married to a man, while a former husband yet lives, so also the man who seems to marry her** who has been divorced does not marry her, but, **according to the declaration of our Savior, he commits adultery with her.**”

— Origen (c.185-253AD)

“Of those who discover their wives in adultery and are young Christians and are forbidden to marry, it was determined that they be most strongly advised **not to take other wives while their own live, (even) though they be adulterous.**”

— Council of Arles (314AD)



**“A Christian woman who has left an adulterous Christian husband and is marrying another is to be forbidden to marry; if, however, she has already remarried, she is not to receive communion before the death of the man whom she has left, unless mortal sickness compels it.”**

— Council of Elvira (324AD)

**“A man who marries another man’s wife who has been taken away from him shall be charged with adultery.”**

— Basil of Caesarea (c.330-378AD)

**“For I think that the Word here seems to (condemn) second marriage.** For, if there were two Christs, there may be two husbands or two wives; but if Christ is One, one Head of the Church, **let there also be one flesh, and let a second be rejected...**Now the Law grants a divorce for every cause; but Christ not for every cause; but He **allows only separation from the whore;** and in all other things he commands patience.”

— Gregory Nazianzen (c.325-389AD)

**“Therefore, the right to marry is given to you, lest ye fall into a snare and sin with a strange woman. Ye are bound to your wife; do not seek release because you are not permitted to marry another while your wife lives.”**

— Ambrose of Milan (333-397AD)

**“But what shall I say about chastity, when only one and no second union is allowed? As regards marriage, the law is, not to marry again, nor to seek union with another wife.”**

— Ambrose of Milan (d. 397AD)

**“‘Let her remain unmarried or be reconciled to her husband...’**  
**‘What then if he will never be reconciled?’ one may ask. You have one more mode of release and deliverance. What is that? Await his death.** For as the (consecrated) virgin may not marry because her Spouse always lives, and is immortal; so to her who has been married **it is then only lawful [to remarry] when her husband is dead.”**

— John Chrysostom (c.347-407AD)



**“If a layman divorces his own wife, and takes another, or one divorced by another, let him be (excommunicated).”**

— Apostolic Canons (c.400AD)

**“According to the evangelical and apostolic discipline it is decreed that neither a man who is put away by his wife, nor a woman put away by her husband, may marry another, but that they must either abide so, or be reconciled to each other.”**

— Council of Mileve (416AD)

**“It is manifest that when persons who have been divorced marry again both parties are adulterers. And moreover, although the former marriage is supposed to be broken, yet if they marry again they themselves are adulterers, but the parties whom they marry are equally with them guilty of adultery; as we read in the gospel: *He who puts away his wife and marries another commits adultery*, and likewise, *He who marries her that is put away from her husband commits adultery*. Therefore all such are to be repelled from communion.”**

— Innocent I (d.417AD)

**“It was determined that, in accordance with Evangelical and Apostolic discipline, neither a man put away by his wife nor a woman put away by her husband may be united to another; but let them remain so, or be reconciled to each other.”**

— Council of Carthage (419AD)

**“The apostle has thus cut away every plea and has clearly declared that, if a woman marries again while her husband is living, she is an adulteress. You must not speak to me of the violence of a ravisher, a mother’s pleading, a father’s bidding, the influence of relatives, the insolence and the intrigues of servants, household losses. A husband may be an adulterer or a sodomite, he may be stained with every crime and may have been left by his wife because of his sins; yet he is still her husband and, so long as he lives, she may not marry another.”**

— Jerome (c.340-420AD)



“It cannot be correctly affirmed either that the husband who puts away his wife because of immorality and marries another does not commit adultery. For there is adultery, also, on the part of those who marry others after the repudiation of their former wives because of immorality...If **everyone who marries another woman after the dismissal of his wife commits adultery**, this **includes** the one who puts away his wife **without the cause of immorality and** the one who puts away his wife **for this reason**...

**“A woman begins to be the wife of no later husband unless she has ceased to be the wife of a former one. She will cease to be the wife of a former one, however, if that husband should die, not if he commits adultery.”**

— Augustine of Hippo (354-430AD)

**“They who abuse the name of marriage by taking women [as their wives] whose husbands are living shall be excommunicated.”**

— Council of Angers (453AD)

**“If a man’s wife commits immorality and cohabits with another man, he ought not to take another wife while his wife is alive.”**

— Finnian (d. c.550AD)

Just so the reader does not mistakenly believe this early Church father set of statements to be exhaustive – Mr. Jennings, in *Except for Fornication*, lists nearly seventy additional quotes from Church fathers following these included herein, from the sixth through the twentieth centuries. These statements are made by many hundreds of Church leaders, since many of them are council statements of faith and doctrine.

He also lists numerous contemporary pastors and teachers of sound, covenant marriage / adulterous remarriage doctrine, including:

John Coblentz      Joseph Webb      Casey Whitaker      Robert Ephrata  
S. Flinchum   David Engelsma   Omar E. Lee      Arne Rudvin      Barry Gritters  
Dirk E.V. Evenhuis   Stephen Wilcox   Cheryl Chrisman   Michael Whennen





Tim Corban   Bob Mutch   Joe Fogle   Leslie McFall   Josiahs Scott

Sean Bonitto

...and Rick Friedrich, several of whom are referenced elsewhere within this work.

The old paths. So – if you previously believed that holding to a traditional view of covenant marriage, exceptional divorce, and adulterous remarriage was a new, peculiar, or extrabiblical belief, you can relax.

That *is* the traditional, Scripturally substantiated and harmoniously supported view of marriage.

It is, rather, the modern view of accommodative divorce and the inevitable adulterous remarriage – within the Church, no less, and often, scandalously, by our pastors – that is the outlier when one takes the whole history of the Church, combined with the plain teaching of the whole counsel of God, rightly divided, into account.





## 8. Modern versus Traditional Views on Marriage, Divorce and Remarriage

*“The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? \*\* He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. \*\* 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.”*

— Matthew 19:3-9

In America and the West, the modern has become tradition.

Governor Ronald Reagan, ironically, signed California’s no-fault divorce bill into law seventy five years ago, in 1969, he one of the unhappy participants in a bitter, public and highly publicized at-fault divorce proceeding years earlier from Jane Wyman. Our living memory of marriage is littered with divorce and remarriage, and the wreckage that stems from wrong doctrine.

Despite this, however, the vestiges of our ancestors’ wisdom persist through our rituals and customs. Weddings serve as a powerful reminder of right doctrine; like a stone edifice (when adhered to), the order of service at weddings stand as a stark reminder of how reverently and soberly our forebears held the institution, and the great implications of entering into marriage. So, although societally we’ve adopted increasingly cavalier attitudes regarding marriage, divorce, and remarriage, our ceremonial traditions bear witness from those who went before as to the plain implications of entering into such an exclusive, lifetime covenant in the sight of God.



The truth is plain to see; it is the implications and consequences that make it difficult to accept – and cause us to lean into compromised doctrine and numbed conscience when we participate in its continued corruption.

Order of marriage service. For the purposes of illustrating what we all have witnessed or participated in to varying degrees in marriages, I chose the 1665 Anglican order of service. This nearly four century-old rite bears many Scripturally-authentic earmarks that illustrate the plain truth of underlying Scripture. So, while not to be taken as ‘Gospel’ per se, they convey Scriptural truths as perceived by brothers in Christ from centuries past as passed down from the Apostles and the early Church fathers, and as such may be instructive to those truths they leaned in to, and we should soberly heed.

The ‘banns’ of marriage. For “three several Sundays” the parishioner was to publish or announce the upcoming wedding; the notice explicitly sought any knowledgeable party who knew “any...cause or just impediment, why these two persons should not be joined together in holy Matrimony” to come forward. Clearly the church was alert to participating in any unsound union. More on than following.

The gathering. The bride and groom assemble at an appointed time with “friends and neighbors;” witnesses to the union.

The lesson. The pastor then delivers a brief discourse on marriage –

- “In the sight of God,” and the congregation
- Joining “this man and this woman in holy Matrimony.” ‘*Matri mony*’ meaning, literally, the making of a mother. (Interesting.)
- Rich teachings within the lesson include
  - Marriage being “an honourable estate, instituted by God” – it’s His institution, shared with us for His pleasure, and not for us to redefine or apply out of order
  - “(S)ignifying...the mystical union...betwixt Christ and his Church,” indicating that the traits of marriage should depict elements of Christ’s headship and laying down of His life for His bride the Church, and the bride’s submission and following of her husband as the Church for Christ, as eloquently described by Paul in Ephesians 5



- “...not to be (entered into) unadvisedly, lightly, or wantonly...but reverently, discreetly, advisedly, soberly, and in the fear of God.” Marriage is a *very* serious business, with potentially grave consequences if mistreated.
- Causes for marriage – “procreation of children...to be brought up in the fear and nurture of the Lord;” “for a remedy against sin, and to avoid fornication;” and “for mutual society, help and comfort,” as a blessing “both in prosperity and adversity” for the couple.
- A further admonition from the pastor that “if any man can shew *any just cause, why they may not lawfully be joined together*, let him now speak, or else hereafter for ever hold his peace.”

Let me interject here a point for your consideration. As is demonstrated in the preceding section, and in far greater (consistent) detail in Daniel R. Jennings’s fine work *Except for Fornication*, church fathers throughout the last two millennia perceived the clear mandate against serial polygamy – that is, second (or *n*th) marriages while the original spouse lives.

Various valid, Scripturally sound reasons against a particular marriage include overly close bloodlines (i.e. incest), underage participant(s), a party being under duress, threat, not being of sound mind, or otherwise not acting within their free will, and the like. However, you can bet that opposition was sought pertaining as well not only to a party’s still being married to another (perhaps in a far region of the country, or another country), and *also* in the case of a divorced party whose spouse survived. 360 years ago that was almost unheard of, but certainly not today. Yet no one bats an eye – even when the attending pastor *himself* knows full well that one (or both!) spouses have surviving spouses – meaning that *both* parties are about to enter into a *continuous state of adultery*, and that *the pastor is about to condone and bless the adulterous second union* – to his condemnation and the disgrace of the Church he represents.

Such was the case for this author.

Of course, in many cases today the attending pastor is himself remarried with a living, divorced wife, so whatever could be the problem?

The Word of God, perhaps.



*“Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.”*

— Luke 16:18

I digress.

- The pastor then admonishes the couple seeking to be married, warning them that ***whoever are “coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.”***

Meanwhile, our Protestant churches seemingly *specialize* in forming divorced parties into ‘newlyweds.’ I’ll bet anything that a modern rendering of the above is never uttered in those ceremonies!

What of all the ‘remarried’ couples – and the pastors overseeing the ceremonies!?? Of the remarried pastors!?!

Weddings are among the most celebratory, ceremonially significant elements in society today, and are among the most important vestiges of our ancient past. Yet are we asleep while they are being conducted? Do we not *hear* what the pastor is gravely admonishing us about!?!

Yes, it’s joyful and to be celebrated, when properly conducted by the pastor, and entered into wisely by the joyful couple. But, what if we’re applying somber, ancient, grave rites in a lifelong covenant, to be carefully administered only when appropriate, with reckless abandon, cavalierly disregarding the plain admonition of Scripture?

- The order then provides instructions as to how any claim may be adjudicated.
- The pastor then asks of the groom the essentials of matrimony.

*“Wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?”*



There is much to consider here.

- *“Liv(ing) together after God’s ordinance”* – living out marriage in a Godly manner; clearly including lifelong exclusivity.
- *“love...comfort...honour...and keep her, in sickness and in health”* – inferring unceasing devotion, whether sunny skies or dark.
- *“forsaking all other(s)”* – no other woman. Ever. (See following)
- *“keep thee only unto her”* – marital exclusivity, with only one exception.
- *“so long as ye both shall live”* – the single, simple event that dissolves the marriage covenant. Mutual lifetime devotion, independent of whatever may occur with any duplicative, duplicitous marriage “contract” that in God’s plan bears no weight whatsoever on the lifelong covenant.
  - The pastor asks similarly of the bride, except that she *“obey him, and serve him, love, honour, and keep him.”* Still the same admonition regarding *“forsaking all other(s), keep thee only unto him, for as long as ye both shall live.”*

This isn’t difficult to understand – only difficult to bear, depending on the soundness and good intentions of the couple, made *more* difficult through deceptive new doctrine and the modern Protestant church implicitly condoning and even encouraging unsound divorce and adulterous remarriage, in the name of Erasmus and with perverse ‘celebration.’ (See more on Erasmus and his perverse, corrosive contribution to the Reformation (which he never had the temerity to join) in the following sections.)

Note that the pastor, on behalf of the Lord, first receives the vows of the groom then the bride, as unto the Lord; only then do the groom and then bride make their vows one to another. This beautifully illustrates and cements the principle that a marriage is a tripartite covenant, incorporating God in the union, as in the first marriage in the Garden when it was still unsullied by iniquity.

- The pastor then asks who *“giveth this woman to be married to this man?”* As she leaves her father’s house to form a new one with the groom, she is under her father’s headship until he willingly consents to her passing to the headship of her husband.
- The pastor then leads the groom through his vows to his bride.



*"I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth."*

His pledge to his bride echoes much from that to the Lord; there are several invaluable elements to consider.

- *"for better / worse...richer / poorer...in sickness / in health..."* The vows taken anticipate no two outcomes to be of equal probability, and the very real possibilities of reversals of fortunes, literal and metaphorical, for the wedded couple. This, of course, combined with the next point, is utterly incompatible with divorce (other than as Scripturally provided in 1 Cor. 7 regarding the departure of an unbelieving spouse).
- *"from this day forward...till death us do part..."* – again: not hard to understand; hard to abide, depending on the circumstances.
- *"according to God's holy ordinance..."* – many pertain to marriage, including Pauls' exhortation regarding the groom as Christ and the bride as the Church. However, among them are Jesus' own words as well:

*"...For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."*

— Matthew 19:5-6

*"No more twain;"* no longer two, but *"one flesh."* That's a metaphor for practical indivisibility. Which Jesus then reinforces when He admonishes us, *"What therefore God hath joined together, let not man put asunder,"* or forcefully separate into pieces. God's own handiwork.

- The bride then makes her vows, nearly identical to her husband's except for her pledge *"to obey."* Each also pledges their *"troth,"* or betrothal; good faith; fidelity; faithfulness.
- In this case, the groom then produces a ring, which he then places on his bride's ring finger (duh), pledging,





*“With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.”*

- The ring is a longtime and widely acknowledged symbol of the timelessness of the marriage bond (death excepted) – notwithstanding the legions of “family planning” lawyers eager to file for a “small” fee.

Notice how the enduring nature of this God-ordained covenant makes no allowance *whatsoever* for accommodation of divorce? There simply is *no* exception clause here – because otherwise this wouldn’t be a God-ordained and -incorporated lifetime covenant – regardless of what the world, its governments and modern mores would have you believe.

- The groom is “all in” – all his possessions, and all his body. Zero hedge; no outs outside death.
- The covenant is sealed with a vow in God’s own Name – Father, Son, and Holy Ghost. The solemnity and gravity of this covenantal union could not be higher.
  - o The pastor then leads a prayer to God to bless the marriage, then pronounces,

*“Those whom God hath joined together let no man put asunder.”*

The order of service possesses its own admonition, either to the meddling of menacing in-laws, or of covetous neighbors, or of the tearing apart via divorce, through which the lifetime covenantal exclusivity would remain still.

- o The pastor then pronounces the couple man and wife, again in the name of the Father, Son, and Holy Spirit.
- o He then pronounces a Triune blessing over the newlyweds.
- o At this point a fellow minister reads aloud Psalm 128 – it includes the following verses.



## *Sound the Trumpet*

*“Blessed are all they that fear the Lord: and walk in his ways...Thy wife shall be as the fruitful vine: upon the walls of thy house; Thy children like the olive branches: round about thy table. Behold, that thus shall the man be blessed that feareth the Lord.”*

— *Psalm 128:1;3-4*

The admonishment to fear the Lord (twice) precedes ample blessings for the married. (Psalm 67 may alternatively be read.)

The service continues on, including blessings for husband and wife, as well as instructions from Paul and Peter regarding the duties of both to one another.

Following the wedding, shortly, of course, proceeds the (joyful? Hopefully!) consummation of the marriage between happy groom and blushing bride.

Thus was a marriage performed within the Church in ages past – and, in large part, the primary elements of such a union persist today, at least in form, if not in actual practice.

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### Modern practice; looking without seeing.

*“And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:*

*That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.”*

— *Mark 4:11-12*

The combined modern practice of the Church in its conflicting administration of weddings very much like what is described above, while also administering divorce-related “wisdom,” is inherently in conflict within itself. This is not to mention the conflation of both together – when one (or both) parties to a marriage are divorced with a living spouse (or two) – and their wedding is presided over in a sanctuary, just as the first one(s) – and (perhaps) by a smiling, official-looking second marriage pastor (with a living spouse)!



How will the Church of today ever unwind its wayward, self-conflicting doctrine and return to its first love in humility and repentance?

Would couples divorce so quickly if they weren't convincingly coached by congregant and clergy that (insert humanistic faulty Erasman doctrine here) provides for their divorce, and God wants them to have a "second chance?" How does that comport with Scripture – *any* of it?

Would couples divorce if they knew that there was *no* "do-over," so long as their spouse survived? How might their marriages heal, and even thrive, if their church went all-in on repairing and nourishing their wounded spirits – even if adultery were involved?

Where in Scripture (now that you understand the truth and awful corruption of the so-called "exception clauses") or in the conducted order of service is there *any* room for divorce for a believer, other than the departure of a nonbeliever?

"*Till death do us part*" is simple and singular. And the verses regarding adulterous remarriage leave no room for maneuver, no matter how much one might wish otherwise.

Authors of confusion. "But, but, but, he committed *adultery!*," you might be thinking, outraged. "My pastor *assured* me that I can divorce over *that!*"

We've already pulled the 5 lb. picture hanging nail out of the wallboard; exception clauses are no such thing. Rather they *emphasize* the lifelong covenant survival – "*not over fornication,*" not "except for sexual immorality," as one of the errant New Age translator committees put it.

Perhaps he *did* commit adultery – a heinous, desperately sinful violation of vows and sacred trust. I feel for you deeply, both, as he's feeling deep shame and hurt too.

But, let me ask you this: have *you* ever looked or thought on another lustfully?

You know where I'm going with this.

Have *you* not committed adultery in your heart, in the eyes of God, yourself? Perhaps to men, or in a divorce proceeding, they're different – but in the eyes of God, not so much.



I also would ask you, How important is it for us to forgive our neighbors? If so, how much *more* important is it to forgive our spouse – the one and only cleaved precious partner for life, not to be put asunder?

*“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”*

— *Matthew 18:21-22*

And – if we’re to forgive our neighbor 70 times 7 times – regardless of the nature of the wrong – does it *really* comport with Scripture for one not to forgive one’s spouse, even a *single time*, for a wrong – even for one so deplorable as adultery?

How do you reconcile that – but for the hardness of our hearts?

Only because of the “hardness of our hearts” would earnest believers wander through willful ignorance into believing such a self-evident bundle of lies as to enter an exclusive, lifetime marriage covenant, then believe that, for any cause or every cause, one might dissolve a God-included and -sanctioned lifetime covenant. And then – go counterfeit the original (surviving) covenant with a second (or *n*th) spouse, as if *this* one is the one that counts now!

We’ve fallen under a flesh-accommodating, willful sleep-walk to engage in such madness with a straight face – and I’m looking at *you*, pastors, first – you, and elders and other Church leadership. *You’re* presiding over inherently conflicting, Biblical + Counterbiblical doctrine, striving to hold completely opposing views on marriage, divorce, remarriage, and Christ and His Church, all the while leading untold millions of congregants into the ways of the world, not of the Lord.

*“My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body...Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell...the tongue can no man tame; it is an unruly evil, full of deadly poison...Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of*



*wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”*

— James 3 selections

Pastors, have you strived against a couple’s sacred marriage by perpetuating a humanist, counterscriptural doctrine that started with the heretic Erasmus? Do you sense the immense confusion permeating our churches over divorce and remarriage? Is merciless, partial, hypocritical doctrine contributing to the destruction of untold reparable marriages and the formation of adulterous remarriages, all with the warm approval of our pastors and elders while untold millions slip into continuous adultery while enjoying their adulterous remarriages out in full view in the pews each Sunday – unaware that their very souls and salvation are in desperate peril?

As is that of your own, brothers.

*“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”*

— Revelation 22:14-15





## 9. Erasmus and Accommodative Divorce

*“For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man.*

*The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.”*

— *Romans 7:2-3; 1 Corinthians 7:39*

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This is among the most crucial sections of this entire work, and the one which I spent the most time researching.

*Erasmus.*

The intriguing, singular name of a man who was once simultaneously the most celebrated and, perhaps, derided man on earth in his day, is today nearly forgotten, all but lost to time, but for his most lasting contribution to Christendom.

Divorce and remarriage within the church, through the doctrine he seeded.

*“But while men slept, his enemy came and sowed tares among the wheat, and went his way...”*

— *Matthew 13:25*

*“...(Erasmus is) rightly called a precursor of the modern spirit... He has certainly been a precursor and preparer of the modern mind...”* (Huizinga, pp.81, 83)

As for this doctrine of demons – *didake demonoia* – anyone seriously considering the doctrine *must* spend due time considering its progenitor, Desiderius Erasmus Rotterdamus, 1466-1536, patient zero for the pathogen of marital abandonment and treading down that now pervades Christ’s own body, for which marriage was designed to embody! When Erasmus was in his ascendancy the church – as flawed as it otherwise was – held a sound, unified view on the sanctity of covenantal marriage – *‘til death do us part* – and had held this view unwaveringly



for a millennium and a half with virtually no exceptions. Yet, human nature hadn't changed since the days of the Hillel rabbinical school of accommodative divorce in the time of Christ, and in this new Renaissance season, fresh with new thought and new perspectives on everything, including the deeply corrupt Catholic church, the hearts of the Christian West were fertile ground for some new teaching, and Erasmus was just the man to deliver it. For without his silver-tongued, humanistically driven advocacy, accommodative, ever-expanding divorce and encouraged remarriage would simply have lain dormant for the next seed-sower to come along.

Here I quote from an undated sermon delivered by Phil Schlamp of Maranatha Ministries of La Crete, Alberta, Canada (online source video cited in bibliography; Mr. Schlamp also reads at length from an unidentified article).

“(Erasmus was) *the* forerunner of divorce (and, by extension, remarriage) in Protestantism; the propagator of the reasoning that would, once planted, flourish in the Protestant movement that otherwise corrected so much, yet in this case deeply corrupted something the Catholic church had right.

“One of the most well-known characteristics of Erasmus, like Hillel of the Jews, is that he was a full-blown humanist...when humanism, which is a man-centered view of life, violates theism, a God-centered view of life, liberalism will *always* be the outcome.

“And so it was with Erasmus, in light of his parents' experience in life, and he was the forerunner of divorce and remarriage in Protestantism.' He's the forerunner of it in our churches today.” (Schlamp)

It is no stretch to label Erasmus as *the* light-bearer of a new, humanistic, “compassionate,” anti-scriptural ‘solution’ to unhappy wedlock via divorce, and the subsequent explosion of remarriage in the church, both then and now. We therefore must dig deep into his new doctrine, his roots and upbringing, and his nature in order to fully grasp just who this man was, who did such a condemnable thing.

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The doctrine. Erasmus didn't exactly develop a lengthy, scholarly, Scripturally-rich treatise on his new doctrine of divorce (and, implicitly, remarriage). Of course, the





plain reading of Scripture on the subject is wholly unsatisfactory to any relaxation of the sanctity of the profoundly blessing (and trying) covenantal institution. Curiously, he *did* write a two hundred page treatise purporting to *celebrate* and explore marriage – dedicated to Catherine of Aragon, of all people, being Henry VIII’s covenant wife – and it is here we encounter one of the two most thorough Erasmian statements planting the seeds for a “reasonable” new approach to the matter.

““What are we told concerning matrimony? 'Whom God has joined, let no man put asunder.' If God can be separated from man in the person of Christ, a husband can be separated from his wife in marriage. When divorce occurs, it appears that it was never a true marriage. If the man who said, 'Friendship that could end was never true friendship (Aristotle),' was right, it would be even more true to say, A marriage that could be dissolved was never a true marriage. And let people say what they like, I call a true marriage not one that is approved by the law but one that is cemented between equals in virtue by true affection; a union founded on moral qualities will very rarely fall apart.” (Erasmus via Heath, *Institutions of Christian Matrimony*, p.227)

The Scriptural problems with this paragraph section are breathtaking, and numerous; his intentions malign.

- He cites no Scripture, other than that which resonates with God’s design for lifelong marriage; he then spends the rest of the passage doing the very thing Christ Himself admonished us not to do.
- He uses Christ’s departure as sound proof for divorce? Christ came as man to *join* with us through becoming fully human. He said He would “never leave (us) nor forsake (us);” while Erasmus is forsaking the doctrine of marriage in this very passage. Further, He sent the Comforter, Who could not come until Christ had departed.
- “...it appears that it was never a true marriage” is one divorcing claiming divine authority to determine whether the Lord sanctified a union, not unlike how the judges in witch trials would drown an accused witch to prove her innocence. The divorce becomes a self-proving, circular reference *de facto* proof of the union’s lack of sanctification, when Christ’s



own statement just quoted infers we can in fact “bring asunder” that very, sanctified union! Simply a breathtakingly unsound claim that is self-refuted within its own illogic and the accompanying words of Christ.

- He continues with a suppositional quote from Aristotle, no Christian (and not Scripture), which is catchy yet untrue, then extends it to a lifelong, God-sanctified institution of relationship, further glorifying his newly reinforced institution, divorce.
- “I call a *true* marriage...one that is cemented between equals in virtue by true affection...” By so claiming, Erasmus assumes deific discernment that later equips any well-motivated spouse, whether sincere or not, to apply such an unsubstantiatable test to their own marriage, with the verdict predetermined to their desired outcome, providing thereby a limitless, unbounded path for adherents to divorce at will.

His second “reasoned” assault appears in a (lengthy) footnote beginning in his 1519 edition of – of all things! – the Greek New Testament.

“In the second edition of his New Testament (1519), Erasmus had published a greatly expanded annotation on 1 Corinthians 7:39 in which he argued on both historical and humanitarian grounds for a loosening of the church's strictures on divorce and remarriage... While admitting that their evidence shows the wide and long-standing acceptance among Christians of the proposition that only death can dissolve a properly contracted marriage, he argues, in essence, that times have changed and that now Christian charity and compassion should allow 'certain marriages to be dissolved'...In reply to his critics, Erasmus simply assured them that he had no wish to teach anything contrary to the beliefs of the church.” (Heath, p.210-11)

Again, Erasmus cannot argue the position of loosening allowance for divorce on Scriptural grounds; Scripture is plain and consistent, and had been accepted practice for 1,500 years. (Also remember that the world had not yet been “influenced” by his addition of the Greek ‘*e*’ to the ‘exception clause’ of Mtw. 19:9 yet, nor his alteration of the essential Latin word “*fornicationem*” in his Latin New Testament. Nor had the definitions of “*porneia*” or fornication been



accommodatively expanded; nor had the “New Age” translations retreated the essential phrases to except “sexual immorality” in place of far stricter “fornication” (limited to single people on a premarital charge of premarital sex!). But, Hell wasn’t built in a day – but it *was* expanded. I digress.)

- He argues on “humanitarian grounds,” as any good humanist would. That’s not Scriptural.
- He argues that “times have changed.” If only he knew how much they would in the future – in part because of his own *didake demonoia*!

Times most certainly have changed; human nature, not so much.

“E.S. Williams writes of Luther, ‘He acknowledged that before the Reformation, marriage was considered as being absolutely indissoluble and was regarded as a sacrament of the church. However, the Reformation had changed the feelings of the community on the subject...The opinions of the Reformers (as influenced by Erasmus) was that there was nothing of a sacramental nature connected with marriage, which they thought to be a mere civil contract, which ought to be dealt with in the same way as other civil contracts.’

“*This* (Erasmus) is where we got it. We *never* got this view from the Bible.” (Schlamp)

It is instructive, and more than a little maddening, that in *his own* writings, *including* within *his own* treatise on marriage and its fidelity, Erasmus *himself* stated in more than one passage that both the institution of marriage and God’s Word in general are sacred, and not to be tampered with.

“‘What do people wish? **That the Church should possess Holy Scripture as correct as possible, or not?**’” (Erasmus quoted in Huizinga, p.61)

This from the man who would not only write heretical annotations in his own published New Testaments, but would actually *add* a word, and replace another, in his transcription of God’s Word! (See the following section for more on that matter.) Perhaps by “correct” he meant, “correct in *his* eyes;” as corrected by a brilliant yet deeply flawed man; flawed and fallen.



“The (other sacraments) were provided for fallen nature, (marriage) alone was granted for its preservation. If we hold as sacrosanct laws passed by mortals, will not the law of wedlock have the most sanctity of all, because we have received it from the giver of life...?”

(Erasmus, *In Praise of Marriage*, p.131/3)

“Christ does not impose celibacy on anyone; he does, however, openly forbid divorce.” (Erasmus, *In Praise of Marriage*, p.137/9)

“Whoever takes a wife receives fetters that only death can shake off.” (Erasmus, *In Praise of Marriage*, p.142/14)

“...for nothing should be suffered in the church that is not perfectly pure or refined.” (Erasmus via Huizinga, p.62)

Why would adherents to an Erasman view of marriage, divorce, and remarriage zoom in on his handful of accommodative, humanistic ‘seeds’ that energize free will (read: disobedience) in divorce, and yet blithely ignore these many (among other) statements he made that refute *his own* heretical new views? Could it be that it is those new views that animate their animal desires for ‘a new start,’ since these other, Scripturally-acknowledging statements aren’t Erasman at all, but simply reaffirm Scripture’s and the Church’s longstanding view on lifetime covenantal marriage?

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Background. For perhaps the most celebrated man during both the full bloom of the Renaissance and the dawn of Protestantism, who wound up having such a profound impact upon the Protestant church, and not in a good way, Desiderius Erasmus Rotterdamus (Erasmus) sure isn’t well known today.

The tumult it would stir, if only he were!

“Erasmus held traditional Christian marriage in low esteem. He had a dim view of the church’s position on divorce. To see how this came about, we need to look into his early life. Erasmus’ childhood experiences provided ample motivation for him to compose his lenient views on divorce and remarriage.



“Erasmus was an illegitimate child. His father Gerard grew up in the Netherlands and was attracted to a physician’s daughter named Margaret. Gerard did not live by Christian principles and soon Margaret was pregnant. Gerard’s parents and nine brothers urged him to enter a monastery and become a monk. Instead, he fled to Rome, leaving Margaret behind soon to give birth. Later Gerard was falsely told by his parents that Margaret had died. In a siege of grief, he then entered the priesthood and took the vows of chastity, poverty, and obedience. Years later he returned to Holland to discover that Margaret and his son Desiderius were really alive. She had refused to marry anyone but Gerard. However, he stayed loyal to his vows prohibiting marriage. The two parents continued to give Desiderius their affections and focused on his education.” (Schlamp)

Erasmus’ life was marked by difficulties and hardship for many years after. Based on Johann Huizinga’s biography, Erasmus’ parents both died when he was sixteen; his apparently rather uncompassionate guardians pushed him and his brother both repeatedly to join a monastery, presumably to alleviate their responsibilities regarding the boys; his brother succumbed to their pressure first, followed shortly thereafter by Erasmus at Steyn in present-day Holland at the age of 22, in 1488. In April 1492, age 26, following four years of formal monastic schooling (and undoubtedly no shortage of monastic deprivation as well), 26-year-old Erasmus took his monastic vows at Steyn – vows he would bitterly regret for decades.

From there Erasmus moved to Paris and enrolled in continued theological studies. But Paris was, as it has long been, a center for ‘progressive’ thought, and in this era it was a center of humanism and excited philosophical engagement of thoughtful minds from across Europe. Yet as a lightly supported young monk and student Erasmus’ deprivations continued, to his great dislike. Yet it was here where his passion for ‘the Ancients’ – the philosophers of Greek and Roman antiquity – and their old ways of reason and humanism were stirred, never to ebb. Erasmus immersed himself in studies of theology, antiquity, and languages, especially Greek, through which he would achieve much of his fame throughout the Western world. He traveled variously to England, Holland, Italy, Basel, Switzerland, and Germany through his adulthood, constantly seeking yet never quite finding a home where he could settle.



During his adult life, Erasmus was a prodigious writer, compiler of ancient works, translator of the Ancients (Greek and Roman philosophers), and publisher of Scripture (including rare New Testaments in the original, if altered, Greek) at the dawn of the printing press, during which the first publishers were clamoring for quality materials to print, and increasingly, for the fast-rising Erasmus.

Meanwhile, Erasmus' appetite for those principles for which he held passion were richly fed by his prodigious reading and mnemonic capacity to recall what he'd read, which fed into his published works.

**By the 1530s, Erasmus' works represented ten to twenty percent of *all* published books in Europe.**

Following are passions and elements that fed into Erasmus' views, arguments, works, and ultimately persisting influence on Western thought and faith, from his time and persisting still today.

First, though, a point about his level of influence. Since he is now an all but forgotten figure in history it can be easy to dismiss or underestimate the gravity that Erasmus held during his life and during the decades following his death. He was, by a wide margin, the most prodigious, clever, and erudite writer and expert multilingual translator at the very time the printing press was coming into use. And, in the absence of all modern forms of entertainment in use today, other than hard work, outdoor activities, games, cards and the like, reading (for the small, educated upper class) was a far more prevalent pastime. It was into this tumultuous vacuum that Erasmus rose to (known) worldwide fame and celebrity.

“...in 1516...a word used for the first time, which expresses better than anything else how much Erasmus had become a centre of authority: *Erasmiani*. So his German friends called themselves...Dr. Johannes Eck (proclaimed,) ‘all scholars in Germany are *Erasmians*...’ (Erasmus was) the man from whom his contemporaries expected their salvation, on whose lips they hung to catch the word of deliverance...He seemed to them **the bearer of a new liberty**, of the mind, a new clearness, purity and simplicity of knowledge, a new harmony of healthy and right living...a new wealth which he had only to distribute.” (Huizinga, pp.46-7)



It doesn't appear there's a suitable analogy among thought leaders of our day to compare to him in his, he was so uniquely stationed in his last decades. (I suppose Taylor Swift is out.) Keep that in mind as you contemplate the sway he had over the Protestant church in its infancy.

Now, let's address some of his passions and traits, and frame them from referenced authors, his contemporaries, and in his own words.

Passions – the Ancients. Erasmus was a fervent fanatic of many of the ancient Greek and Roman philosophers, energized no doubt by his expertise in Greek and Latin. He led the resurgence of their being read and known in his time as he published many translations or republishings of their works. He also cited them, often interchangeably and with at least equal weight with Scripture when making arguments, whether Biblical in nature or not. It would not be a stretch to say that Erasmus' fondness for and grasp of the Ancients and their humanistic philosophies were at least equal to those he held for Scripture, and certainly more so than doctrine.

Ancient languages. As stated, Erasmus, through many years of rigorous study, became a foremost expert not only in the more common Latin of his time, but also of the Greek. This positioned him not only to introduce his age to Greek philosophers, but also to ancient sayings and proverbs in his many published editions of his *Adagia* (or '*Adages*'), and render substantial influence on humanistic thinking of his time and afterwards.

Humanism. As the widely acclaimed "Prince of Humanism," and due in large part to his indepth study of the writings and philosophies of the Ancients, Erasmus became the most influential of all humanists through the ages. Although preceded by "Father of humanism" Petrarch by a century and a half, Erasmus had clearly the more prodigious body of written and translated work, and was further benefitted from having as his contemporary the advent of the printing press.

It is important to note here how counter to Scripture the tenets of humanism are. Through humanism one may assume to know better; that through one's continuing refinement and education (a counterfeit to the Holy Spirit's sanctification of believers), one individually and mankind as a whole will 'evolve' over time, and can be self-perfectible.



We *all* know that's a lie.

It is, at its core, an Antichrist doctrine that leads its adherents away from Christ and salvation, and is and will serve the Beast well as the doctrines of a New Age prepare the way for the Man of Sin, the Son of Perdition (2 Thessalonians 2).

Faith. Curiously, Erasmus was passionate and excited regarding the things of Christ. Yet, in reading his writings and biographical observations (even of those who were sympathetic to him), due undoubtedly in no small part to his humanistic beliefs, intermingled with his disgust at the hypocritical lives of clerics and the counterscriptural tenets of 16<sup>th</sup> century Catholicism, although he was an expert on Scripture, he would frequently and apparently comfortably wander easily from clear teaching in Scripture to a “softened,” accommodating view on matters. He was *not* bounded by the clear teachings in Scripture on marriage, or many other things; his humanistic filter provided great flexibility in shaping a view, doctrine, or even a Christ that was amenable to his strong predilections sympathetic to human practicalities, discomforts, and desires.

These passions made peculiar bedfellows, and resulted in Erasmus' seemingly conflicting views on many matters, marriage and divorce included. Although espousing deep desire for 'perfecting' theology in his time – and the Catholic church gave him ample ammunition for such a cause – his humanistic worldview often skewed his views well beyond the boundaries God's Word allowed. These views he would buttress through his mnemonic grasp of the philosophies of the Ancients to weave a peculiar, part-Scripture and part-Ancients, humanistically “compassionate” view on a matter, always wielding his clever, airy, brilliant mastery of the written word intermingled with the pithy brilliance of the Ancients. It was also his absolute devotion to liberty in his own life, undoubtedly influenced by the detrimental impact on his childhood and monastic years from his father's and his binding vows, that played a great role in twisting his views on related matters (such as marriage). Ironically that skewing toward personal freedom combined with humanism caused his writings to damage the faith of the church that it appears he sincerely loved with doctrine of demons – *didake demonioia*. That doctrine has played no small part in laying the groundwork for New Age doctrine that lay the groundwork for the entry of the deplorable players of Revelation itself.





All doctrines counter to Scripture must have a starting point; a progenitor who lays down the original doctrine to be trusted in, expounded on, and brought to full, counterscriptural fruition. Like Darwin, Marx, de Sade, Rand, Blavatsky and Plato (I dare not mention Joseph Smith, Mohammed or J.K. Rowling!), Erasmus takes his place of dishonor in brilliantly serving to introduce into the human psyche a doctrine, generally of humanism, specifically of accommodative divorce, so pernicious and destructive as to rival that of any of the aforementioned foes to the Gospel.

May the Lord reward him according to his works.

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Traits. Following are some of the most influential characteristics of Erasmus, as presented by biographers, contemporaries, and his own writings, that shed further crucial light on the man, his passions, desires, and aspirations.

In the interest of brevity I have selected a few of the most illustrative quotes; suffice to say, any of the subjects addressed could be far more thoroughly supported.

Curiously weak grasp of | respect for deep truths of faith. I know; it sounds a strange thing to say, considering he was an expert in Latin and Greek, well-read throughout Scripture, and could cite Bible persons and stories as easily as Homer or Cicero. Perhaps that was his problem; in his writings one perceives that Scripture in *no* way superseded his lofty view of the Ancients and their humanistic doctrine; often, the reverse appeared to hold.

“Of Erasmus, **Luther** said, ‘**Erasmus knows well how to expose error, but he knows not how to teach truth.**’ And he (Luther) fell under it! (Erasmus) failed to teach the truth on divorce and remarriage, and Luther swallowed it.” (Schlamp)

(Comparing Jesus to a heathen giant) “The Holy Spirit...comes to her, the Virgin's womb swells, and she gives birth to that miraculous Geryon, a giant formed of three substances...” (Geryon was “a triple-headed or triple-bodied giant, shepherd of Gades, killed by Hercules in his tenth labour.”) (Erasmus, *The Institution of Marriage*, via Heath, p.231/30)



"A proud irony (dominates) in his condemnation of scholarly theology which he could not quite understand. It was easy always to talk with a sneer of the conservative divines of his time as the *magistri nostri* (our instructors)." (Huizinga, p.47)

**"Why do we slight any word of Him whom we venerate and worship under the name of the Word?...We bring along the bricks, but to build the temple of God."** (Erasmus via Huizinga, p.52)

This said by a man who willfully altered Scripture, adding and replacing words in the Word that had been unaltered for 1,500 years (see section following). Yet it was with stones, not bricks, never touched by the stoneworkers' hewing tools that the Israelites were commanded to construct their altars to Jehovah (Exodus 20:25). Only original Antichrist type Nimrod built a great structure to assault the gates of Heaven with brick (Genesis 11:3-4). His own Tower of Babel Erasmus certainly laid an effective foundation for, with his own humanistic brick.

"To him it seemed so especially pious when reading Scripture and coming across a place that seemed contrary to the doctrine of Christ or the divinity of His nature, to believe rather that one did not understand the phrase *or that the text might be corrupt* (original author's emphasis)." (Huizinga, P.52)

"...his delicate, aesthetic, hovering spirit **understood neither the profoundest depths of the faith** nor the hard necessities of human society." (Huizinga, p.59)

"...in spite of all his natural piety and his fervent ethical sentiments, **he lacked the mystic insight which is the foundation of every creed.**" (Huizinga, p.61)

"(In *Enchiridion* Erasmus expounded on) simple, general Christian conduct; untrammelled and natural ethics. **This is his message of redemption.**" (Huizinga, p.69)

Hmm. I thought it was through faith in the finished work of Jesus Christ on the cross. Instead of eventually viciously excoriating Luther and his Reformation doctrine, Erasmus should have spent more time studying under Luther, who taught, "He who through faith (in Christ) is righteous shall live."



“Erasmus had never those depths of...consciousness of sin which Luther had...he saw no devil to fight with, and tears were not familiar to him.

**Was he altogether unaware of the deepest mystery?”** (Huizinga, p.82)

Faith in humanism > faith in God / tenets of faith & Scripture. In reading and reading about Erasmus it is easy to forget that he was an ordained monk, held an (honorary) doctorate of Theology from the University of Turin, was a publisher and annotator of Greek and Latin New Testaments, and was widely regarded in his day as a foremost scholar on Biblical matters.

It seems closer to the truth that, if he lived today, he would be inadmissible to any properly administered Evangelical church, let alone any role as an elder or pastor, as seemingly not qualifying as a believer – by his character, deeds, and especially his own words.

“Erasmus’ imagined world was an amalgamation of pure classicism – this meant for him, Cicero, Horace, Plutarch... – and pure, biblical Christianity. **Could it be a union? Not really.** In Erasmus’ mind the light falls, just as we (see) in...his career alternately on the pagan antique and the Christian...because of this, Erasmus, although he appeared after a century of earlier Humanism, is yet new to his time. **The union of Antiquity and the Christian spirit** which had haunted the mind of Petrarch, the father of Humanism...this union **was brought about by Erasmus.**” (Huizinga, p.48-49)

“(Erasmus) lived too much outside of practical reality, and **thought too naively of the corrigibility of mankind...**” (Huizinga, p.67)

“(Emile) Telle...suggests...that **Erasmus undermined the sacrament...out of optimism concerning human freedom.**” (Heath, p.206/5)

“But it has to be said that...his attack on the indissolubility of marriage, which was what gave matrimony its sacramental quality in the eyes of Augustine...(was) guaranteed, and perhaps calculated, to



give offence to the traditionalists, and certainly put heart into the Reformers.” (Heath, p.212/11)

“In Erasmus we find the beginning of that optimism which judges upright man good enough to dispense with fixed forms and rules...Erasmus relies already on the dictates of nature, which produces man as inclined to good...” (Huizinga, p.51)

“(His word) was at the same time **the first enunciation of the creed** of education and perfectibility...**of faith in human nature...‘Christ dwells everywhere; piety is practiced under every garment,** if only a kindly disposition is not wanting (Erasmus wrote).” (Huizinga, p.83)

“(Luther) wrote about Erasmus...**‘human matters weigh heavier with him than divine.’**” (Huizinga, p.63)

August 1514 – **“The German humanists hailed (Erasmus) as the light of the world** – in letters, receptions, and banquets (upon his arrival to Basel).” (Huizinga, p.43)

**“And yet, were not Erasmus and his fellow workers as leaders of civilization on the wrong track? Was it true reality they were aiming at? Was their proud Latiny not their fatal error? There is one of the crucial points of history.”** (Huizinga, p.21)

“According to Beatus Rhenanus **(Erasmus) had been reproached by some humanists,** when about to publish the *Adagia*, **for divulging the mysteries of their craft.** But he desired that the book of antiquity should be open to all...how much greater consequence he was in this respect than all the others. ‘Erasmus’ is the only name in all the host of humanists which has remained a household word over all the globe.” (Huizinga, p.20)

Light-bearer, indeed.

Equality / Intermingling of humanism & wisdom of Ancients with Scripture. As a follower of Jesus Christ it is peculiar and uncomfortable to read much of Erasmus and not feel as if, in his light, airy, brilliant prose, one isn’t witnessing blasphemy being committed at every clever turn of phrase, particularly when he cites the



Ancients to contradict Scripture. Another example is in his *Institution of Marriage*. He knew, as we all should, that it is a divinely ordained institution originated by God Himself. Yet he cites literally dozens of ancients in his diminution and ultimately undermining of it – as if these men, no matter how brilliant, have one whit to say that could alter God’s purpose, design, and plan in it?

Such a queer posture to maintain through one’s life, after having spent so many years becoming intimately knowledgeable with His Word – in one’s head, it appears; in his spirit, perhaps not so much.

“Erasmus (criticizes the sanctity of lifelong marriage) with the aid of his humanist, scriptural, and patristic erudition. **A survey of his principal sources will convey something of Erasmus' astonishing and often disturbing eclecticism.** His deployment of classical learning is, as usual, wide-ranging and idiosyncratic...(including) Aristotle's *Politics*... his beloved Plutarch...he borrows extensively from...Xenophon and Pseudo-Aristotle...collections of Roman law...Justinian...Roman emperors...Erasmus as usual drew on the riches of his general reading...Galen...Publilius Syrus...the poets...Roman comic dramatists...” (Heath, p.206/5)

“(Consider) the value placed on marriage by the Ancients...(they) did not err in judging marriage to be a holy and worthy institution which is of concern to the gods.” (Erasmus, *In Praise of Marriage* via Heath, p.133-5/5-7)

“Lest such literary allusions seem frivolous or irrelevant, Erasmus often combines them with scriptural and patristic references...with a **breathhtaking syncretic display for which he makes only the barest apology.**” (Heath, p.207/6)

“**The ancient philosophers...Aristotle, Xenophon, and Plutarch...have made many pronouncements about the...sanctity of marriage...**(hence there are) many laws about betrothal, divorce and adultery...” (Erasmus, *Institution of Marriage* via Heath, p.216/15)

Erasmus on theological instructors – “By their stammering and by the stains of their impure style they disfigure theology, **which had been**



**enriched and adorned by the eloquence of the ancients.”** (Erasmus via Huizinga, p.13)

“‘What that forbidden knowledge (of the Garden) matters I do not see very clearly. Though, in that matter too, unwearied industry surmounts all obstacles.’...**A more delicate way of combining Genesis and the Promethean myth no humanist had yet invented.**” (Erasmus via Huizinga, p.18)

“...Erasmus finds an opportunity, for the first time, to develop his theological program...(that) calls upon us to return to Scripture...in its purity and original meaning. To that end **he should prepare himself by the study of the Ancients, orators, poets, philosophers; Plato especially.** Also the great Fathers of the church...will be found useful.” (Huizinga, p.25)

“The chief object of his studies he had already conceived to be the restoration [sic] of theology... ‘we in our youth embraced the cultured literature of the Ancients...because, long before, **we premeditated adorning the temple of the Lord...according to our strength, with help from foreign parts, so that also in noble minds the love of Holy Scripture may be kindled.**’

**Is it not still the humanist that speaks?”** (Huizinga, pp.25-6)

Antiochus Epiphanes could only have dreamt of having such a lasting impact from his own efforts at “adorning the temple of the Lord...with foreign parts” when he slaughtered a pig on the altar in 168 B.C.

“Erasmus (relied on his) facile talents and **enviable knowledge of the humanities...to realize his shining ideal of restoring theology.**” (Huizinga, p.27)

“(Erasmus wrote,) ‘What is the philosophy of Christ...but the insaturation of Nature created good?...though no one has taught us this so absolutely and effectively as Christ, **yet also in pagan books much may be found that is in accordance with it...**’ **Such was the view of life of this biblical humanist.**” (Huizinga, p.52)



“The foundation of his spiritual life was no longer a unity to Erasmus...it was also...the clear and the exact expression of the Ancients...**That Christian expression and Classicism were incompatible, he never believed.**” (Huizinga, p.52)

Lack of resolve | lack of conviction | lack of courage on doctrine. For someone who often chose not to shrink back from putting forth bold and even shocking claims and positions on matters of faith, Erasmus’ had a weak composition when challenged on them, and would quickly dissemble or outright abandon positions once called out on them.

“(Erasmus’) disclaimers (for the work) are generally of a more familiar Erasmian kind: 'I have merely been giving a few reminders, and if they seem unreasonable, then consider them unsaid'. Understandably, his opponents refused to 'consider unsaid' a book of two hundred pages, and in modern times Emile V. Telle has echoed their impatience with what he considers Erasmus' duplicity.”  
(Erasmus via *Institution of Marriage* and Heath, p.210/9)

“He could not do without (Latin’s) thin veil of vagueness, of remoteness, in which everything is wrapped...” (Huizinga, p.21)

“(Ulrich von) Hutton, knight and humanist...could no longer abide Erasmus. (Von Hutton’s) knightly instinct reacted on **the very weaknesses of Erasmus’ character**: the fear of committing himself and **(his) inclination to repudiate a supporter in time of danger.**”  
(Huizinga, p.70)

“Not all have strength enough for martyrdom. **I fear that I shall, in case it results in a tumult, follow St. Peter’s example (in denying Christ).**” (Huizinga, pp. 70-71)

Holding opposing positions / using ‘reason’ to bend Scriptural doctrine. Erasmus was too good at his craft, and he would often use his considerable intellect and multi-citizenship of humanism, the Ancients, and Christendom (if it were ever so), empowered by his knowledge and subtle turn of phrase, to espouse positions that no Bible-respecting modern theologian or pastor would consider.



“Erasmus... made the outpouring of grace, essential in a true sacrament (of marriage), conditional upon the right intention of the participants.” (Heath, p.206/5)

“...some important texts, such as Matthew 19:6, where Christ severely restricts [actually renounces all] the grounds for divorce, seem potentially damaging to Erasmus' case...**Erasmus often handles these texts with more ingenuity than tact...**” (Heath, p.207/6)

“(Erasmus’) subsequent plea for a more humane approach to the indissolubility of marriage was of course echoed by the Reformers, who widened the causes beyond adultery alone...**(critics claim) Erasmus directly inspired the Reformers' actions...**” (Heath, p.222/21)

“...nuptial union (is)...the cause of the outpouring of sacramental grace...God covenants, as it were, to bestow this special gift *whenever the sacramental ceremony is performed as it should be.*” (Erasmus, *Institution of Marriage* via Heath, p.233/32)

“...once the contract has been made in one way or another, it cannot be broken, according to the firm principle of the Gospel... **the Gospel's ruling**, which takes from married couples the Jewish right to divorce, **has added to the problems...**” (Erasmus, *Institutions of Marriage* via Heath, p.275/74)

“Anything that can dissolve a marriage lawfully contracted between lawful partners should of necessity be serious indeed, especially since the Lord says, ‘Those whom God has joined, let no man put asunder.’” (Erasmus, *Institution of Marriage* via Heath, p.281/44)

He sees his problem; he sees the plain teaching of Scripture. But he ventures on with a new doctrine anyway. He also willfully ignores the covenantal nature of marriage that nullifies the nullification of marriage through divorce (Malachi 2:14-15).

Lack of character; fruit of the Spirit | quick to attack detractors, use or abandon friends. As if the weight of the foregoing were not enough...Erasmus' life, both with enemies and friends alike, was characterized by a continual string of wholly





uncommendable attacks, disparagements, betrayals, and slanders – not infrequently of his friends. He publicly attacked Luther in 1524 even though he shared many of his views regarding the Catholic church's excesses and counterscriptural practices. He was not above attacking others through his allies, writing scathing commentary under false names, and working in the shadows to undermine his detractors – whether their criticisms were well-founded or no.

**“(Luther spoke of) ‘the guileful being looking out of Erasmus’ features.’”** (Huizinga, p.81)

**“(Erasmus) sees the restoration of genuine divinity as his task...and (in the same letter) instructs (his friend) Batt in how he should (deceive a benefactor) in order to wheedle money out of her.”** (Huizinga, p.19)

**“(His relations with a lesser humanist were) remarkable enough as revealing Erasmus’ psychology, for it shows **how deeply he mistrusted his friends.**”** (Huizinga, p.19)

**“How shameless are his instructions in how (his friend) Batt is to solicit favor (of a benefactor) for Erasmus...and meager his expression of sorrow when Batt is taken from him by death in 1502.”** (Huizinga, p.20)

**“...we (repeatedly) catch Erasmus himself in untruths. Inconsistencies, flattery, pieces of cunning, white lies, serious suppression of facts, simulated sentiments of respect or sorrow – they may all be pointed out by his letters.** He once disavowed his deepest conviction for a gratuity from Anne of Borselen by flattering her bigotry. He requested his best friend Batt to tell lies on his behalf. He most sedulously denied his authorship of the Julius dialogue, for fear of the consequences, even to More, and always in such a way as to avoid saying outright, ‘I did not write it.’

Those who know other humanists, and know how frequently and impudently they lied, will perhaps think more lightly of Erasmus’ sins...he did not escape punishment for...**his proficiency in semi-conclusions and veiled truths, insinuations, and slanderous**



**allusions. The accusation of perfidy was often cast in his teeth, sometimes in serious indignation.”** (Huizinga, pp. 57-58)

“Many of his utterances during the struggle (of the Reformation) proceed directly from his fear and lack of character, also from his inveterate dislike of siding with a person or cause...” (Huizinga, p.63)

“...**his caustic mind often got the better of his heart**, and having once begun to quarrel he undoubtedly (gave) his mockery the rein (in) wielding his facile (warring) pen.” (Huizinga, p.69)

If Erasmus’ faith in the Christ Who died for him exceeded his faith in the Ancients and the fire that this Prometheus brought to Renaissance Europe and the church, which burns its foundations from within to this day, both through the doctrine of accommodative divorce and adulterous remarriage, and through the corrosion of humanism on faith, one would expect the fruit of his Christian roots to exceed (if not extinguish) the strange fire he brought to man; to outweigh the bitter fruit that inevitably accompanies it.

That doesn’t seem to be the case.

Conclusions. When for my own sadly wayward adulterous remarriage I was presented a few chapters xeroxed from a couple of supposedly reliable theological minds by a pastor, I presumed they would embody serious, foundationally sound work. They instead contained the four views on divorce espoused by Evangelicals today, one of them (although should be two) unashamedly called the ‘Erasman’ view, with no particular rigor in their justification from Scripture.

That’s because they’re not founded in Scripture; they’re founded by the Ancients, in humanism, pioneered by Erasmus the heretic, and then warped through a mistreatment of Scripture’s plain teaching in order to perpetuate what must be the most grievous error to corrupt the Reformation.

During Yom Kippur, Jewish parents pay gleeful children to find and throw away any leavened bread – to ‘get the leaven out’ of their homes.

A little leaven leaveneth the whole lump (Galatians 5:9). A *tiny*, miniscule spot of leaven, if you’ve ever had the particular pleasure of watching a grandma prepare hot rolls, as did I in my youth. Well, the leaven of accommodative divorce – and



adulterous remarriage that *invariably* follows – has had half a millennium to rise, and has rotted out the Protestant church.

This doctrine originates through Erasmus into the modern church. Are *you* proud to stand on doctrine *this man* brought, new and fresh and exciting, into the Church, following one thousand five hundred years of consistent, faithful adherence to the plain teaching of Scripture – “*no more twain* (Matthew 19:6)?” A scholar of the Ancients who, compared either to his own expertise in ancient philosophy or his peers’ in doctrine, was a comparative lightweight regarding understanding the deeper things of God? Who through craftily wielding his intellect, knowledge of ancient heathen philosophy, and clever turn of phrase – and *not* through proper exegesis – introduced a leaven that would overrun the entirety of the Church?

Would you rely on this guy to be your pastor? Or your seminary professor? Of *anything*?

In his zeal to ‘improve’ theology through the introduction of the Ancients and humanism, Erasmus laid the foundations of doctrines that erode the Church today. The doctrine of humanistic divorce and remarriage in particular serve to continually corrode the marriages and lives of couples and children, from pulpit to pew, and faith is wrecked in its wake.

*“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!*

*...Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.”*

— *Isaiah 7:12; 10-11*

There will be Hell to pay...and for some, the bill came due centuries ago. Yet the leaven leavens still.





## 10. Adding to God's Word – Erasmus the Apostate

*"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you..."*

*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."*

— Deuteronomy 4:2; Revelation 22:18-19

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(Note: before we dive into this now-ancient moment of perfidious intrigue, please know that to avoid copious redundant content, this section relies on the prior section for the full exploration of Erasmus' background, childhood, life, philosophies, and character, much of which pertains to this section as well.

Also note the essential support of Dr. Leslie McFall's thorough paper, "The Biblical Teaching on Divorce and Remarriage," published February 2008, and even more thorough (!) ebook of the same name, both available online, included in the bibliography.)

As the compiler of the first published Greek New Testament, a revelatory act in early 16<sup>th</sup> century Europe for Reformation priests and educated Christians alike, Erasmus (1466-1536) was in a singularly high position to influence all of Europe, and as it turns out the Protestant Church for a half-millennium, given the propitious timing of his life – coinciding with both the Renaissance, the advent of the printing press, and the Reformation – Luther, Calvin, and the like.

Yet it would be the irresistible sway of his beliefs as the "prince of humanism," and not his Catholic upbringing, that would ultimately shape his greatest, most lasting impact on humanity.

It is difficult to gauge just how deeply Erasmus disliked bonds, vows, and commitments in his personal life. Consistent with this deep aversion, as in other cases regarding his nature, character, public positions, and relationships, Erasmus



was a noncommittal chameleon on marriage as well, by turns expressing support for it while expressing great malleability regarding its sanctity. He cherished it enough to write an entire book about it (*Institutio Christiani Matrimonii*, or *The Institution of Christian Marriage*), to personal friend Catherine of Aragon (of Henry VIII 1<sup>st</sup> wife fame) in 1526. Yet he himself never married; partly due to being a monk who swore vows (that aversion again!) until released as an older man from his vows. He refused numerous invitations (which invariably came with strings of support for the local nation, city, or political or religious position) to reside in soliciting locales, avoiding any potentially limiting expectations. His childhood as the bastard son of a priest was deeply and perpetually scarred by his father's vows as a Catholic priest, preventing his parents' marriage. He was manipulated by his unloving guardians (as was his brother) into taking vows, entering the monastery at Steyn in The Netherlands in 1488. He would leave the monastery as a young man, never to return, and even rejecting his superior's written command to return at one point, going so far as to secure a dissolution of his oaths from the pope. He hated the monastic life; he despised what he perceived to be hypocritical living by both monks and high-ups within the Catholic church, resented how he'd been manipulated by his guardians to enter his vows, and resisted the call of those vows for decades.

A foot each in two boats. Although he was as famous, celebrated, and in many circles revered throughout Europe during those tumultuous years, a true giant of celebrity and thinking in his time, he never settled on a position between the thousand-year-old Catholic monolith with its gradually accumulated power, influence, corruption, rituals, and doctrines of men on the one side, and the revolutionary, return-to-Gospel-roots fervor and courageous path-forging of the nascent Protestant churches. He would, however, laud and harshly criticize both in turn.

As a scholar of both Latin and Greek he was well aware of the breadth and depth to which Catholic doctrine, rituals, hierarchy and daily practices diverted from Scripture, yet never could break free of it. Ultimately, his refusal to finally and firmly pick a side, and therefore swear new or reaffirm old vows, ultimately led to him being despised by the one and derided by the other by the end of his life, which goes a long way to explaining how such a towering figure of history could be all but forgotten.



In addition to his visceral personal revulsion of bonds, vows and commitments, Erasmus was a passionate humanist – the earliest true broad propagator and leader of the humanist movement, despite Plutarch's century and a half advantage in his earlier appearance on the stage. As a humanist, Erasmus held to the essential goodness of man; of our capacity for good, for striving and refining ourselves toward perfection; in an innate 'perfectibility' of mankind as a result of the human spirit. This was in spite of ample evidence to the contrary throughout every age, not the least of which his, as well as numerous protestations against such beliefs replete in Scripture.

Nonetheless, no one else throughout history did more to propagate humanistic doctrine than Erasmus, given his brilliant turn of phrase, his prodigious capacity for writing and compiling the teaching of 'the Ancients' and the classical Greek and Roman philosophers, and over time his towering celebrity.

Light-bearer. As the propagator of a Renaissance of the doctrine of the Ancients, then, it is more than a bit curious that Erasmus simultaneously stood at the crossroads of propagating Christian doctrine as well. In an era when most learned intellectuals in the upper class and among the church knew and read Latin, Erasmus invested years becoming an expert in Greek – the original language of the New Testament. As such, and with his prodigious capacity for written work, he dedicated himself to publishing the first widely distributed book containing the Greek New Testament (and in several cases, side-by-side with the Latin). The work was first published in 1516, and had five editions in total printed through his death in 1536, with proceeding editions containing ever-expanding and revised annotations by the compiler.

In comparison to the Vatican's own published Greek New Testament of 600 copies, many of which 'went down with the ship' upon being shipped to Italy, Erasmus' Greek New Testament editions totaled an estimated 300,000 copies by the time of his death – meagre numbers by today's standards; incredibly wide publication by early 16<sup>th</sup> century standards.

In so doing, Erasmus had a unique opportunity, as the heralded leader of humanism and the restorer of the Ancients, to serve as an activist in amalgamating the liberty of that doctrine with the strictures of the Christian faith as expressed through the Catholic church, while simultaneously bringing relief to



so many in the world who struggled with the binding fetters of doctrine in their daily lives – through vows and restrictions which had so tragically shaped his childhood, his life, and which he reviled.

Like Prometheus bringing fire from the gods of old to man, Erasmus would make a sliver of a way in Christianity's own Scripture; it would be left to others (detailed elsewhere herein) to open the crevice wide with other intellectual misadventures.

Marriage would be the all-too-often binding ties that Erasmus could, and would, free millions from; his tool to accomplish that would be one of the "exception" clauses of the Gospel of Matthew that has proven itself so useful in his "heroic" act of "kindness."

The power of a word. Scholars such as Erasmus, prior to the publishing of a Greek New Testament book, had to work from (often) ancient scrolls of the Scriptures. It was seven of these that Erasmus had access to as he (hurriedly) compiled his initial Greek New Testament in six months. (Scholar Leslie McFall describes that first edition as "so slap-dash that it has been likened to the work of a schoolboy." Hundreds of transposer and printer errors were corrected (and added) in subsequent editions.)

Only three of the scrolls which Erasmus had access to even contained the Gospels. They were (by the Gregory-Aland numbering system) Manuscript (or MS) 69 of Leicester County England; Manuscript 1 of Basel University (little used), and MS 2, also of Basel (or Basle) University. The others used contained none of the Gospels.

Each of these contained Matthew, and Jesus retort to the Pharisees' challenging him with the stumbling block of divorce found in Matthew 19:3-12.

Now, for this analysis, let's consider what's *not* controversial in the essential verse of this intrigue, Matthew 19:9:

*"And I say unto you, Whosoever shall put away his wife, \_\_\_\_\_ **for fornication**, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."*





The pivotal question pertaining to this passage is, What was Jesus teaching \*in the context or condition of fornication\*, *porneia*, within the verse driving home the continuous existence of adultery in covenant-violating remarriage?

In all three of the manuscripts Erasmus had access to for his work, the Greek for the phrase in question, written in the ancient scrolls, was

*μὴ ἐπὶ πορνείᾳ, or mē epi porneia.*

When Erasmus' pen had finished its activist, revisionist work, the phrase read,

*εἰ μὴ ἐπὶ πορνείᾳ, or ei mē epi porneia.*

A single, two-letter word. And yet a world of difference.

'Ei' is the reversing thought, 'not.' So it serves to modify its accompanying word(s) by *inverting the meaning*.

In the case of this phrase, then,

*mē epi porneia*, or (literally) 'not for fornication' becomes

*ei mē epi porneia*, or (literally) 'if not for fornication.'

Put in more comprehensible English,

"*not (over) fornication*" becomes,

"*except for fornication.*"

The once perfectly harmonious verse Matthew 19:9, as spoken (and translated) by Jesus Himself, said,

*"And I say unto you, Whosoever shall put away his wife – **not (over) fornication** – and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."*

This now, usefully, becomes,

*"And I say unto you, Whosoever shall put away his wife – **except for fornication** – and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."*



And thus the fireproof, perfectly synchronous tapestry of God's Word addressing the myriad complexities of man's marriage, divorce, and remarriage had the necessary crack in it to allow men following to work with.

|                                                                                                                                                                                             |                    |                                 |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|---------------------------------|
| Majority Received Texts:                                                                                                                                                                    | μὴ ἐπὶ πορνείᾳ,    | (Original Greek scrolls)        |
| Elzevir 1624 Textus Receptus:                                                                                                                                                               | εἰ μὴ ἐπὶ πορνείᾳ, | (Corrupted post-Erasman clause) |
| Mtw. 19:9 clause altered from "... <i>me epi porneia</i> ..." or " <b>not (over)</b> fornication..."<br>to "... <b>ei</b> <i>me epi porneia</i> ..." or " <b>except</b> for fornication..." |                    |                                 |
| Source: <a href="https://greeknewtestament.net/mt19-9">https://greeknewtestament.net/mt19-9</a>                                                                                             |                    |                                 |

Leaven worked in. Unsuspecting heroes of Protestantism may be given fair grace for their mistaken following of Erasmus' work at face value, as Erasmus' perfidious addition to God's Word would not be discovered until long after their deaths. After all, he was a believer – right? Even if not ever a true Reformer? They trusted that his work was faithful to God's word.

He also had an audience in Luther, Calvin, and the many other Reformers of his time that was primed to throw out *every* artifice of high-minded, extra-Biblical, noncanonical baggage they could get their hands on, particularly those things which either diminished the sojourner's striving to know God, and be known by Him, and/or those things which heaped undue burden onto the striving seeker of salvation. And, since human nature is largely unchanged through the ages, tragic, grievous marriages to treacherous, unfaithful, deceitful, harmful spouses, with no remedy of divorce, must have weighed heavily on Christians of their day.

If only there were a way...so then, while throwing out all the other detritus of 16<sup>th</sup> century Catholicism, perceived overstrict doctrine regarding marriage suddenly was available for jettisoning too – thanks to Erasmus' adventurous, willful addition to plain Scripture.

In any event, the deed, and harm, was done. Within a century the doctrine of Protestant faith incorporated a sliver of exception, which made it into the hallowed Westminster confession of faith by 1647, and the race to no fault divorce – the inevitable humanistic end to *any* beginning exception – was on.



**Chapter XXIV. Of Marriage and Divorce.** Clause V. ... *In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce: and, after the divorce, to marry another, as if the offending party were dead.*

And thus, the shrewd canonizers ‘married’ the concepts of adultery and death, weaving together the frayed doctrine harmed by Erasmus’ two-letter word inclusion. Once the poisoning deceit was discovered, the acceptance and spread of divorce and remarriage was such that the Protestant church could not reverse course without deep bitterness, for real harm would proceed from those who would be required to repent – after following the earnest, if errant, leadership of their pastors! Not to mention whatever great volume of shame and condemnation the still relatively new Protestant denominations would endure at the hands of the indignant Catholic church at such a damnable error; plus, the coffers of these new churches would surely be harmed immeasurably by the withdrawal of indignant fathers of adulterously remarried daughters, and the adulterously remarried patriarchs too.

As addressed elsewhere in this work, activist, progressive nonbelievers worked through the last two centuries, expanding the meaning of *porneia*, then of fornication, then simply translating the word to the widest allowable meaning (such as “sexual immorality” in the ESV), such that in most Protestant churches today hardly an eyebrow is raised when someone is discovered to be divorced, and usually remarried.

After all, innumerable pastors are.

Still not finished. Back to Erasmus, who must have been disappointed at how slow the Protestants were in opening wide the doors to divorce. Not to be dissuaded, in his publishing of the Latin Vulgate, the Bible of the Catholic church, he changed the essential verse to read (in part), “whosoever shall repudiate [Latin: *repudiauerit*] his wife, unless it be for *disgrace* [Latin: *stuprum*, in place of the narrow, clear *fornicationem*], and shall marry another, committeth adultery.” *Stuprum* provides grounds based on “dishonour, disgrace, defilement, unchastity, debauchery, lewdness, and violation;” *any* cause that might result in disgrace or dishonor. Protestant believers may be best served in reserving anger for Erasmus providing the Catholic church body a far wider hole through which to plunge their



marriages, lives, churches, and faiths through and over into a chasm of destruction made possible by subtle deception.

So, even though we have *already* dealt with the inherent limits of the pre-marriage Jewish application of “fornication” in Matthew 5, which precedes the formation of a consummated marriage covenant (not applicable today), we see here that by Matthew 19, when Jesus is again afforded a wide-open prompting to address the matter, before it is corrupted, he affirms the sanctity, and lifetime-enduring, covenant of marriage – adultery, or fornication, or no – and the grave consequences of those who rush in where angels would fear to tread, presumptively pretending to form a *second*, lifelong covenant with a second (or third, or *n*th) spouse, while all along the original covenant persists, as long as the first spouse lives, a quiet testament to the perfect, beautiful, simple, harmonious call of Scripture, as undefiled by Erasmus and his ilk.

Concluding observations. I turn here to selected prose from the esteemed, late Leslie McFall of Cambridge University, from his magnum opus work, *The Biblical Teachings on Divorce and Remarriage*, a 587-page work worth careful study (see bibliography). Quotes are from pp. 21-24, and 196-197.

Dr. McFall concludes thusly:

“The Reformers did not spot the addition made by Erasmus, because handwritten copies of the Greek New Testament were very rare in those days, or not accessible. Everyone took for granted that Erasmus had been faithful to the handwritten Greek copies that he had used to produce (his published editions of the Greek New Testament)...

The lesson God would teach *any* (every) church leader is that he should make doubly sure that any movement away from what the Apostles taught and practised is not the result of being duped or misled...

What ensured that Erasmus’s faulty addition would not be removed was the aura of sanctity that was given to the Greek original. The sanctity with which the Reformers endowed Erasmus’s Greek New Testament is understandable, and with his text (and fresh Latin translation) they compared every doctrine of the Roman Catholic church to see if it agreed with Scripture. What did not agree with the teachings of their Greek text they threw out...



The work could only be done against the Greek text that Erasmus had bequeathed to the anti-Catholic movement in Europe, and **it was out of Erasmus's Greek text that the great Reformation *Confessions of Faith* were drawn up, resulting in the fatal error of departing from the universal teaching of the Apostolic Church on the question of divorce and remarriage...**

The mistake of the Reformers was not discovered, so that once their new, and unbiblical, doctrine of divorce had been set in stone in their *Confessions of Faith*, it would have resulted in a loss of face for the Reformation Churches to have to acknowledge that **they had been duped by the humanist Erasmus into departing from this particular doctrine of the Early Church.** It would have been too humiliating for the Reformers to have to apologise to the Roman Catholic church for having departed from the Truth, so the issue was silently swept under the carpet...

The reason (the Christian doctrine prohibiting divorce is superior to the Mosaic tradition is that) Christ returned marriage to its original status that existed before the fall of Adam and Eve...Since the "two become one flesh," **divorce** is not like tearing two people apart, but it **is like dissecting one person into two parts...**

Because the new Reformation doctrine on divorce and remarriage had been settled on the basis of Erasmus's faulty Greek text, no future editor or reviser could, or would, remove Erasmus's addition. To this day, the Reformation Churches have covered their eyes and have refused to believe that they were duped by Erasmus's deliberate alteration of the Greek text....

(Nearly all Bible) versions still (support) Erasmus's false doctrine, despite the fact that these same...English versions have rejected his underlying Greek text.

...all shades of non-evangelical textual scholars are now in agreement in *not* including the Erasmian addition in any modern critical edition of the Greek New Testament since 1842 (Lachmann), (yet) a strange thing has occurred in English translations, namely, not a single, major English translation has departed from (corrupted Scripture that) accurately (reflects) Erasmus's (edit to the early Greek)...

**Every modern English translation *retains* Erasmus's doctrine while at the same time *rejecting* his Greek text.** What a strange, schizophrenic situation!



...there has been no movement at all to remove the new teaching that his addition brought into existence in any major English translation. The *English Standard Version* (2001) is claimed to be an 'evangelical translation' but it translates Matthew 19:9 (incorporating Erasmus' catastrophic error)...

The *ESV* translation would have been a financial disaster for the publisher if it had removed Erasmus's exceptive clause and replaced it with the (proper) phrase that Jesus used. No modern translation dare translate Matthew 19:9 according to the Greek text of the two critical editions and the two published Majority Texts...

**To do so would upset thousands of Christians who have remarried while their spouses were still alive, not to mention translators who are hardly likely to put their remarriage in the context of adultery.** Such translators will be shielded by other members of the same translation committee who have not remarried, so as not to offend them. And so the compromise is perpetuated in every modern language translation to date. **It is time for evangelicals to take their stand and not offend their Lord by persistently mistranslating His teaching as understood by the Apostles and the Early Church.**

**The reason for this refusal to depart from Erasmus's humanist doctrine** is that due to the confessional stand of the Reformation Churches, **divorce and remarriage was introduced for the first time in the sixteenth century and it became so popular among the masses, that no major denominational church today can repeal it, and go back to the original teaching of the church...**

Indeed, individual, independent churches today, even though many of them recognise that none of our present English translations is an accurate translation of any of the latest scholarly Greek editions of the New Testament...in respect of Matthew 19:9, they dare not preach against the Reformed/Erasmian teaching on divorce and remarriage. **It is convenient to compromise the Truth and go along with the secular, 'common-sense' majority, because there may be financial implications and repercussions if they depart from the herd.**

**It is time for conservative evangelicals to acknowledge that the Reformers were deceived by Erasmus and to return to Jesus' teaching on the subject.**



**This is one clear instance** where the Roman Catholic church retained continuity with the Early Church and **where the majority of all Reformed Churches have branched off into error...**

The removal of Erasmus's addition of ei\ by Lachmann in 1842 came too late to halt the momentum that Erasmus's faulty text had generated. From Lachmann's day to the present day no critical edition of the Greek New Testament has followed Erasmus's addition of ei\ in Matthew 19:9. The Reformers had based their European translations on Erasmus's faulty Greek text, and so they translated ei mh\ epi\ pornei/a | as Erasmus hoped they would as an exception to Jesus' apparent total ban on divorce.

**In the many English translations** that followed the publication of Erasmus's Greek text, right up to the present day, without exception, **not one of them went back to Lachmann's discovery that Erasmus had bequeathed a false Greek text to the Reformation churches, who had built their theology around his text, and introduced his exception into their newly created *Confessions of Faith*. And once Erasmus's exception for divorce got into these *Confessions* it was impossible to change them without undermining other doctrines. It was imperative to appear to have recovered all the teaching of Jesus and the Apostles in their pristine glory, without spot or stain, or any hint of fallibility.**

**It would have been an enormous embarrassment** to all the Protestant denominations that emerged out of the Reformation **to admit that they followed a faulty Greek text, and so, in this instance, they were fooled into misrepresenting Jesus' teaching on the issue of divorce and remarriage.**

Today, even though it is becoming more widely known that Erasmus's Greek text caused the Reformers to miss out on Jesus' teaching over divorce, **not a single denomination has revised its doctrinal basis to reflect Jesus' total ban on divorce. The same goes for every modern English translation to date.** Not a single English translation reads, 'not over fornication' at Matthew 19:9.

**Why is this? The answer is simple: they all love Erasmus's exception and want to retain it.**

Since the Reformation in the sixteenth century, scores of thousands [actually, **scores of millions**] of Christians have got a divorce on the strength of Erasmus's



**faulty Greek text. Among these scores have been bishops and church leaders, and especially members of various translation committees,** many of whose members had already availed themselves of Erasmus's exceptive clause to divorce their wives.

If those in leadership positions had got a divorce and had remarried **they were not going to turn around and say that they were wrong, and get out of their second marriages. Rather than do that, they preferred to grant divorces to all who applied for a divorce on the same grounds that they got theirs. The more that divorce spread throughout Christ's Church, the harder it would become to say that they were all wrong.**

When some leaders then added 'desertion' to adultery as a second, lawful cause to divorce a spouse, this multiplied the number of those divorcing their wives. When some other leaders advocated following the Jewish practice of divorcing for other 'biblical' causes, this **opened the flood gates to divorce for a whole string of new grounds for divorce,** so that today **there is practically no difference between the grounds that Christians and non-Christians use to get a divorce.**

It has been shown that the percentage of divorces among Christians is, on average, the same as among non-Christians. **Christ's teaching has been totally nullified among His followers.**

(Jesus) has nothing distinctive to say about divorce. He is made to agree with the world, and to grant divorce for any reasonable cause. His Church and the world have joined hands in singing from the same hymn sheet."

*"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them.*

*Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"*

*— Malachi 3:7*





## 11. Fruit of the Tree – Destruction from No-Fault Divorce

*“(Jesus said,) ‘Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits.’”*

— Matthew 7:15-20

This doctrine of ‘compassionate’ divorce entered through Erasmus in the early 1500’s, just in time to be swept up into the Reformation; to the credit of the Catholic church, it held the line against it until only the last few decades. (Apparently now some 85% of petitioned annulments are now granted by the Catholic church in America.) Remarkably, despite the positive pressure to relax standards on divorce, Protestant cultures strongly resisted the urge for divorce well into the 20<sup>th</sup> century. However, in America the dam broke in the 1969 when all-cause, no-fault divorce was approved in California and swept eastward. Nowadays approximately half of marriages end in divorce, with divorcees often having children, and often remarrying, even those in the church – usually with their pastors’ and fellow congregants’ blessings, despite the plain teaching of Scripture, which is dismissed due to the accommodative, ‘more compassionate’ approach espoused in seminaries and dutifully noted and followed from the pulpits and elders’ meetings.

So, it stands to reason that, if the ‘new and better Christian doctrine’ of accommodative divorce (and the inevitable adulterous remarriage to follow) is the true, God-ordained path to follow, the fruit born of such a new doctrine and path would bear out its soundness, no?

Let’s take a look, with particular focus on the children – the innocents in the storm wrought by their parents.



(Note: Joseph and Patricia Webb's book *Divorce and Remarriage: The Trojan Horse within the Church* was instrumental in the following citings; original sources for each may be found therein.)

(Note: All comparisons are to like counterparts in intact families unless otherwise noted.)

#### Prevalence & repetition

- Half of all American children will witness the breakup of their parents' marriage.
  - o Nearly half of those will witness the breakup of a second, adulterous remarriage.
- Only 12% of divorced couples are able to form low-conflict, friendly relationships with one another after divorce.
- White female children of divorce are 60% more likely to experience divorce as adults.
- White male children are 35% more likely to experience divorce.

#### Financial impacts

- Divorce and its financial stresses account for as much as 80% of people on welfare.
- Children whose parents divorce are almost twice as likely to fall into poverty.
- The average child from a middle class family will suffer a 50% drop in household income after divorce.

#### Mental health

- Divorced women are 2.7 times more likely to suffer depression.
- Children with divorced mothers receive 325% more psychological treatment.
- The lowest mental health admissions are consistently among the married.
- Ten years after divorce, nearly half of children are worried, underachieving, self-deprecating and prone to anger.
- "Serious emotional and relational problems follow children of divorce into adulthood."
- Divorced people are nearly twice as likely to suffer from mental illness.



- Divorced people are **six to ten times** more likely to use inpatient psych services.
- Divorced people are **four to five times** more likely to use outpatient psych services.
- Children of divorce are **four to five times** more likely to say they have relational problems with peers and friends.
- Psych problems that appear with children of divorce are likely to persist into their twenties and thirties.

*“...the traumatic effects of divorce on (children’s) mind(s) and emotions are significantly greater than those of childhood abuse.”*

— Dr. Neil Stringer, Sanford, Florida

#### Suicide

- Highest suicide rates occur among divorced, and lowest among the married.
- Of many variables, **divorce has the strongest direct relationship** to suicide rates.
- Divorced people are **three times more likely** to commit suicide than the married.
- **Divorced white men are four times more likely** to commit suicide.

#### Physical health

- Children of divorce have 20% to 30% worse health.
- Divorced women are injured twice as much.
- Divorced men die **nine times more often** of tuberculosis and **four times more often** of diabetes.
- A divorced man is 3.4 times more likely to die of any cause; a divorced woman 2 times more likely.

*“Being divorced and a nonsmoker is slightly less dangerous than smoking a pack or more a day and staying married...”*

— Bryce J. Christensen



## *Sound the Trumpet*

*“Divorced men and women suffer to a much greater degree than married persons early death from cancer, cardiovascular disease, strokes, pneumonia, hypertension, and suicide.*

*The single most powerful predictor of stress-related physical illness is marital disruption.”*

— Brian Willats

- Those who live alone or with a nonspouse have significantly shorter lifespans...**the critical factor for survival is the presence of a spouse.**
- Divorced people show the highest morbidity rates; married people the lowest.

### Alcoholism

- Separated and divorced account for 70% of problem drinkers; married 15%.
- Alcoholism rates are 180% higher for divorced and separated, and 270% higher for those divorced more than once.

### Crime

- Divorce is a much more reliable predictor of criminality than income and race.
- 72% of incarcerated juveniles come from broken homes.
- A child growing up in a broken home is **seven times more likely** to be a delinquent.
- 2/3 of domestic violence offenders are boyfriends or ex-spouses, while only 9% are first spouses.
- Law-abiding low income young black males have both parents in the home.
- Divorced women are **four times more likely** to be victims of violent crime.

*“If you look at one factor that most closely correlates with crime, it’s not poverty, it’s not (un)employment, and it’s not (lack of) education.*

***It’s the absence of the father in the family.”***

— Bill Barr, U.S. Attorney General

### Education

- Children of divorce are **70% more likely** to be expelled or suspended.
- 60% of young adults from divorce are on a downward educational trajectory compare with their fathers.



*“The number one factor that kept children from doing well in school was a broken family.”*

— James S. Coleman

- Children from low-income families outperform students from high-income single parent homes.
- Children from broken homes are nearly twice as likely to drop out of school.

#### Illegitimacy

- White women from broken homes are **2.5 times more likely** to bear children out of wedlock.
- Children of divorce are far more likely to engage in premarital sex and bear children out of wedlock in their adolescence and young adulthood.

#### Religion

- Children of Catholic divorced parents are **2.2 times more likely** to leave their faith.
- Children of divorced moderate Protestants are also **2.2 times more likely** to leave their faith.
- Children of divorced conservative Protestants are **2.7 times more likely** to leave their faith.

*“Two thirds of children of divorce who were regularly attending church during the divorce report that no one – either clergy or congregation – tried to minister to them.”*

— Leora Lawton, Regina Bures

#### Step-Families

- Teens in both single parent and step-families are **three times more likely** to need psych help.
- Living in a mother/step-father family is as detrimental as a single mother family.
- Disturbed adolescent functioning is as common in step-families as single parent families, and much worse than intact families.
- Remarriage is generally more unstable than the first marriage.
- Stepchildren have **twice the rate of serious behavioral problems**.



The Kingdom suffers violence. Is Erasmus' humanistic dream of joyful harmony separate from the wives (and husbands) of our youth turning out to be as joyful as he supposed? Is our way – in opposition to *His* way for us and our children in one, lifelong marriage – really going so very well as was promised, through the compassionate, humanistic “new doctrine” of Erasmus and the Reformation, and as originated in the garden?

*“Jesus said...’If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free...everyone who practices sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed.’”*

— John 8:31-36 selections



## 12. Tip of the Spear Destroying the Church – Accommodative Divorce Accommodating Sodomy

*“For therein is the righteousness of God revealed from faith to faith: as it is written, **The just shall live by faith.***

*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

*Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. **Professing themselves to be wise, they became fools...***

*Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: **Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.***

*For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And **likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.**”*

— Romans 1:17-22, 24-27

Trojan Horse doctrine. I was about to simply wedge this catastrophically troubling little anecdote to the end of the preceding section, but that wouldn't do – not when the very foundations of the Western Protestant Church have crumbled at its enemies' crafty wielding of novel doctrine – and newer purposing of it has shattered what presents itself as the Church today.

The accommodative, unscriptural recasting of church doctrine on divorce from its plain foundational truths is bad enough in itself; how many Christians, and pastors, who are divorced and adulterously remarried attending church each



Sunday, preach from the pulpits, and take communion while practicing celebrated adultery with another's covenant husband or wife hang precipitously close to eternally horrific consequences, I know not. But it ain't zero.

Those accommodative new tenets regarding divorce and remarriage cannot be taken simply within themselves, nor their effect on those couples, their children, and even their corrosive impact on the church, nor for the example the error spells in its poor witness to the world. (Do we divorce less than those who are perishing? Do our *pastors*?)

Believe it or not, it's worse. Satan himself is a lawyer; he's the 'prosecuting attorney' *has satan* who "accuses the saints day and night (Revelation 12:10)." He'll use whatever he can to come at us, confuse and mislead us.

It should be no surprise to anyone with eyes to see when satan might exploit our error, as he did with Eve when she understood not the severity of disobeying God, to use our own error regarding accommodative divorce in order to pry open the Church's doctrine on other matters.

So it is with the church's counterscriptural accommodation of divorce being used by champions of sodomy in order to call the church's bluff by spotlighting the plain hypocrisy of the church – allowing easy divorce and adulterous remarriage, on the one hand, yet holding the line against sodomites remaining in their damnable lifestyle while in the church. This assertion of rights is then extended to ordaining sodomite clergy.

Below are well-reasoned protests from several sodomite apologists arguing for the church's yielding to their lifestyles by highlighting the church's hypocrisy in its unscriptural departure from the sanctity of marriage doctrine to justify how the church 'should' provide allowance for sodomites.

(Note: this section also is greatly dependent on Daniel R. Jennings's fine work *Except for Fornication* and its Appendix 2. Given the seriousness and ramifications of the spawn of this diabolical progression of destruction within the church it warrants to be its own book – or at least not buried within an often-overlooked appendix. But thank God, and Mr. Jennings, it's there, and he did the hard work in researching all this.)





## 12. Accommodative Divorce Accommodating Sodomy

Following are quotes and presentations of material from *Except for Fornication*, Appendix 2, with my occasional comments. Well worth reading in its entirety.

**“Every denomination that today accepts homosexual behavior began by first lowering their standards regarding divorce and remarriage.**

Within a generation of lowering the standards on divorce and remarriage they were using the same arguments to lower their standards regarding homosexuality.”

After all – if you’re going to create your own doctrine to follow regarding that which pleases those with natural affections, how can you deny the same to those with unnatural ones without being (rightly) called a hypocrite?

“In 1959 the (Presbyterian Church USA) decided to do away with the Westminster Confession of Faith’s restrictions on divorce and remarriage. **Nineteen years later** the denomination published a position paper on homosexuality indicating the possibility that there were ‘positive contributions of homosexual persons to the ongoing life of the church’ and that there were ‘homosexual persons who manifest the gifts of the Spirit.’”

When the PCUSA discarded the Westminster Confessions tenets regarding divorce and remarriage, did they also blackline the passages of Scripture the Confession cited in its statements? Also, interesting how in the subsequent paper lifting up sodomites in the church how the proponents of sodomy use something of God such as fruits of the Spirit to defend that which is anathema, sodomy.

“[ – not to be outdone – ] In 1973 the Episcopal church, which in times past had taken a conservative view on the issue of divorce and remarriage, decided that it would allow anyone who had been given a divorce to remarry. **Thirty years later**, they were ordaining their first openly (sodomite) bishop.”

*“And (Jesus) said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for **that which is highly esteemed among men is abomination in the sight of God.**”*

— Luke 16:15



“In 1976 the United Methodist Church decided that where a marriage could not be fixed there was *always* the right to a remarriage.

**Twenty-nine years later** the United Methodist Council of Bishops was releasing a pastoral letter indicating that (sodomy) should not be viewed as a barrier to church membership.”

“In 1982 the Evangelical Lutheran Church in America (ELCA) decided upon a process by which persons who had been divorced could remarry with the church’s blessing regardless of the grounds upon which it had occurred. **Twenty-seven years** later the ELCA (was) voting to allow (sodomites) to serve as ordained clergy.”

*“This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump.”*

— *Galatians 5:8-9*

But, you might argue, proximity of timing doesn’t prove causality.

Hmm...

Strange fire.

“In a 2004 article entitled *The Church and Homosexuality* featured in the *Journal of Lutheran Ethics* (sic) John Wickham, a supporter of (sodomite) behavior in the church, noted that if Christians could change their mind about accepting Jesus’ teachings on divorce and remarriage why couldn’t they change their mind about accepting homosexual behavior:

‘Even more compelling is that most Christians today accept divorce and remarriage in spite of Jesus’ explicit judgment that it is adultery (Mt 19:3-9). Presumably, Christians forgive and accept it because allowing a second or third chance is the loving thing to do. If heterosexual Christians can forgive and accept adultery among their remarried brothers and sisters, it smells like hypocrisy to deny sexual companionship and even marriage to their gay brothers and sisters. If heterosexual Christians can manage to get around Jesus’ judgments, they certainly ought to be able to get around St. Paul’s.’ (Emphasis by Jennings)”



Notwithstanding that Mr. Wickham is not a believer, either by practice or by his perversion of logic in presenting the church's hypocrisy not for correction but to allow deeper perversion, he's got a point: the church indeed would be hypocritical to provide for adultery for its remarried while denying the sodomites free rein with their bodies.

This begs the question –

**What would have been the proper response of the church to having its hypocrisy paraded before it in a public forum?**

Certainly *not* to extend its apostasy by welcoming in the unrepentant sodomites.

“In preparation for their 2005 church-wide assembly the Evangelical Lutheran Church prepared a document entitled *The ELCA Studies on Sexuality: The Resolutions for Consideration at the 2005 Churchwide Assembly*. It was basically a proposal for how the ELCA could integrate those practicing (sodomy) into the life of their denomination. Those in favor of the proposal process indicated that the decision to reevaluate (sodomite) behavior was no different than the church's decision to reevaluate its stance on remarriage after divorce:

‘People holding this view [that sodomy is not a choice] believe all language excluding gay [sic] and lesbian persons in committed relationships is unjust and should be removed. However, there can be support for this proposal for two reasons: (a) while the language of Vision and Expectations continues, there would exist an avenue by which gay and lesbian persons in committed relationships may be called into the ministry of this church, and (b) **just as it took the Church and the world many years to understand other critical issues, such as the re-marriage of divorced people**, this process provides the opportunity for continued discernment of where the Holy Spirit is leading this church.’ (Emphasis by Jennings)”

It is presumed that this last phrase quoted herein was recorded with a straight face and no overwhelming sense of garish irony at its utterance. I confidently assert that the spirit leading *this* ‘church’ is another one entirely, and the fact



remains that that spirit – through hireling shepherds with their unwitting flocks – leads them to craft and espouse *didake demonoia*, starting with the doctrine of remarriage and weaving snares and nets of damnable practices from there.

“In 2009 Jack Rogers, a Presbyterian theologian and supporter of (sodomite) behavior in the church, noted that the Presbyterian church’s decision to change its stance on divorce and remarriage was the perfect analogy for the church changing its stance on (sodomite) behavior:

‘In the 1950’s, both branches of American Presbyterianism took the remarkable step of revising the Westminster Confession of Faith on divorce and remarriage...The Presbyterian denominations had turned away from what they considered to be a legalistic approach to marriage and divorce based upon a literal interpretation of biblical and confessional texts. Now they cited the spirit and totality of Jesus’ teaching as mandating a pastoral approach that allowed exceptions to previous rules...How is this relevant to granting equality to gay and lesbian members of our churches? **Jesus’ words that divorce is equivalent to adultery [sic] are among the clearest statements on a moral issue in Scripture**...If we were to take literally Jesus’ teaching on divorce, we would still not be accepting divorced and remarried people as office bearers in the church. Yet church law now asks that we take literally less clear statements regarding (sodomite) behavior. It is a double standard: current church law permits a pastoral approach concerning marriage and divorce for people who are heterosexual and mandates a legalistic approach toward people who are (sodomite).

‘We can learn from the way in which the Presbyterian churches, north and south, slowly shifted from the legalistic proof-texting to look at Scripture through the lens of Jesus’ life and ministry. Jesus did not set forth immutable laws to break people. Rather, he set forth an ideal toward which we all should strive – lifelong faithfulness in married relationships. **The ideal could apply to gay or lesbian couples as well as (sodomite) couples.**’ (Emphasis by Jennings)”



When God's people stray from the clear, unadulterated direction of Scripture, tended along by accommodative pastors with spirits mixed with humanistic sentiments incompatible with God's Word, satan and his minions will lead us on and on until we reach and plunge into ruin. Just look at where the church is today.

"Lewis B. Smedes (1921-2002) was an "evangelical" gay [sic] rights activist who, at the time of his death, was trying to lobby the Christian Reformed Church to embrace homosexual behavior. He suggested that since they had taken a more liberal approach to divorce and remarriage in the 1950's that they could (and should) also take a more liberal position on (sodomite) behavior.

"I have gone on this long about my church's about face in its ministry to divorced and remarried people in order to set the stage for asking about its exclusion of another group of Christian people. I refer to (sodomite) people who trust in Christ as Savior and want to follow him as their Lord...**Does the church's dramatic move from the exclusion to the embrace of divorced and remarried Christians provide a precedent for an embrace of (sodomite) Christians** who live together in a committed partnership? My own answer to my own question is Yes, it does seem to me that our embrace of divorced and remarried Christian people did indeed set a precedent for embracing Christian (sodomites) who live together."

To the victor go the spoils. Jennings concludes:

"If things do not change it will only be a matter of time before the Evangelical Church finds itself losing the battle to (sodomite) behavior just as it has largely lost the battle to divorce and remarriage. Already we are seeing the rise of organizations and individuals promoting the idea of "born again gays" (men and women who claim that they can be both born again and gay [sic] at the same time) as well as high profile Evangelicals who themselves have engaged in (sodomite) behavior (including Ted Haggard, who engaged in (sodomite) behavior as President of the National Association of Evangelicals). Likewise, recent surveys indicate a growing acceptance of (sodomite) behavior amongst Evangelicals. A 2011 survey



conducted by the Washington-based Public Religion Research Institute discovered that 44% of Evangelicals 18-29 favor allowing gays and lesbians to marry.

When it comes time for the...younger pro-(sodomite) Evangelicals to take over where will the Evangelical church end up?"

It is a battle that is lost, but for the inevitable raising of the victors' banner over the remaining strongholds of the conquered.

They've already been flying them over those strongholds already conquered.

You've seen them – the rainbow flags. Which we owe in part to our putting our ways above His ways regarding divorce and adulterous remarriage, and not the other way around.

*"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."*

— *Isaiah 55: 9*



### 13. Objections and refutations

*“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

*And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”*

— Isaiah 1:18; 1 John 2:17

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Accepting such a neglected, ancient doctrine as covenantal, one-living-spouse marriage and truly exceptional divorce, covered over by twenty five generations of humanistic ‘grace’ and doctrines of men, is a hard pull. We’ve collectively made a mess of it all – we, our ancestors, our spiritual forbears, our seminaries and pastors, from the time of the Reformation on down. Five hundred years and counting of counterscriptural doctrine, with all the attendant wreckage and destruction.

I suspect you’ve felt resistance to what you’ve read here thus far – somewhere between nonchalant disregard, to a sick, queasy feeling in your gut, to being fighting mad and raging against me over being confronted with such a life- and desire-challenging doctrine. (I’ve already encountered all of these responses from those closest to me.)

Believe me, I understand. I’ve felt a carousel of growing emotions over this too. I would, however, humbly suggest that you allow your rational mind to suspend your disbelief and righteous anger, and consider the irrefutable truths you’ve been presented herein.

As you do, you probably have raised one or more objections as you’ve red-pilled your way through this piece. I’ve taken the liberty of attempting to anticipate a few here, along with my humble refutation to each. I pray you receive this (all of this) in the spirit of humility and earnest seeking for the truth it is intended, and that all this might prove – eventually – to be a mighty blessing to you, your family, and your church community.



Objections and refutations.

Note: to avoid redundancy, please regard refutations as cumulative and applicable across multiple objections.

**For hurt spouses / former spouses / those seeking or in adulterous remarriage –**

*“That can’t be true / I don’t believe that.”*

*“Seest thou a man wise in his own conceit? there is more hope of a fool than of him.”*

— *Proverbs 26:12*

If you read the New Testament with eyes to see, it is *astounding* the number of times Scripture details how pervasively satan and his filthy minions, human and otherwise, work to deceive God’s people, often through those either gullible or eager for corruption, whispering, “Did God *really* say?” Then weaving wrong doctrine into the plain, unassailable Word of God, preaching error, a new (corrupt) gospel, and striving to scatter the flock.

I was shocked and so disappointed when I saw erroneous adulterous remarriage and bigamy (serial adulterous second marriage) doctrine *in the Westminster Catechism*. That’s quite a score for the black team! And on through the centuries.

The Jews have largely been held apart from God through the promised Messiah, following not their own *tanak*, but instead reading the Mishnah – or the Midrash, or the Talmud, or Kabbalistic *machshava*. Men *saying* what God says, versus what the Lord actually says in His own Word.

I declare the Lord is well able to speak for Himself! And, in a manner which His children can well understand, without the intermediation of other imperfect men!

The Catholics have made the same foundational error – honoring the doctrine of men (see Jesus’ own teaching on this in Mtw. 15:6-12, esp. v. 9; Isaiah 29:13), which has led them increasingly further from Truth for fifteen hundred years, necessitating the Reformation itself.





*“...a man...sowed good seed in his field: **But while men slept, his enemy came and sowed tares among the wheat, and went his way...**(the servants asked him,) Sir, didst not thou sow good seed in thy field? He said unto them, An enemy hath done this.”*

— Matthew 13:24-30 selections

Yes, it's been over five hundred years since Erasmus sowed his new doctrine like tares amongst the wheat of plain Scripture. No matter how many generations of men – some earnest, others not – declare what's right and good, no matter how inconsistent it might be with God's plain design and Word – it won't make it true.

God's Truth simply *is*, no matter *what* you or I believe or say. Either you (and I) want the truth, or we want what we want; we believe the truth, from a love of the truth, or we accept the poison of the lie to satisfy our fleshly desires and go our own way, following a different Christ and Lord born out of *didake demonoia* and our own desperately wicked heart and fleshly desires.

*“Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing...Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.”*

— Exodus 20:3-5

You don't get the Lord of your imaginings, or appetites, or what somebody said He is. You get the One True God; the Lord of the Word, Whose very Son is the Word (John 1).

*“What? **know ye not that** your body is the temple of the Holy Ghost...and **ye are not your own? For ye are bought with a price: therefore glorify God in your body which are God's.**”*

— 1 Corinthians 6:19-20

That price was the blood and body of the very One Whose name means Salvation...Jesus Christ. Not so you could have it your way; but instead that you might live and honor Him through your willingness in His sanctification.



It doesn't *matter* what your opinion is; what matters is how closely you cling to *His Word*, and His Truth. Our 'truth' is garbage.

*"And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."*

— 2 Thessalonians 2:11-12

Yet God's Word standeth sure.

You don't "believe that?"

*Show your work.*

Bring Scripture. And not what somebody else said.

Do your homework on the deceptions of the enemy.

Or at least be intellectually honest and say, "I don't care about the God of Scripture. I'll do as I please."

*"In my opinion..."*

*"A servant will not be corrected by words: for though he understand he will not answer."*

— Proverbs 29:19

Since when did what you or I *think* count?

*The Lord* is the arbiter of Truth, and the author of it. Follow Him.

You do? **Then show your work.**

*"Thus saith the LORD, Stand ye in the ways, and see, and **ask for the old paths, where is the good way, and walk therein**, and ye shall find rest for your souls. But they said, We will not walk therein."*

— Jeremiah 6:16

What's your \*opinion\* based on? Your own reason? That's the error Erasmus made – and you see where that polluted error got us.



*“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*

— 2 Timothy 2:15

Dig in; do the work. Love the truth. Seek the Lord’s way for marriage, and you *will* find the truth.

*“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you...”*

— Matthew 7:7

Be more devoted to finding and standing on truth than you are on whatever the doctrine of men and your own selfish desires have led you to, and you’ll be blessed.

*“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”*

— Matthew 11:28

*“I don’t believe God wants me to be alone.”*

*“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake thee.***

*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”*

— Hebrews 13:5; Romans 8:5

If you’re in Christ, you *aren’t* alone! You may want the comfort of companionship and physical comfort a Godly wife or husband affords, apart from your covenant spouse; I understand and frankly concur.

But, there’s what we want, and there’s what the Lord abides. And the Lord will *not* abide in any of us forsaking His Word, His sacred institution of marriage, and His admonitions regarding living



righteously, in crafting and/or following counterscriptural doctrine in order to “have it our way.”

We don’t get the God of our making, nor the doctrine that we *want* to be true, blindly believing that if we want it bad enough, it must be true.

That’s not how truth works.

If you’re irreparably divorced, pray for a miracle; God *loves* showing up and accomplishing the impossible for His children and Glory. If that doesn’t come to pass pray for peace, perseverance, and joy in the midst of your singleness. There are literally *millions* of fellow believers in your shoes, soldiering on faithfully, knowing that He Who began a good work in them *will* see it through to completion (Phil. 1:6).

*“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy...if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.”*

— 1 Peter 4:12,13,16

We were *promised* suffering, not “our best life now.” Do you *really* want to jeopardize your salvation, compromise the testimony of your life, and tempt others to fall into continuous adultery by living in open, continuous rebellion, for a few moments of comfort and physical gratification!?!

I declare such a spirit of rebellion *anathema*, in Jesus’ mighty Name!

*“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor*



*adulterers...shall inherit the kingdom of God."*

— 1 Corinthians 6:9-10

Don't use the unfounded, accommodative doctrine of this Laodicean age to rationalize your way into being at odds with the God Who died so you might live. Play the long game; play to *win*; run the race with patience.

*"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin..."*

*...make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord...*

*...See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven...*

*Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."*

— Hebrews 12 selections

*"God divorced His chosen people the Israelites; they were unfaithful to Him and that shattered the covenant, which is what happened in my marriage."*

*"Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant."*

— Ezekiel 16:60

If you think God's divorce of His people Israel destroyed the foundational *covenant* the Lord has with His Chosen people, you're missing and/or conflating some facts.

In His people's wickedness, willfulness and deafness, the Lord chastised them through "divorcing" His people; they certainly earned



it. (See Jeremiah 3:8-11 and Hosea for confirmation.)

Yet Hosea ends with the Lord *continuing* to plead for His ‘first love’ to return to Him. He put Israel away to chasten and correct her; He never (permanently) abandoned her.

If you think God is done with Israel, and therefore there is no longer the Abrahamic covenant, you’re simply mistaken. There was *no* exception in the covenant He formed with Abraham, to make of him a great people from all nations. He continues to abide in that covenant, and in Revelation 6-19 He will pivot all of human history to return His focus to His (still) wayward bride Israel to fulfill the restoration of His people to Himself.

*“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”*

— Zechariah 12:10

As illustrated in Section 2, Covenant Endurance, there are seven covenants in Scripture that the Lord is Himself a party to; *all* survive either eternally or for the life of the parties involved. The marriage covenant occurred even prior to the fall, and all this wreckage and corruption we struggle through every day until He returns – for *His bride*. Hallelujah for that! But *all* His covenants endure, either “till death us do part,” or for eternity. And praise God for that.

*“My spouse was unfaithful / a cheat / a fraud / an addict / abusive. Of course I divorced him/her! That shouldn’t bar me from remarrying, having a special companion, a family, having another start.”*

This is perhaps the most troubling to me; the most perplexing. *I sympathize greatly.* Let’s take this in two parts.



First, regarding the unbearable spouse, a few observations...

- There *are* wicked who prey on the (comparatively) innocent. Some – dare I say, many – enter into marriage under false pretenses and/or with hidden agendas and evil motives. It's heinous and wicked, and the wicked who aren't redeemed by His Blood will pay.
- *All* spouses have a part in all marriages falling short of perfection. If we're going to address the lupine party's guilt, we're going to have to deal with our own beam first (Mtw. 7:3-5). (Ouch.) No relational fault happens in exclusivity or within a vacuum. All are at fault (Romans 3 plus human nature).
- Jesus exhorts us, "*what God hath joined, let no man put asunder* (Mark 10:9)." That's a hard truth; the more incorrigible the partner, the harder it is.
- Wherever possible, to an *extreme* degree, each spouse should strive for unity, for reconciliation, and for preservation of the union, to and beyond our capacity to endure in our own strength. This is *especially* true when children are present.

I have wondered at the hypocrisy particularly of divorce doctrine (for believers) where a spouse was unfaithful. Jesus taught Peter that we are to forgive "seven times seventy (Mtw. 18:21-22)." Yet, a spouse is to destroy his or her marriage for even a *single* adulterous betrayal?! As awful as that is? From someone who is supposed to be above all others?

Not to mention that, if it is true that by looking upon another with lust we've committed adultery in our hearts (Mtw. 5:27-32), we are thus *all* adulterers in our hearts, yet the one who does so physically may be banished forever by the one who has 'only' done so privately? Or what about porn watching, sort of a gateway middle ground? Divorce-worthy?

Of course this is a gross misunderstanding and misapplication of the 'exception' clause in Matthew 5 and 19, Jewish betrothal details no longer applicable to us, and this gross inconsistency (which Scripture



does *not* have when exegeted properly) sticks out like a sore thumb.

Get back to me when you've tied off all this harmoniously with Scripture speaking of grace, and the high regard we are to hold for our spouse and preserving what the Lord has united.

Having said all that...

- Never underestimate satan's and his minions' capacity to present truly horrific, unthinkable terrible choices to the (comparatively) righteous. There are some situations that go beyond the pale through abuse, neglect, betrayal, and corruption.
- While we *are* exhorted not to "put asunder" the wife (or husband) of our youth, it is implicitly acknowledged by both Jesus and Paul that it *will* happen.
- Neither Jesus, Paul, nor the other New Testament apostles explicitly call divorce "sin," although they both (all) have ample opportunity to do so (especially while calling remarriage adultery), although it is self-evident it represents a "falling short of the mark" by somebody (usually both).
- It is broadly and generally discussed in terms of the tragedy and damaging 'counterforce' to the great good that marriage is designed and *intended* to be. All are harmed, and it's a tragedy whenever it happens.
- There are scenarios that most all of us, me included, simply don't have the stomach or lack of compassion to claim that another *shouldn't* get divorced out of, given the capacity of (evil) people to hurt those whom should be most cherished by them.

If you were or are in such a situation, my heart goes out to you. I genuinely grieve for you, and pray peace for you, however that may come.

Now...regarding the second portion of the objection – the claim to "a second chance" –

- Jesus and Paul both *do* take the opportunity to declare serial polygamy – marriage while the covenantal spouse lives –





unequivocally as continuous adultery.

- There are no exceptions so long as the covenant spouse lives.
- This is confirmed by the apostles themselves when they ask Jesus for clarity on the matter, just moments after He just taught the (willful rebellious) Pharisees His doctrine regarding divorce and remarriage.

*"His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given."*

— Matthew 19:10-11

- Yes, it is titanically unfair; a deeply heavy burden; and a heartbreak of great proportions.
- Yet, the Lord is the Author of the beautiful institution of marriage; He's the Creator so He alone gets to be the Rulemaker.
- As we all "peer through a glass darkly," we *know* we (very, very often) can't always understand *why* His law for us is how it is. Yet, it is.
- We *know* that we can trust Him – Who died *Himself* the horrific death we deserve, so we could live – to have *only* our best interests at heart and in mind regarding our singleness, His Word, His laws, and His plan for us.
- Speaking of which –

*"For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end."*

— Jeremiah 29:11

The Lord *can* make a way for you. You are *not* alone. You *do* have a worthwhile, joyful future, if you do it *His* way. It may not be just what or how you would have it be, in your own, foolish, selfish way, but His way is *always* good, and *always* better than our own way. And His way is for reconciliation, or for you to remain single until "death do (you) part."

*"A man's heart deviseth his way: but the LORD directeth his steps."*



— Proverbs 17:9

*“My unfaithful spouse’s adultery dissolved the marriage, so I’m free to divorce him and remarry. My pastors / elders say so.”*

*“There is a way which seemeth right unto a man, but the end thereof are the ways of death.”*

— Proverbs 14:12

One could argue that the near-entirety of this work is directed at tearing down the pernicious lie that this objection embodies. (For further study, please see the entirety of the rest of this work, and the hundreds of bibliographical sources. :) )

Here’s an analogous thought experiment:

Let’s say one day leaving your neighborhood late for an appointment you drive, say, 15 miles per hour over the speed limit.

Did you violate the speed limit? Absolutely!

Now, the next day you go out to get a few groceries. How fast did you drive?

Was there a speed limit?

(A sick feeling comes over you as you see where this is going...)

The speed limit you broke the day before was a *violation* of the command not to exceed a certain speed. When you went out the next day, guess what you saw? Guess what was still in place?

That dang-nabbin’ speed limit sign. And the law that underpins and legitimizes it.

Your violation of the speed limit didn’t suddenly dissolve the law or the sign. You “broke” the speed limit in the sense of violating it – but your violation of it in no way changed its existence or its impact on your life and actions.

It’s the same – and more – for the marriage covenant.

Your spouse may have done miserably toward you; he or she may



have “broken” his vows of fidelity over and over again. But *both your* vows remain – “whether richer or poorer, in sickness and in health, for better or worse.” And the lifetime covenant that underpins it all.

We’ve *all* done wrong to our fellow man, spouses included. Maybe what he / she did was “unforgiveable” – except Jesus died for it, so that it would be forgiven by Him. And if *He* can forgive it, and you follow Him, why shouldn’t you? Especially considering what you (and I) deserve for all *we’ve* done wrong.

*“...For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh...Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”*

No longer two...let not man break (the union; oneness) into pieces. No exceptions necessary – but for our brokenness and this broken world. And, one must under no circumstances enter into an adulterous remarriage.

*“I just don’t think God would have it that way.”*

See above arguments. What we “think” doesn’t hold water or have bearing on how we’re called to live as redeemed children of God – it’s what He says that counts for all.

*“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”*

— Isaiah 55:9

Do you *really* expect that to hold water come Judgment Day? Maybe you should go ahead and gin up your “Gospel according to [insert name here]” and make it more official. (Kidding of course.)

The Lord changes not (Malachi 3:6); His Word stands sure, as does *every* lifelong covenant between man and wife He’s been a party to.

It’s *we* that get broken – through our hard hearts (Mtw. 19:8), our selfishness and the cruelty of others – not to mention the doctrine of men and demons that shepherds us away from the path. But, as His



children, it's incumbent on us to do things *His* way.

*"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."*

— *Matthew 11:28-30*

*"My pastor / church / elders have led with a doctrine of [divorce for unfaithfulness / abuse, addiction, abandonment, adultery / grace in divorce] for years. They are good men / studied these things / went to seminary; they know what they're doing. Who are you...?"*

Well, firstly, I'm just a man who got convicted about his own crosswise position versus God regarding my own adulterous remarriage, and was willing to do the work to take it all to bedrock.

Can your pastors / elders say the same?

*"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That **this is a rebellious people, lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:** Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."*

— *Isaiah 30:8-11*

Have they dug in on the full breadth and depth of this pernicious misappropriation of God's simple, perfect design? I'll bet you dollars to doughnuts they haven't found a doctrinal spring for the "new doctrine" of accommodative divorce prior to Erasmus because the church was stalwart in its view on the matter – and *especially* on adulterous remarriage – for fifteen hundred years prior. An old lie is still a lie, only it's more veiled and difficult to dig out by the root the longer it's had to burrow in like a tick.

It's been said that telling the truth in an age of deceit is a revolutionary act. Well, count me a revolutionary. I'd rather be



(nearly) alone, on the side of Scripture, the truth, the early Church fathers, and Jesus, Who is a type for husbands.

No dissolution there.

*“The [Protestant denomination] church has been consistent in this for years / decades / centuries. There’s no way they’ve been wrong about this; it’s been sound doctrine for years / decades / centuries.”*

That’s the same mistake the Catholic Church made for fifteen hundred years despite constantly adding the doctrines of men to sound Scriptural principles. But if you’re going to put value on the agedness of a thing, then go back and read in Section 7 what \*all\* the early church fathers had to say on divorce and remarriage, as well as scores since.

*“For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him...For such are **false apostles, deceitful workers**, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore **it is no great thing if his ministers also be transformed as the ministers of righteousness**; whose end shall be according to their works.”*

— 2 Corinthians 11:4,13-15

Now, maybe your pastors and elders aren’t consciously, actively working as wolves among the flock – although I know from first-hand experience that in some cases they *are*. If they’re earnestly teaching an accommodative divorce / adulterous remarriage gospel, the damage is the same, only the nature of the error is from neglect or miscarriage, as opposed to willful malice. But the fruit is just as rotten, and the consequences just as dire.

How many marriages would have been saved through grace, producing a new harvest of Holy Spirit fruit, if the spouses had known that they *didn’t* have an “exception clause” after all? How many would have worked things out, experiencing a new season of



closeness, healing and joy if they'd known they could never marry another so long as their spouse lived? How many children would have avoided all the poison fruit of divorce throughout their lives if the (not wholly) "innocent" spouse had found the heart to forgive their similarly broken adulterous lifetime covenant partner?

Sadly, for millions, they'll never know. Yet they might have, but for the untold number of pastors, elders and the like who've not taken this critical matter seriously enough – down to bedrock.

*"My (home church or favorite online) pastor is such a good man and pastor, and I've never heard him teach anything like this. In fact, I know a bunch of divorced [and remarried] pastors, elders and members at church/his church. It couldn't be true if he's not in line with all this."*

I know these men; they're my pastors, elders, friends too, and some I've listened to online.

It breaks my heart, all the "good" men, earnest men who believed what others told them or taught them or led them in that is founded in Erasman sand. And the millions of men, women, families and especially children who are *counting on us* to get the important things right – not only for their good, but also to set an example for how *they* should proceed and what they should believe, when it's their turn.

*"Now the serpent was more subtil than any beast of the field which the LORD God had made.*

*And he said unto the woman, **Yea, hath God (really) said...***

*But while men slept, his enemy came and sowed tares among the wheat, and went his way."*

— *Genesis 3:1; Matthew 13:25*

Isn't this how satan so often works? He sews seeds – of lies; of discord; of division, or anger, or error; *didake demonoia*. Then he goes his way and allows the poison of his handiwork to seep in and do its deadly work.



If you're incredulous over all this, brother or sister, I'm here to tell you, you're not alone.

My first thought – as I felt a sick feeling in my gut – was, *“There's no way...How come nobody's teaching this!?! Or believes this?”*

*“It can't be true.”*

Well, the truth of a thing isn't established by the number or grade of men who believe it. Rather, on a Biblical matter, it's established in His Word. And no amount of Erasman “correction” of Scripture, argument of humanist “reason,” or compassionate pastoral activism can even scratch the bedrock of Scriptural truth that remains, no matter how many centuries the lies have had to seep in and establish a “reliable” counterfeit broad way.

*“God is a God of love; full of grace. He doesn't and wouldn't want me to suffer in my awful former marriage, and wouldn't want me to be alone / unhappy / unfulfilled as a lonely divorced single the rest of my life!”*

*“...others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented...they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”*

— Hebrews 11:36-40

O comfortable fellow modern Western Christian – I feel your pain! I want what I want too; only, I don't get everything my way; not if *He's* the Lord of my life.

What I *do* get is redemption; a promise of glorification, eternal life with my Father and Savior Jesus Christ. Just like the Hall of Heroes of our faith of Hebrews 11.

*“(Jesus said,) These things I have spoken unto you, that in me ye*



*might have peace.*

***In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”***

— John 16:33

If you're a follower of Jesus Christ, you *know* this isn't your home; you're just passing through. A stranger in a strange land. Just because we've lived this artificially low-pain life in 20<sup>th</sup>/21<sup>st</sup> century America or the West doesn't mean we have *any* assurance of comfort or our every desire met here on Earth. The vast majority of the Heroes of our faith certainly didn't.

*“And they overcame (the accuser of our brethren) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”*

— Revelation 12:11

Are you willing to put Him above *everything* in your life? To go where He leads, knowing His plan for you is good? That He would never lead you astray? Over your own willful, fleshly, temporal desires or comfort?

Are you *sure* you want things His way, and not yours? Or, do you *really* think that you get a Jesus of your making, a counterfeit in place of the genuine article?

How do you think that'll go come Judgment Day?

So you may be alone, or lonely, or have an imperfect life or marriage. Well, you've got good company. And consider yourself blessed – He's got an eternal, glorious future planned for you beyond your wildest imaginings, and will wipe *every* tear from your eyes.

*“When I married I didn't know what I was doing / was so young / didn't realize / got bamboozled / etc. Of course God isn't going to expect me to suffer along in this / never get married again because of that!”*

Brother, or sister, I feel for you. I know many, *many* friends for whom this applies, not the least of which is myself.





But God is a *righteous, holy* God. He means business, and He expects His children to honor their covenants – even when entered into in error.

Read the hoodwinking the Gibeonites did in Joshua chapter 9. They took their oldest shoes, stale, bread, etc., entered the Israelite camp, and claimed to be from a faraway land, and solicited Joshua and the princes to enter into a covenant with them. They did – without asking for God’s guidance and wisdom, of course (did *you* pray for wisdom before marrying?); only three days later they discovered the deception. The people murmured against the princes, but they told the people they couldn’t touch the Gibeonites. So they made them slaves, but in the very next chapter they’re fighting the Amorites in defense of them! Even 350 years later, Saul’s sons are turned over to the Gibeonites and executed for his brutal slaying of some Gibeonites, in violation of the then-ancient pact – borne in corruption and fraud.

Also consider Japhthah – a mighty judge of the Israelites.

*“And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD’S, and I will offer it up for a burnt offering. And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.”*

— Judges 11:30-34

Oh how Jephthah must have lamented his oath! But he honored it; not in burning his only daughter, which would have been abominable. Instead his only daughter remained a virgin her whole life, ending his bloodline. But he knew, as she did – he *had* to honor the oath, no matter how ill-advised.

It’s the same for us. I’m sure you’ve heard, as I have, of many foolish, ill-advised, even fraudulent marriages. My heart breaks over it all.



But, God's Word stands sure. He sanctifies His honorable institution, and exhorts us not to break in pieces that which God has joined.

Now, like you I can see dire situations for which divorce 'seems' the only way – but I think we pursue it far more quickly than He would have us.

Also, remarriage is bright-line forbidden, being continuous adultery against the lifelong covenant enduring with the divorced spouse (no matter how cruel, or awful). If those who pursued divorce knew they couldn't remarry, how many would really want to follow through?

If those who pursued *marriage* knew, how much more circumspect and cautious would *they* be?

**For pastors / elders:**

*"We were taught the four standard accepted Protestant views at seminary. Sound God-fearing pastors throughout the [Protestant denomination] church, and across Protestantism, fall into and across the spectrum of these views. They're accepted and long-practiced positions held by respectable Evangelical Protestant pastors, ..."*

*"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits..."*

*— Romans 12:16*

As I began this long odyssey from confusion to understanding, I sat with a pastor. Well meaning, well-studied and earnest, he handed me a couple of chapters xeroxed from a couple of books written by "the right sort" of Christian thinkers, graduates of "the right sort" of seminaries and published by "the right sort" of publishing houses. In one of them the spectrum of positions on the subject of justifications for divorce were dutifully laid out – from

- No divorce,
- Divorce for adultery alone, and
- The four "A's" – adultery, abuse, abandonment, and/or addiction (including alcoholism), to



- Incompatibility – the most “sensitive,” wide-open, humanistic position possible.

Curiously, while these were dutifully detailed and described, there was essentially no exegesis regarding what *God* had to say about the subject. (I’ve quoted His various exhortations and admonitions repeatedly herein).

Unless someone is *tightly* exegeting Scripture to flesh out exactly what *God* directs for us, as well as delving into the truth veiled through centuries of activist *didake demonioia* and occluding, subtle revisions of definitions and translations, I’m really not interested in what men say.

The very fact that Protestantism *has* a spectrum of views is *itself* proof that our Great Cause has great error in its doctrine on this *hugely* essential matter!

I assure you – the Lord has *one* view on it. Perhaps manifested differently according to whatever monstrously diabolical treatment some demonstrate for their beloveds, but all harmoniously and perfectly consistent, and consistent with all of Scripture.

And, the fact that *no* spectrum existed prior to Erasmus is a disturbing proof that somewhere, at some point in time, *somebody* brought new doctrine into the camp – to the great devastation of the Body of Christ the Church, its families, members, seminaries, pastors and children.

*“Jesus came to forgive and to give liberty. Your position isn’t consistent with a God of grace and forgiveness that has nothing but love for His children.”*

*“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in*



*the name of the Lord Jesus, and by the Spirit of our God.*

*“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”*

— 1 Corinthians 6:9-11; Revelation 21:8

You *know* (or ought to!) that the unrighteous will not inherit the Kingdom of God. Yes, by all means, come as you are – but for the sake of your eternal soul, whatever you do, don’t stay that way!

You *know* what awaits the unrepentant, posing “Christians.” Don’t you?

*“And let us consider one another to provoke unto love and to good works...exhorting one another: and so much the more, as ye see the day approaching. For **if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.**”*

— Hebrews 10:24-27

Are you “provoking unto love and to good works” when you either tacitly condone, explicitly approve, or (God forbid) *preside over* an adulterous remarriage while a spouse lives!?! Laying a cement wall between the spouse you “marry” – a second time, in opposition to Scripture and the stone foundation covenant with his (or her) spouse! – and the (potentially) grieving, lonely, forsaken spouse the adulterously remarried individual *should* be striving to reconcile with!?!

The “cheap grace ‘Gospel’” sounds good, and certainly serves to keep the pews and offering plates full, but will ring awfully hollow when untold millions of people who just *knew* they were righteous and



saved have a *really* bad day, come Judgment Day.

*“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? **And then will I profess unto them, I never knew you: depart from me, ye that work iniquity...**And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”*

— Matthew 7:21-23,26-27

If the Lord esteems His Word above His Name (Psalm 138:2), ought we not to take it *deadly* seriously?

When the Lord Jesus *Himself* exhorts us, saying “Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery (Luke 16:18).”

“Oh, but there’s the exception clauses...” Hogwash. They were from a Jewish rabbi, Jesus, to Jews, to fully answer their questions regarding Hebrew divorce in 1<sup>st</sup> century Galilee. He had to address both the betrothal and consummated marriage stages, as He did.

Unless you’re presiding over a year-long contractual betrothal, they don’t apply to your situation. And, even if they do, prior to Erasmus wickedly perverting the Greek, it should read, “*not over fornication (Mtw. 19:9).*”

The ice you’re standing on isn’t merely thin; it’s no longer ice.



Majority Received Texts: **μὴ ἐπὶ πορνείᾳ,** (Original Greek scrolls)

Elzevir 1624 Textus Receptus: **εἰ μὴ ἐπὶ πορνείᾳ,** (Corrupted post-Erasman clause)

Mtw. 19:9 clause altered from “...*me epi porneia*...” or “**not (over)** fornication...”  
to “...**ei** *me epi porneia*...” or “**except** for fornication...”

Source: <https://greeknewtestament.net/mt19-9>

*“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and **in righteousness he doth judge and make war.** His eyes were as a flame of fire, and on his head were many crowns...And he was clothed with a vesture dipped in blood: and **his name is called The Word of God**...And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.”*

— Revelation 19:11-15

While certain (few) extreme situations may call for divorce (especially in jurisdictions that provide no “middle ground” of legal separation or where life is threatened), *no* circumstance justifies the adultery of remarriage while a covenant spouse lives.

God takes His Word seriously, and expects us to as well. He expects us to be in the fight against sin. Preaching or leading congregants who remain in unrepentant continuous adultery from remarriage while a spouse lives is whole cloth apostasy.

There is no middle ground here. Yes, divorce is to be avoided in all but the most desperate situations. And, remarrying while the spouse lives is continuous adultery and *must not* be abided or (God forbid) conducted or celebrated within a church striving for righteousness.

*“At [my] church we believe in and celebrate second chances for all our congregants and seekers. That goes for victims of abuse and neglect, for addicts, for those stuck in willful, repetitive sin, and, yes, for those heartbroken from a failed marriage – that they, too, can find love and healing with another, better soulmate and spouse.”*



Hey, I get it. Sounds great on paper, right? And so sensitive and caring too.

Only, it's not *His* way. Nor in His Word.

Someday, if *you're* God, *you* can craft a homogenizing, harmonious Miracle Gro form of multimarriage that *won't* lead to broken homes, broken children, shattered lives, and millions living in disastrous, salvation-threatening continuous adultery from remarriage while a spouse lives.

Until then – and I wouldn't hold your breath! – we're compelled, and actually *commanded*, to do it *His* way.

*"For my thoughts are not your thoughts,  
neither are your ways my ways, declares the Lord.*

*For as the heavens are higher than the earth,  
so are my ways higher than your ways  
and my thoughts than your thoughts.."*

— *Isaiah 55:8-9*

*"You don't know all the horror stories from troubled marriages I've endured. God wouldn't want these poor victims subjected to all this harm and pain."*

Brother, I hear you. The damage, cruelty, and (often) willful harm one human will do to another – who is *supposed to be* their beloved – is often hard to fathom, let alone process. It's all a product of the fall, and the unfathomable darkness and depravity of the human heart in its eagerness to explore and push the outer bounds of depravity in tormenting another soul.

I don't have all the answers; none of us does. I know that the Lord laments the bringing asunder of what He's joined; that divorce is to be grieved as is the bitterness, dishonesty, cruelty, neglect, abuse, and/or adultery that prompted the first thought of it in a marriage. Yet I can't personally declare that there is no situation horrid enough to justify its execution – particularly for the benefit of children who may be subjected to the dark hearts of men and/or women who



would do cruelty to even their own.

What I *can* say unequivocally is that, once separated by the cruel treatment of one or both as well as by the divorce the cruelty propagates, neither party may marry another so long as the covenant spouse lives. As hard as the solitude, singleness and loneliness may be, there simply is no allowance for adultery through remarriage, no matter how much our hearts may desire it; otherwise we're swapping the temporary comfort of another for the present and eternal fellowship and blessing of being in a right eternal relationship with our Heavenly Father through His Son Jesus Christ. And, as He promised, He will always be with us, so we are, in fact, *not* alone.

*"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."*

— *Hebrews 13:5*

Yet, we know we will be without excuse if we willfully ignore His exhortations and go our own way by unrepentantly adulterously remarrying and remaining in that state.

*"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers...shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."*

— *1 Corinthians 6:9-11*

Our loving, gracious Lord – Who sent His only Son to die the death we deserve, to make a way for us to abide with Him forever – would not leave us in suffering, but instead promised *through* suffering to strengthen and sanctify us in finishing His good work in us and bringing us home to Him.

*"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love*





*of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”*

— Romans 5:3-5

Instead of willfully doing it *our* way, in full rebellion against the Lord, let's instead faithfully do marriage, divorce, and remarriage the Lord's way – trusting in Him to see His good work through in our lives.

*“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ...”*

— Philippians 1:6

### The *real* objections:

The night is far past; the day is at hand. Jesus' return is so close you can almost feel it.

Let's be real with one another, shall we?

It's not ever really been that the plain doctrine of monogamous, lifetime covenant marriage without divorce (and *certainly* without adulterous remarriage) is that hard to grasp or easily recognize in Scripture.

It's the *consequences*; that the *implications* of such an intractable doctrine are so very burdensome as to grieve one's spirit.

When Erasmus wove his humanistic, accommodative new 'gospel' of 'compassionate' divorce and remarriage, he wrestled not with the nuances of “*no more twain*” or “*shall be called an adulterer*;” he was apparently never in turmoil over the plain teaching of Scripture. It was the *ramifications* of the plain reading and rightly divided Scripture that burned in his spirit until – like a good progressive activist – he moved to “correct” the Lord's “monstrous” doctrine out of the ‘goodness of his heart;’ a Promethean light-bearer bringing strange fire.

If the matter were whether or not to meet Sundays, or women's head coverings, or the nuances of dietary propriety, we wouldn't be having this discussion. Yet here we are – because our (errant) hearts want what they want.



Nevertheless, we are to be steered not by what we “think” is best, or what’s expedient for our happiness, or our overeager urges to receive regular, “sanctioned” physical comfort. Instead, we ought to regard what the Lord’s desires and designs for our lives are, according to His Scripture above *all* (*with all due respect to Erasmus’ precious conscience*, I write with no small amount of scorn).

With that in mind, here are a few of the less-spoken objections – you know, the ones you’re *really* thinking but won’t admit to.

### **Spouses / former spouses:**

*“I hate that \*#)’@\$...he/she [said / did hateful things]...”*

It is said, “familiarity breeds contempt.” Perhaps your spouse really is unbearable, and through *no* cause of your own strives in tormenting you. (I know these stories personally.) In the most extreme situations I can see the further tragedy of divorce coming into play.

Short of that...what of the man/woman you married? The “*wife of your youth* (*Malachi 2*)?”

There was something there, wasn’t there?

Whatever you can do, to your last measure, strive to reconcile, *first* acknowledging and owning whatever part you’ve had in the light of your union dimming. And, applying a Christian principle to the one whom you are to forsake all others for, save God Himself, forgiving to the end.

*“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”*

— *Matthew 18:21-22*

*“[I’ve fallen out of love / I’m bored / I’m disappointed], and my new coworker who keeps flirting with me is so hot...”*

Now we’re getting real!

You *really* think that covetous object of your desire at the office (or



school, or church) will really pan out? They've got their own sinful lives, flaws and selfish desires, hidden under the mask they show you. How often does someone leave their spouse, only to find the "love" interest that spurred it all in the beginning is nowhere to be found?

Marriage is *hard*; we're *all* broken and imperfect. Are you *sure* you yourself aren't a big part of the problem in your marriage?

Better to fix what you've got – which is united by the Lord, not what you imagine with the frivolous, lustful other guy or gal – than to throw away what you have for fool's gold.

And – regardless of how 'perfect' that other party seems – there is no Godly accommodation for lust- and faithlessness-fueled adultery, whether through post-divorce sex or remarriage.

*"I deserve \_\_\_\_\_."*

What we *all* deserve is justice – the righteous judgment of a righteous Lord for every errant word, thought, look, and deed we've ever done.

Do you *really* think your life is about fulfilling the lusts of your heart? If so, I pity you.

*"A man's heart deviseth his way: but the LORD directeth his steps."*  
— Proverbs 16:9

God put you here for a reason – to bring glory to Him and to enjoy Him forever; not for your willful, selfish desires of the flesh.

Yes, this is hard. Yes, I do have more compassion for whatever plight you find yourself in than I'm letting on, being a fellow sojourner in this strange, wicked land. But, the sooner you fix your eyes on Jesus, and decide how to most righteously follow Him in your daily life, the better off you'll be, and the less misled by your selfish desires you'll find yourself. There's no telling how much fruit you might produce by rededicating (or dedicating, in many cases!) yourself to loving and serving your spouse in a Biblically sound manner (Ephesians 5) while taking responsibility for, confessing and repenting of all the ways



*you've contributed to your compromised marriage.*

*"I tried so hard for so long...he/she would never/never stop \_\_\_\_\_, no matter how many times I begged..."*

There may be some, or a lot, of truth in this. And, at some point, I would struggle to find purchase in continuing to warn you off from breaking off from your spouse – especially in deep, abiding, unrepentant abuse/neglect/abandonment/addiction. Having said that – what's *your* part in it all? Rarely is there *no* blame in a spouse but for the foolishness of having married (although I might recently have heard of one, founded in fraud). How can you do what you can – to take every last measure to bring peace to the union? Fight, strive, and endure to the end of the end. Only then...

But even in that circumstance – no remarriage; not while the covenant spouse lives. Perhaps that'll serve as motivation for all parties, excepting unions of sheep with wolves, which happens more than a little.

*"The [abuse/adultery/addiction/abandonment] was/has been so painful...I just couldn't take it any more."*

See above. I understand. Everyone has a practical limit beyond which we simply can't endure. Yet...

*"...so stand fast in the Lord, my dearly beloved...Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus...for I have learned, in whatsoever state I am, therewith to be content...I can do all things through Christ which strengtheneth me."*

— *Philippians 4 selections*

Endure to your limit, doing all *you* can to be your best in the marriage, while excepting your spouses failings; then, when you've done all, do more, in His strength, persevering, until you truly can do



no more, yet knowing – there is no other “second chance” at love, while a covenant spouse lives.

**For pastors / elders:**

*“There’s not a [denomination] church within a hundred miles of me that follows [Biblical] divorce and remarriage doctrine! There’s no way that’s [true/the only way]!”*

Not to be argumentative, but...

How’s that proper exegesis!?! What seminary professor taught you *that*?

I guess we know how you would have broken then during the Reformation, if you won’t go the way of Scripture, rightly divided, when the truth is made plain and you’ve peered behind the curtain of the Wizard of Oz.

None of those other pastors will be standing there with you on Judgment Day. Just you and Him – the One called Faithful and True; Who comes to judge and make war.

*“...charge some that they teach no other doctrine, Neither give heed to fables...Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which **some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.** But we know that the law is good, if a man use it lawfully...”*

— 1 Timothy 1:3-8

Sanctity of marriage and the accompanying sober admonishments not to adulterously remarry are not difficult to grasp, and are plain in Scripture, rightly divided – including from Jesus’ own personal teachings. It is we who warp it to our own selfish ends.

You’ll be held to account one day. Your congregation, the sheep of the flock of the Good Shepherd, are counting on you – not your



pastor buddies; not the pastors of your neighboring churches – to instruct them properly and to get this right!

What will you do? Their salvation – and yours – await your most sober response.

*“I don’t have to follow a doctrine that no pastor/church I know is following...if everybody I know is proceeding with this [doctrine spectrum option], it must be okay...”*

*“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.”*

— *Jeremiah 6:16*

If you lived in the first through fifteenth centuries this would be the *only* doctrine your fellow pastors would be following! That’s quite a cloud of witnesses.

Do you *really* think that this ‘new doctrine’ is the right path!?! After fifteen hundred years, that from a wellspring of humanistic doctrine, we’d find the true, ‘better’ path? One that is so grossly and obviously counter to Scripture’s plain, consistent teaching?

If you’ll go that far, why stop there? There’s new doctrine in recent times like LDS and Jehovah’s Witnesses that offer a new Gospel too – and the Mormons supporting parallel polygamy, and not just the serial, adulterous remarriage, kind. (I speak as a fool.)

The counterscriptural doctrine of accommodative divorce and adulterous remarriage have brought the Protestant church to its knees, and the deadly fruit of that tree is evident for all the world to see.



Will you stand on solid rock – the rock of Scripture and of the righteous Bridegroom, Jesus, the Word of God, and stand for what He has said, and mend the broken places, while we still have time? Or will you go along, and continue on in willful rebellion against God's plain instruction, and suffer the consequences, along with the congregation with which you've been entrusted?

*"A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished."*

— Proverbs 27:12

*"I'm divorced and remarried myself; if you think I'm going to [worst personal implications here], you're crazy!"*

May be. But if you think that your present standing in *this* world, with your congregation, and adulterous *n*th wife, and elders, is the thing you ought to dread most, you don't follow the Lord I know.

*"Why do the heathen rage, and the people imagine a vain thing?...the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision...Yet have I set my king upon my holy hill of Zion. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel...**be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**"*

— Psalm 2 selections

You *know* you'll be held to greater account (James 3). This rotten doctrine is an affront to God that has wrought *utter destruction* throughout the Church.

Get on the right side of this essential, core doctrine, while you still



can.

*“Half my [congregation/elders] is/are divorced, and almost all of them are remarried – and I married some of them! If I changed to this [Biblical divorce / remarriage] doctrine now they’d [unmentionable / unthinkable personal response from misled congregants whose lives have been torqued beyond recognition through your faulty doctrine / leadership].”*

Better to repent now, and face the scorn and anger of men, than to go on and face the wrath of God.

*“...(Jesus said,) fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”*

— *Matthew 10:28*

Further, the blood of your congregants – the ones who trustingly continued on into divorce and adulterous remarriage based on *your* poorly crafted and informed position – their blood will be on *your* head for foolishly condoning that which you should have known to be abominable, *in His name!!!*

Read Ezekiel 33 – as a pastor, you are part watchman; you’re to warn against the coming sword of wrath and judgment that the Lord *Himself* is bringing to judge those who don’t put their trust in Jesus Christ. If you instead *lead* them on into judgment-worthy, unrepentant remarriage adultery, how much *worse* do you think it will be for you on that day!?!

Repent! Lead your flock in a season of restoration and righteousness, while you still can!





*“For yet a little while, and he that shall come will come, and will not tarry. **Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”*

— Hebrews 10:37-39

*“Most of the moneyed crowd in the congregation – the ones who really move the needle in the offering plates – are divorced and [adulterously] remarried. There’s no way I’m going to [upset the flow of mammon into the church] when we’ve got [personal favorite church building or ministry project here].”*

Whom are you trusting to provide for your church? The people in the pews, or the Lord that (supposedly) is high and lifted up in it? Or, perhaps, it’s a church of the Laodiceans after all – in which case they’re the only ones within earshot.

*“And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken...”*

— 1 Samuel 4:21

How’s God’s standing in your church today? In your heart?

If He isn’t the one high and lifted up – Him through His Word, above all – then what are you doing? What are you playing at?

Do you really believe all this stuff anyhow? Or is it, to you, just a ‘panacea to the masses’ you preside over?

Friend, I sure hope you’re *deadly* serious about this matter, because He sure is. If you’ve presided over your part of this desperately wicked undermining and deceiving of *His* bride, the very Body of Christ, you are in *dire* risk of the eternal, divine kind.

The *only* way out is through His Son Jesus Christ, through earnest, repentance, doing everything in your power to teach, exhort, correct,



and undo to the extent you can the damage done through accommodative divorce and adulterous remarriage.

Otherwise...you'll get to justify *yourself* come Judgment Day.

*"...even His eternal power and Godhead (are understood); so that they are without excuse...when they knew God, they...became vain in their imaginations...Professing themselves to be wise, they became fools...Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen...**Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.**"*

— Romans 1 selections



## 14. Conclusions

*“Therefore, For this cause shall a man leave father and mother, and shall cleave to his wife...or wives, and she or they their husband, or husbands: and they twain, or three, or four, or however many they like, shall be one flesh...”*

— ...said the Lord God Almighty never

What, you’re still here!?! Wow. Glad you chose to take the extended tour.

Let’s recap the most essential elements we’ve explored pertaining to God’s Word regarding marriage, and the explicit ramifications regarding divorce and remarriage.

- Marriage was created by God.
- Marriage is a covenant that incorporates God in tripartite union.
- Covenants including the Lord are for life (or eternity) without exception.
- Marriage unites one woman and one man exclusively for the rest of their lives.
- The supernatural marriage covenant is a “one flesh” union that supersedes any so-called division save death.
- Marriage is a model or type of Jesus’ union with His one bride the Church.

Briefly, for each:

### **Marriage was created by God.**

*“Therefore shall a man leave his father and his mother, and **shall cleave unto his wife: and they shall be one flesh.**”*

— Genesis 2:24

It was a covenant instituted even before the fall. Since it’s the Lord’s design, *He* gets to make the rules for it; not us.

### **Marriage is a covenant that incorporates God in tripartite union.**

*“...**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.***

*Discretion shall preserve thee, understanding shall keep thee: ...To deliver thee from the strange woman, even from the stranger which flattereth with*



*her words; Which **forsaketh the guide of her youth, and forgetteth the covenant of her God.***

*...yea, I (the Lord) **sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.***

— Malachi 2:14; Proverbs 2:11-16-17;  
Ezekiel 16:8

The Lord as witness joins the two; the “covenants of our youth” are the only ones we truly have; our later marital indiscretions are of no weight in God’s Kingdom other than as iniquity and in violation of the enduring covenants of our youth.

**Covenants including the Lord are for life (or eternity) without exception.**

*“...and **half of the blood (Moses) sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.***”

— Exodus 24:7-8

Of over three hundred instances of the Hebrew and Greek words for covenant in Scripture, not one appears in a God-involved covenant that doesn’t last for life or eternity. Such is the nature of covenants with the Lord.

**Marriage unites one woman and one man exclusively for the rest of their lives.**

*“...(Jesus) said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and **they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.***”

— Matthew 19:4-6

It’s plain and simple; only hard to abide in, because of the “hardness of men’s hearts (Mtw. 19:8).”



**The supernatural marriage covenant is a “one flesh” union that supersedes any so-called division save death.**

*“(The Lord said,) a man...shall cleave to his wife: and they twain shall be one flesh...Wherefore they are **no more twain, but one flesh**. What therefore God hath joined together, let not man put asunder.”*

— Matthew 19:5-6

Tear up so-called marriage ‘contracts’ and ‘licenses’ all you want. The God-ordained marriage covenant of your youth remains, no matter how much you deface it, as does the wife (or husband) of your youth. You might fool yourself, and your new mate, and the world; you’ll *never* fool God.

**Marriage is a model or type of Jesus’ union with His one bride the Church.**

*“Wives, submit yourselves unto your own husbands, as unto the Lord. 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. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it...So ought men to love their wives as their own bodies...I speak concerning Christ and the church....let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.**”*

— Ephesians 5:22-30

There is beautiful perfect design in the Lord’s marriage covenant as a mystery revealed through Paul: headship, sacrificial leadership and sanctification from and by the husband; covering, obedience, and reverence for and on behalf of the wife.

I wonder how many of us were brought up to understand this and our respective roles – and the manifest blessings that may accompany doing marriage *His* way, and not our own – before we entered into such a grave, serious covenant.



Of course, there's then all the presumptuous damage we as fallen men do once God's perfect design is turned over to us.

- Divorce was never part of God's design for marriage.
- Divorce is a human construct that only first appears in the Biblical record some 2,600 years following the first marriage.
- The governmental marriage 'license' or 'contract' is a superfluous parallel construction to the marriage covenant that provides for a fictitious "breaking" or dissolution of the indissoluble marriage covenant.
- The fiction of marriage 'licenses' and 'contracts' that has no bearing in the Kingdom of God facilitates divorce by design; the marriage covenant of "the wife (or husband) of thy youth" has lifelong endurance that supersedes divorce.
- Moses' accommodation for divorce was a human, imperfect counter to the hardness of men's hearts.
- God hates typical divorce.
- Jesus and Paul repeatedly exhort us not to divorce.
- The only God-pleasing disunion is repentance from an adulterous, noncovenantal 'marriage.'
- God calls those united by covenant but divorced to reconcile, or remain unmarried.
- Clauses in Matthew where Jesus teaches Jews regarding divorce pertain plainly only to a 1<sup>st</sup> century Jewish two-stage betrothal and marriage model, inapplicable to today's simultaneous marriage and consummation model.
- The only remarriage explicitly prescribed in Scripture is that of widows.
- Anyone who remarries while a covenant spouse of either party lives initiates a state of continuous adultery.
- That adultery is a product of their entering a false, noncovenantal, covenant-violating 'union' that opposes the persisting covenant(s) of one or both participants regardless of physical relations with one another.

Brief comments for each:



**Divorce was never part of God's design for marriage.**

*"Moses **because of the hardness of your hearts suffered you to put away your wives:** but from the beginning it was not so."*

— Matthew 19:5-6

We did this terrible thing, divorce. Not to mention our hardness of heart. Not God. Furthermore, it's counter to His will and design.

**Divorce is a human construct that only first appears in the Biblical record some 2,600 years following the first marriage.**

*"When a man hath taken a wife, and married her, and it come to pass that...he hath found some uncleanness in her: **then let him write her a bill of divorcement...and send her out of his house.**"*

— Deuteronomy 24:1

Women were being abandoned and unable to 'remarry' due to their husband's hardness of heart; Moses' fix was, needless to say, a poor remedy.

It is probable that the Noahites were divorcing and remarrying in his time (see Mtw. 24:37-39) – along with sodomite and other abominable marriage practices – but that's certainly no record to aspire to as men's hearts were only on evil continually (Gen. 6).

**The governmental marriage 'license' or 'contract' is a superfluous parallel construction to the marriage covenant that provides for a fictitious "breaking" or dissolution of the indissoluble marriage covenant.**

*"...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...take heed to your spirit, and **let none deal treacherously against the wife of his youth.**"*

— Malachi 2:14-15

Funny...he's clearly put the wife of his youth away, yet the Lord says she is his companion, the wife of his covenant. Also notice, only one covenant wife, regardless of whether he's (presumably) remarried.



No matter what he might do in 'divorce,' she remains his covenantal, one flesh union partner. This without excuse or cause for divorce as well. Of course, all are admonished against treacherous dealing against their covenant spouses.

**The fiction of marriage 'licenses' and 'contracts,' that has no bearing in the Kingdom of God facilitates divorce by design; the marriage covenant of "*the wife (or husband) of thy youth*" has lifelong endurance that supersedes divorce.**

*"For Herod...bound (John the Baptist) in prison for Herodias' sake, **his brother Philip's wife: for he had married her.** For John had said unto Herod, **It is not lawful for thee to have thy brother's wife.**"*

— Mark 6:17-18

Herod and Herodias both divorced then remarried one another; they each had a spouse of their youth. The fiction of secular legal marriage paved a path for the fiction of 'divorce;' then the further fiction of the second 'marriage,' as is the case for millions of believers – and even elders and pastors! – today, to the Church's great shame. (Marrying one's brother is also a specific case forbidden in Lev. 20:21, but this does not prevent the additional adulterous remarriage transgression described.)

**Moses' accommodation for divorce was a human, imperfect counter to the hardness of men's hearts.**

*"...**because of the hardness of your hearts** (Moses) suffered you to put away your wives: but from the beginning it was not so.*

*What...God hath joined together, let not man put asunder."*

— Matthew 19: 8,6

It's all disgraceful; every bit of it. The divorce, and all the adulterous remarriage it facilitates via fraud (that the lifelong covenant is somehow 'broken.' Hogwash.). And all the cruel fraud and mistreatment before and within the marriages. And society that provides for the parallel construction and fraud. And the Church that inverts and pollutes this beautiful institution that God gave us as a *blessing*.

We're *all* guilty.





**God hates typical divorce.**

*“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.**”*

— Malachi 2:16

While there are situations so reprehensible it’s difficult to imagine a path other than divorce (I confess as a fellow man subject to the Fall), it’s *all* a tragedy, I think particularly where there *could be* grace and restoration, but for accommodative, creative doctrine that inverts God’s Word and leads to ‘gracious’ adulterous remarriage.

**Jesus and Paul repeatedly exhort us not to divorce.**

*“(The Lord) said...a man shall cleave to his wife: and **they twain shall be one flesh...What therefore God hath joined together, let not man put asunder.***

*And unto the married I command, yet not I, but the Lord, **Let not the wife depart from her husband...and let not the husband put away his wife...**”*

— Matthew 19:5-6;

1 Corinthians 7:10-11

It’s clearly stated and incontrovertible.

It’s not hard to *understand*; it’s hard to *do*, made even harder by the deception of the false doctrine of half a millennium *within* the Church.

**The only God-pleasing disunion is repentance from an adulterous, noncovenantal ‘marriage.’**

*“Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore...**We have trespassed against our God, and have taken strange wives** of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore **let us make a covenant with our God to put away all the wives...according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.***



*They clave to their brethren...and entered into a curse, and into an oath...to observe and do all the commandments of the Lord our Lord...that we would not give our daughters unto the people of the land, not take their daughters for our sons...*

*In those days also saw I **Jews that had married wives** of Ashdod, of Ammon, and of Moab...And **I contended with them, and cursed them**, and smote certain of them, and plucked off their hair, **and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves...** Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? **...Thus cleansed I them from all strangers...***

*Know ye not that **the unrighteous shall not inherit the kingdom of God? Be not deceived: adulterers...shall (not) inherit the kingdom of God. And such were some of you:** but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

*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."*

— Ezra 10:1-3; Nehemiah 10:29-30;  
13:23-30 selections;  
1 Cor. 6:9-11; 7:15

Marriage – whether subject to Israelite law regarding marrying only within the tribes of Israel, or honoring the lifelong covenant that accompanies every valid (first, one man-woman) union – is prescribed today for one man and one woman “so long as (they) both shall live.”

Unholy ‘unions’ outside the Lord’s design – whether an adulterous ‘remarriage’ or, say, a sodomite union between two of the same sex – are a corruptive counterfeit of the genuine article that violates and/or lacks the covenant that accompanies all orderly marriages, and draw judgment as adultery (or worse). In the case of a covenant(s)-violating *n*th marriage – in opposition to the “*wife (and/or husband) of thy youth,*” the union is expressly forbidden because of its violation of the lifelong covenant(s) the participants trample through their forbidden union – violating not only the



conflicting covenant, but also the spouse(s) of their youth, their God, and His Word. The parties involved should repent by annulling their ‘union,’ as such a relationship is counterfeit and was never a marriage in the sight of God, no matter what men say.

Adulterers (not to mention sodomites) will not inherit the Kingdom of God.

As believers we are called to repentance; to “turn away from” our wrongdoing and return to a right manner of living – no matter how hard such repentance may be.

Additionally, unions where one is or becomes saved where the unbeliever wishes to depart, we let them depart in peace – yet knowing that one may only ever either reconcile with the departed spouse or remain single so long as both live, as the covenant between them remains intact for life and any divorce is of no effect in God’s Kingdom as it pertains to their one flesh covenantal lifelong union.

**God calls those united by covenant but divorced to reconcile, or remain unmarried.**

*“But and if she depart, let her remain unmarried or be reconciled to her husband...”*

***Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.”***

— 1 Corinthians 7:11; Luke 16:18

One covenant marriage for life. The only (re)marriage that should occur until the death of a spouse is the remarriage (rededication, really, as they were never really separated) of two torn from one another by divorce.

**Clauses in Matthew where Jesus teaches Jews regarding divorce pertain plainly only to a 1<sup>st</sup> century Jewish two-stage betrothal and marriage model, inapplicable to today’s simultaneous marriage and consummation model.**

*“...as **Mary** was espoused to Joseph, before they came together, she **was found with child** of the Holy Ghost. Then **Joseph** her husband, being a **just man**, and not willing to make her a public example, **was minded to put her***



**away privily.** But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph...**fear not to take unto thee Mary thy wife:** for that which is conceived in her is of the Holy Ghost...Behold, a virgin shall be with child...**Then Joseph** did as the angel of the Lord had bidden him, and **took unto him his wife...**

...**whosoever shall put away his wife,** [saving for the cause of fornication,] causeth her to commit adultery: and **whosoever shall marry her** that is divorced **committeth adultery.**

...**Whosoever shall put away his wife,** [not over] fornication, **and shall marry another, committeth adultery:** and **whoso marieth her which is put away doth commit adultery."**

— Matthew 1:18-24 selections; 5:32;  
19:9; latter clause corrected from  
Erasmus' corruptive alteration

The Mary and Joseph story from Matthew chapter 1 is a clear illustration of Jesus' correctly interpreted doctrine – namely, a charge or report (*logos*) of pre-marital sex (alas, by the bride alone) creates a lawful corrective opportunity to reject the now-nonvirgin bride for fornication, an act exclusive to nonmarrieds, prior to consummation. Joseph – “a just man” – considered this course of action until learning she carried the Messiah.

As the Gospel to the Jews, Jesus fully answers the matter for both pre- and post-consummation Jewish marriage situations, with the betrothal period clauses wholly inapplicable and of no effect for our marriage rites today.

**The only remarriage explicitly prescribed in Scripture is that of widows.**

**“So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.**

...I say therefore to the **widows...if they cannot contain, let them marry:** for it is better to marry than to burn....**The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.**



***I will therefore that the younger (widows) marry...***

— Romans 7:3; 1 Corinthians 7: 8-9,39;  
1 Timothy 5:14

Death alone dissolves the lifelong marriage covenant of the “wife (or husband) of (one’s) youth.” Any subsequent marriage where a living covenant spouse lives is adultery for both parties. Those separated by death, however, are free to marry; only then is a second, nonviolating covenant formed again.

**Anyone who remarries while a covenant spouse of either party lives initiates a state of continuous adultery.**

***“...whosoever shall put away his wife...causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.***

***Whosoever shall put away his wife...and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.***

***...Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.***

***Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.***

***...the law hath dominion over a man as long as he liveth. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband...if, while her husband liveth, she be married to another man, she shall be called an adulteress...***

***...let every man have his own wife, and let every woman have her own husband....The wife is bound by the law as long as her husband liveth...”***

— Matthew 5:32; 19:9; Mark 10:11-12;  
Luke 16:18; Romans 7:1-3;  
1 Corinthians 7:2,39



As the covenant of the marriage of one's youth remains following divorce, 'remarriage' (a term of deceit if there ever was one) produces a continuously covenant-violating, unholy 'union' that remains as an affront to God and His perfect, beautiful institution of marriage as long as it remains.

Men, have your *\*own\** wives, not another's. Women, have your *\*own\** husbands, not another's.

As believers we are *commanded* to operate within *His* institution of marriage as *He* requires; we don't get to make it up, no matter how much deception, intrigue, easy grace or counterscriptural doctrine we've been polluted by.

**That adultery is a product of their entering a false, noncovenantal, covenant-violating 'union' that opposes the persisting covenant(s) of one or both participants regardless of physical relations with one another.**

***"...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. And did not he make one? ...let none deal treacherously against the wife of his youth.***

***...whosoever...Whosoever...Whosoever...Whosoever..."***

— *Malachi 2:14-15;*

*Matthew 5,19; Mark 10; Luke 16*

Remarriage is treachery; against the spouse of one's youth, or against one's 'spouse's' spouse; against the covenant(s) preceding the *n*th 'marriage;' against society; against the Church; against God's Word; against the Lord, and His Son our Savior Jesus Christ, the Bridegroom of His Church.

As active, unrepented, continuous adultery it's damnable, and, along with its mighty blow causing the breach in the Church walls for the destructive cause of sodomites within the flock and among the pastors, it's destroyed the Protestant Church.



Now that we've covered the sanctity of marriage, the tragedy of divorce, and the implications of adulterous remarriage – what then? A few points here regarding ramifications, consequences, and what the Lord requires of us.

- Adultery is grave sin that leads to death.
- Adulterers will *not* inherit the Kingdom of God.
- Believers are called to repent to God our Lord.
- There is no forgiveness without repentance.
- We must repent of *all* our sin (particularly repetitive, persistent sin) to be in proper fellowship with our Heavenly Father.

Each in turn:

**Adultery is grave sin that leads to death.**

*"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, **the adulterer and the adulteress shall surely be put to death.***

*... ye shall stone them with stones that they die...so thou shalt put away evil from among you.*

*For **the lips of the adulterous woman drip honey**, and her speech is smoother than oil; **but in the end she is bitter as gall**, sharp as a double-edged sword. **Her feet go down to death; her steps lead straight to the grave...Drink water from your own cistern, running water from your own well.** Should your springs overflow in the streets, your streams of water in the public squares? Let them be yours alone, never to be shared with strangers. **May your fountain be blessed, and may you rejoice in the wife of your youth.**"*

— Leviticus 20:10; Deuteronomy 22:24;  
Proverbs 5 selections

Yes, of course; we're under grace. But the penalty deserved remains death. That's how grave the matter of adultery is – even if you sleep with the spouse of another that is *societally* no longer recognized as another's, having gone through the man-made counterfeit of divorce – because all are *divinely* recognized as another's, who have a covenant spouse who survives, whether they're divorced or not. Thus you are in continuous adultery



before God if and as you continue on in unrepentant, adulterous remarriage.

**Adulterers will *not* inherit the Kingdom of God.**

*“...even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness...**covenantbreakers...are worthy of death** (and) have pleasure in them that do them.*

*Know ye not that **the unrighteous shall not inherit the kingdom of God? Be not deceived: ...adulterers shall (not) inherit the kingdom of God.***

*Now the works of the flesh are manifest, which are these; **Adultery, fornication...I tell you...that they which do such things shall not inherit the kingdom of God.***

*Marriage is honourable in all, and the bed undefiled: but whoremongers and **adulterers God will judge.**”*

— Romans 1:28-32; 1 Corinthians 6:9-10;  
Galatians 5:19-21; Hebrews 13:4

The marriage covenant is *sacred*. It doesn't *matter* what the world proclaims; the Lord is Lord of *all*, and that (certainly!) includes *His* institution of marriage that *He* prescribes. Reliance on a human counterfeit (licenses / contracts and divorce to justify an adulterous remarriage) will *not* stand the scrutiny of the One Who died to make a way to forgive *repentant* sinners, that we through faith in and obedience to Him might live.

**Believers are called to repent to God our Lord.**

*“...(Jesus said,) but, except ye repent, ye shall all likewise perish...(again) I tell you...but, except ye repent, ye shall all likewise perish.*

*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you...*





*And such (adulterers) were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

*For not the hearers of the law are just before God, but the doers of the law shall be justified...Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"*

— Luke 13:3,5; Acts 3:19-21;

1 Corinthians 6:11; 1 John 1:9;

Romans 2:13; 6:1-2

You simply don't get Jesus' astounding salvation, if you don't allow Him to be Lord of your life. No Lordship; no salvation. And that means a sanctifying, continually (and imperfectly) purifying towards His ideal for your life – which of course He serves as the model of. Confession, in thought ("Oh my...this 'marriage' is sin!"), word ("Lord, please forgive me...I didn't understand...but now I do..."), and deed ("Honey, we need to talk...and deal with this dreadful thing we've done..."), is essential; only through confession and repentance may we continually receive His forgiveness and continue in fellowship with Him.

**There is no forgiveness without repentance.**

***"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity...every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.***

***And thinkest thou...that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to***



**repentance?** But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of...**the righteous judgment of God; Who will render to every man according to his deeds:** To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: **But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath...For there is no respect of persons with God...For not the hearers of the law are just before God, but the doers of the law shall be justified."**

— Matthew 7:22-27;

Romans 2:3-13

You cannot rely on His grace, if you do not allow for His correction and instruction through Scripture (rightly divided) guiding you. And we don't get to have such a monumental matter – continuous adultery, against the Lord and against our (or their) covenant spouse – our way because doing or making it right is hard, or *really* hard, or bearing heavy consequences.

That's not how our walk works. As Luther wrote, "He who through faith is righteous shall live." We are *saved* through our faith in *Him* and His work. But, we are *qualified* for that salvation through our humble, willing service under His Lordship – imperfect, certainly, but Lordship and servanthood nonetheless.

Ask the men, women, and children of Ezra's and Nehemiah's time; their faithful confession of unlawful marriage was hard, their repentance and obedience even harder. But their restoration to their Lord was undoubtedly a sweet savor in their lives, and a testimony that brought glory to our Lord.

**We must repent of *all* our sin (particularly repetitive, persistent sin) to be in proper fellowship with our Heavenly Father.**

***"Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.***

***Search me, God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting.***



***...yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."***

— Psalm 51:4; Psalm 139:23-24;  
Romans 3:4

The night Jesus was betrayed and given over to be horribly scourged and crucified, He prayed, "*Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done (Luke 22:24).*"

He died the horrific death we *all* deserve, to make a way for us.

Are you *sure* getting this right – with your adulterous ‘spouse,’ who doesn’t know any better; with the “*wife (or husband) of your youth (Malachi 2);*” with your congregation, who are trusting you to shepherd them faithfully; with your Lord, Who paid your slave’s price with His death so you could go free, making *you His* “pearl of great price” – are you *sure* the price to pay is too much?

For many of us, the fate of eternity hangs in the balance as the angels and Heaven breathlessly lean in, praying fervently for our right and faithful response.

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### Concluding thoughts.

Little did I know that, when that first brief YouTube video crossed my path, I’d be (still!) writing about it a year later. Such though is the gravity of this weighty matter.

This doctrine – of accommodative versus near-extinct divorce and accommodative versus forbidden remarriage – *it matters*.

Certainly so if you’re a follower of the Bridegroom Christ; He’s returning for a bride “*without spot or wrinkle (Eph. 5:27).*” If it doesn’t matter, why is He the bridegroom!?! And we the bride!?! Otherwise *don’t* be a follower of Jesus Christ the Bridegroom – and have it your way.



*“If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.”*

— 1 Corinthians 15:32

But they *do* rise – to honor, glory, and eternal life with Him, or to judgment.

If we are called to continually make ourselves His bride ready, by being obedient, even unto death, then repenting by returning to an authentic, God- and Christ-honoring view and model of marriage *must* matter.

He *died* for our sins – not that we might continue on in our sins and our own will and way, but that we might, as obedient redeemed children and brothers, abide with Him, following ever more closely through our obedience in His will, through *His* strength, to ever-increasingly do it *His* way, as a more and more righteous, faint image of the Lord whose image we bear.

Or, we proceed as our selfish lusts of the flesh will – implicitly expecting the Lord to repent of *His* perfect model of marriage, so we might have it *our* way.

***“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.***

***It is a fearful thing to fall into the hands of the living God.***

***For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have***



*known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, **The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.***

— Hebrews 10:26-31; 2 Peter 2:20-22

A few final (final...no, really) words of encouragement for different readers:

Those considering marriage. Marriage *can be* amazing; a magnificent blessing with union and kids and family and all the rest. But...*it can be worse than you can imagine* if you choose out of order. It can wreck your life.

Be sober; be vigilant. *Listen* to your parents and trusted elders regarding a particular mate. Consider what his or her Mom and Dad are like; he/she will resemble them. Do *not* cloud your judgment through premarital intimacy; it's *incredibly* important to remain (or return to) celibacy so your head's not spun around from out-of-order sex prior to marriage. Court, don't date; dating is foolish – fun and (incredibly) dangerous.

And marry knowing one thing – the one you covenant with, they're yours *for life*, for better or for worse...so choose *w i s e l y*.

Those in a covenant marriage. Stay in it. Work at it. Partner with your spouse in putting forth a real effort to make it *magnificent*. If you both buy in, and put your mind first to giving instead of receiving, you can have a special union.

If your partner lacks want-to? Give anyway; perhaps your Christlike model will over time persuade them to soften and warm to a more full partnership.

Regardless – *this* is your life partner. There is no other; don't fall for the lies the world would have you believe. Make the most of it – you don't get another so long as your spouse lives.

Those considering divorce. If you divorce, you will be outside of the will of God, and God's design for you and marriage. Jesus taught explicitly against divorce, a man-made construct that serves only to deface the Lord's one-flesh bond that covenant marriage formed between you and your spouse, not 'dissolve' it.

Having said that...Jesus and Paul both had the opportunity to call divorce sin, and pulled up short – while explicitly calling 'remarriage' adultery. Because there *is* no 'remarriage' excepting for widows.



I am personally aware of multiple horrific situations where divorce seemed to be the only practical way forward. I mourn such situations; certainly wolves and snaring women roam still, seeking whom they may devour.

*“And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.”*

— Ecclesiastes 7:26

One underestimates satan’s minions, the children of wrath, and their capacity to use guile and deceit to consume the lives of the (comparatively) innocent at one’s great peril. So I have great sympathy for those in the worst situations, and can’t bring myself to forbid all divorce. But know one thing – if you *do* divorce, you may never have another so long as *“the wife (or husband) of thy youth”* lives as to do so initiates continuous, unrepentant adultery.

Those divorced. As someone awash in divorces around me, I grieve for you; my heart breaks for you. *I’m so sorry; truly.*

Yet God’s Word stands sure, and is clear on the matter; reconcile with your covenant spouse, or remain single (1 Corinthians 7:11). As heartbreaking as it may be, we all get one and *only one* chance in picking our true love, short of widowhood. And, although it may come across as trite, strive to find comfort in the Lord Who died so you could live (John 3:16); Who swore never to leave you nor forsake you (Hebrews 13:5); Who has a plan to prosper you (Jeremiah 29:11); and Whose eternal delights for you exceed your wildest imaginings (Ephesians 3:20-21).

He *is* the All-Sufficient One (Hebrews 10:1-22)! And that matters.

Those considering remarriage. For the love of God, please no. I feel for you; I do. But *there are eternal consequences for willfully trampling Christ’s salvation.*

*“The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.*

*Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom...But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of*



*mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.”*

— Proverbs 1:7; James 3:13,17-18

The guardians of the Way in the advent of the Reformation did such a commendable work in restoring the Church to its historical roots in so many doctrines; not so here. They failed badly; in no small way thanks to Erasmus’ heretical humanistic accommodative doctrine on divorce and remarriage, inserted in his published Greek New Testaments, and particularly through his perfidious pollution of Scripture through his adulterated ‘exception’ clause. So we’ve *all* been subject to the syrupy, deadly results that flesh-accommodating corruption of God’s Word can reap.

But, now you know the truth.

*“And ye shall know the truth, and the truth shall make you free.”*

— John 8:32

Notwithstanding society, and your neighbors, and even your church and pastor, we all have the chance at one, single covenant marriage until separated by death.

Don’t go back and enter into bonds of iniquity now; not now that we are so very much closer to the end than when we first started. If possible, reconcile with your spouse; the wife (or husband) of your youth; deal not treacherously against them (Malachi 2). Or, if not possible, build a single life worth living, and worthy of your King and Lord, faithful to His call on your life to remain true to your covenant and vows to the wife (or husband) of your youth, and to your God.

Those in an adulterous remarriage.

*“For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.”*

— Matthew 10:35-38



It's not that you tripped some obscure trip wire in a hidden marriage clause, putting you in some sort of spiritual 'technical default;' sadly, because of all the false teaching on the subject, that's how I've perceived it for too long.

It's not a technicality. It's that *you (and/or your 'spouse') is/are married, living, and having intercourse with another's wife and/or husband. Continuously and unrepentantly.* And so the continuous adultery; the very *state* of counterfeit 'marriage' serves as a continuous adultery to God, the true spouse(s) of you and/or your current adulterous 'spouse,' and the lifelong covenant that remains so long as the wife or husband of one's youth lives.

*"...now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And **rend your heart, and not your garments, and turn unto the Lord your God:** for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil."*

— Joel 2:12-13

It is a peculiarly hard place. I know; I'm in it too.

But, what else would you do?

And what would you have *God* do? Repent of His design for marriage!?! Are you going to expect *Him* to make accommodations, when *we* are the ones who went and did this abominable, adulterous thing? Whether you understood the terrible implications or not?

Ignorance attains not to innocence.

It's so easy to read the stories, wisdom, and exhortations of the Bible, glossing over the hardships and grueling trials our forefathers of faith had to endure in order to remain (or return to being) faithful to God, not pausing to consider that these were *real* people, with *real* hopes, fears, and dreams.

*"And what shall I more say? for the time would fail me to tell of (all the righteous heroes of our faith): Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, **out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.** Women received their dead raised to life again: and **others were tortured, not accepting***





***deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.”***

— Hebrews 11:32-38

These were real people; they had dreams, and families, and hopes and wants, just like us.

What of the wayward men of Ezra’s and Nehemiah’s era, who took strange wives of the heathen tribes surrounding them, they too outside the Lord’s design for marriage, in their case specific to the Israelites but not so dissimilar to your own? Do you think *they* suffered when they came to realize how they had transgressed, and set about to make amends with our Lord? They had to put away their wives *and* their children.

It's not that it's hard to *understand* what repentance from marital adultery ought to look like. It's that it's hard to *do*. But, that's what taking up one's cross might have to look like for those of us who went and did this unholy thing.

Pray; fast; seek God and wise counsel through the Holy Spirit. Do *not* fall for smooth words by heaping up 'wise' counsel for your itching ears from those who remain clouded by errant doctrine surrounding covenant marriage and adulterous remarriage that has so successfully occluded truth from the sight of the Church for half a millennium.

Then take up your cross, and follow Him. Compassionately draw your 'spouse' in adultery to the truth; annul what the Lord *never* sanctioned, and was, in fact, never truly marriage, as your, and/or his or her, true spouse lives. And, expect Him to bless you and your family for your faithfulness and obedience, and to magnify your remarkable testimony as through it He receives glory.

Fathers (and mothers). For Heaven's sake, and that of your children, raise them from the get-go to know the right doctrine. That oaths *matter*; that marriage is one spouse, for life, for better or for worse. And that choosing one's lifelong companion is second in its gravity and impact on our lives only to coming to faith



and following Jesus Christ. And, if, God forbid, they divorce, they may only either reconcile, or remain single, so long as the wife or husband of their youth lives.

Elders. Boy, we're in it now, aren't we?

*"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For **the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.***

*...(The Lord said,) When I bring the sword upon a land...**if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand...**So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; **if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.***

*...this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, **speak unto us smooth things, prophecy deceits:** Get you out of the way, turn aside out of the path, **cause the (Bridegroom the) Holy One of Israel to cease from before us."***

— 2 Timothy 4:1-4; Ezekiel 33:6-8;  
Isaiah 30:9-13

You've got what may be the challenge of a lifetime to consider, and a battle to join, or not.

Those of the world who populate your pews, who have divorced and remarried in droves, will call you crazy; will become enraged; will blame *you* for bringing forward such 'novel' doctrine. They will stop up their ears and refuse to listen, because their flesh and their cowardice won't let them. Then they'll devote a



sizeable portion of their time, relationships and resources to run you out of the elders, the church, your job, and maybe your town.

There may be couples in your pews – true, God-fearing and -loving couples, whom *you* encouraged to remarry, understanding not the filthiness of the false doctrine you were perpetuating following a half-millennium of treachery, deceit, and false teaching. Couples that will, with not a little cause, blame *you* for teaching heresy that allowed them to enter into continuously adulterous, covenant-violating false marriage.

But, what else can you do?

We did this thing; we glossed over all the plain, simple, consistent Scripture exhorting one lifetime covenant spouse, and swallowed too easily the world-conforming doctrine of accommodation of our flesh through divorce and remarriage.

It's *our* fault. And we *have* to make this right – especially in light of how this false teaching has brought the Church to its knees, and how millions of us now blithely live in continuous adultery, continually affronting our Lord and Savior, Who is coming right soon – for a *bride*, mind you, without spot or blemish.

*“As a failed spring or a polluted well is the righteous that falters before the wicked.”*

— Proverbs 25:26

Do the right thing. Man up, stand up, exhort with all patience and longsuffering. Do what the men of Ezra's and Nehemiah's age did, and make this right, insofar as you are able.

Whatever you do, count the cost – not just here, but in eternity.

*“And if it seem evil unto you to serve the Lord, **choose you this day whom ye will serve**; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: **but as for me and my house, we will serve the Lord.**”*

— Joshua 24:15



Pastors.

*"...unto the angel of the church of the Laodiceans write...because thou art lukewarm...I will spue thee out of my mouth. **Because thou sayest, I am rich...and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.**"*

— Revelation 3:14,16-17

You signed up for this. No one *made* you take on this position and responsibility.

Now is your time to shine, and lead in the authority of Scripture and with the conviction you began this calling with.

You may not have thought that such a crisis would arise on your watch – but here we are. And we've been crosswise for *centuries*. But now you know the truth.

Can you see? How this doctrine of demons has utterly rotted the Church from within? Satan used *this* corruptive error to bring the Church to its knees.

*"...let him...that hath my word, let him speak my word faithfully...Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"*

*"Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men...Full well ye reject the commandment of God, that ye may keep your own tradition...Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."*

— Jeremiah 23:28-29; Mark 7:7-13

You've been preaching smooth things...unknowingly placing the blessing of God's own House and office upon that which is adultery. This blasphemy will only stop once pastors, seminaries, and theologians lay down extrascriptural doctrines, stand on truth, and return to *true* doctrine: one husband, one wife for life.

*"(Jesus said), If ye love me, keep my commandments ...He that hath my commandments, and keepeth them, he it is that loveth me...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings..."*

— John 14 selections



The salvation of millions is in play here; *“but such were some of you”* remains unfulfilled because of all the unrepentant remarriage adultery. This grave, wholesale error *really* matters; otherwise, all the hundreds of admonitions to repent and live rightly matter not. But you *know* they do.

What will you do? How will you respond?

*“(the King) said to Daniel, O Daniel, servant of the living God, **is thy God, whom thou servest continually, able to deliver thee from the lions?**”*

— Daniel 6:20

Will you in boldness speak truth to power, driving this pernicious, soul- and life-destroying *didake demonioia* from the House of the Lord? The same God Who stopped the mouths of lions, He is the same Lord Whom you serve in watching over His congregation. *He* is well able to strengthen and sustain you.

*“As many as I love, I rebuke and chasten: be zealous therefore, and repent.”*

— Revelation 3:19

Or will you shrink back, tell smooth lies to yourself, ignore plain Truth of Scripture (and all the other truth), and play your role in furthering the Church’s conformity to this wicked counterfeit worldly doctrine?

*“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust....A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked....Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet....He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.”*

— Psalm 91 selections

Choose today whom you will serve. Choose wisely. The Righteous Judge, who returns right soon to judge and to make war, is watching.

*Cave cave Deus videt.*



***“But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.***

***My brethren, be not many masters, knowing that we shall receive the greater condemnation.***

***For not the hearers of the law are just before God, but the doers of the law shall be justified.***

***Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.***

***And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”***

— John 10:12-13; James 3:1; Romans 2:13;  
Hebrews 10:38-39; Matthew 10:28

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Or, hate me for presenting you the truth.

***“They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty...***

***But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.”***

***Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.***

***When (the Pharisees) heard these things, they were cut to the heart, and they gnashed on him with their teeth...they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him...”***

— Psalm 69:4; John 15:25;  
Matthew 5:11-12; Acts 7:54,57-58



## Appendix – Suggested Prayers

*“Search me, O God, and know my heart: try me, and know my thoughts:  
And see if there be any wicked way in me, and lead me in the way everlasting.*

*Thy word is a lamp unto my feet, and a light unto my path.”*

*— Psalm 139: 23-24, Psalm 119:105*

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Following are prayers I humbly submit for your consideration.

Of course, pray in your own words, as the Holy Spirit leads you. Use what is edifying; adapt as you are led; disregard the rest.

It is my hope these words of humility, contrition, confession, repentance and courageous faith in Him and His ways may inform and embolden your richer, closer walk with the Lord that proves an enduring blessing for your life.

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*“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”*

*— Romans 8:1*

### General prayer of repentance.

*Lord, after study, prayer and consideration, I am now convicted in my heart that the doctrine of divorce and remarriage perpetuated by the church is wrong.*

*That we your sheep have been led astray to believe lies;*

*The lies that marriage may be done away with at our choosing;*

*That divorce is an acceptable remedy, even in the case of adultery; and*

*That remarriage following a ‘dissolved’ marriage is not only good, but honored and sanctified by You, the Righteous Most High God.*

*I now see and understand your beautiful plan and blessing to mankind through marriage;*

*That our first marriage alone is the one which is established and made valid through the establishment of a sacred covenant;*

*That that covenant is for the life of the bride and groom, ‘till death do us part;’ ‘so long as we both shall live;’*



*That divorce is a deceitful, man-made construct that pretends to dissolve what is indissoluble, the lifelong marriage covenant; and  
That remarriage, while seemingly “good” in the eyes of the world that knows you not, is adultery in Your eyes as it continuously violates the covenant of those whose husbands and wives live and therefore remain married in Your eyes.*

*Anything that is counter to the perfect, beautiful model of Jesus Christ the Bridegroom, and His bride the Church, a bride clothed in white and made spotless for her Bridegroom, is dishonorable and not in keeping with Your righteous holy design for marriage.*

*Lord, please help me to understand and follow Your ways more perfectly.*

*Give me the strength to stand and confront lies wherever they threaten to occlude Your Word, including regarding marriage, divorce and remarriage.*

*Please make me winsome Lord, and open the eyes of those whom I present with the truth as presented in your Word with love and longsuffering.*

*Let Your Word be a lamp to my feet and a light to my path as I strive to follow you in thought, word, and deed, and lead me to live ever more rightly and in keeping with your will for my life.*

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*“...God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”*

*— Romans 8:3-4*

*For those struggling in marriage / considering divorce.*

*Lord, insofar as it may be possible, help me to return in my heart to my first love.*

*Give me eyes to see my husband/wife as You see him/her.*

*Give me the strength and longsuffering (if a husband) to lead with Christlike love and sacrifice / (if a wife) to submit to my husband with respect, honoring him as the head of the family and my covering.*





*Lord, through my sacrifice and honoring of my spouse and Your way for us, please let my husband/wife return and grow in grace, love, and selflessness toward me.*

*Please lead us both to turn away from thoughts of tearing down what You have brought together as one flesh in our marriage, and that we may both recognize that there is no other husband or wife for either of us so long as we both live.*

*Please nurture our selflessness one toward another. Bless our warmth, love, forgiveness, and compassion for one another and lead us to grow more and more selflessly loving one for another.*

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*“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.”*

*— Romans 8:5-6*

Those who are divorced.

*Lord, I acknowledge that divorce was never part of your design for marriage.*

*I accept that my husband/wife with whom You formed a one spouse, lifetime covenant is my only one flesh husband/wife for as long as we both live.*

*You know the great trials we’ve been through Lord...(pray regarding your difficulties)...*

*Lord, I acknowledge and accept my part in our failure...(acknowledge, repent of, and pray forgiveness for all the ways you’ve eroded the goodness of your marriage)...*

*Lord, please restore and make straight what we’ve made crooked.*

*Change my heart, and his/her heart, to find grace and forgiveness one for the other.*



## *Sound the Trumpet*

*If restoration is not possible, or not Your plan, especially where my husband/wife is not a believer, please have mercy on us in this long lonely season of solitude, knowing I may not marry again so long as my husband/wife lives.*

*Please Lord, bless my husband/wife; give them peace and grace and help them Lord to know You / know You more fully.*

*Lord, Your Word says that we will be forgiven as we forgive. I release and forgive wholeheartedly my husband/wife for every wrong he/she has ever done to me. I repent of my bitterness and unforgiveness toward him/her, and ask Lord for your blessing in laying down all anger, resentment, and blame I hold for my husband/wife.*

*Lord, please bless him/her in in his/her life as you bless me in mine.*

*Please Lord, lead me paths of righteousness; a new season of wholeness, peace and restoration as I strive to better follow Your plan for me/us.*

*Give me either the grace to repent and reconcile with my husband/wife, or the grace and peace to live out this life of singleness you've blessed me with in obedience and honor toward You, the Lord of my life.*

*Regardless, I acknowledge that I may not marry another so long as he/she lives.*

*And in all these things Lord, I pray – Thy will be done.*

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*“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”*

*— Romans 8:7-8*

### Those considering adulterous remarriage.

*Lord, You know all things; You alone understand the great difficulties I've had in my covenant marriage. You know how lonely I've been; how I've longed for another.*

*Yet I now see and understand that I may have only one covenant husband/wife, so long as he/she lives.*



*Lord, I want to love You above and beyond my own desires – especially when those desires are counter to Your Word and design for my life and affront to You.*

*Yet, I pray, Lord – have pity on me in my weakness, and where in my loneliness I cry out for peace and relief.*

*Lord, please lead and guide me in what You would have my life be.*

*If possible, Lord, and in Your will, please restore and make straight with my husband/wife what we made crooked; redeem what we tarnished and trampled in both our willfulness and hard-heartedness for our selfish desires and against one another.*

*If not, Lord, please give me the strength and perseverance to be a eunuch for You. Help me Lord to honor You through my obedience in solitude and covenant-bound singleness, strengthened through your Spirit that I may serve you more intently, devoted only to You.*

*Please also Lord bring other believing friends and companions into my life through whose fellowship I might receive comfort as I sojourn on in obedience to You.*

*Regardless, Lord, I acknowledge and accept that I may not marry another so long as the husband/wife of my youth lives.*

*Lord, please have mercy on me in this new season of understanding; help me to fix my eyes on You through Your Son Jesus Christ, Who paid it all that I might live.*

*Strengthen and guide me Lord in your ways, and sustain me in this new season, that my life may be a sweet-smelling aroma and sacrifice to You.*

*And, in all these things Lord, Thy will be done.*

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*“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”*

— Romans 8:9-10

Trapped in remarriage adultery.

*Lord, I am undone, and poured out like water over this grievous wrong I’ve done.*

*Your way and design for marriage and my life has always been there in plain view, yet I couldn’t – or wouldn’t – see it until now.*

*My heart is broken for having done this reprehensible thing; in trampling the sacred covenant(s) of my/his/her/our youth in doing what Your Word so clearly exhorts us not to do.*

*Lord God, I repent of this terrible error that I was led to believe was righteous, and acknowledge that it is iniquity in Your sight.*

*I confess Lord this sin – that I am in continuous adultery, against You Lord, the witness of my/his/her/our covenant marriage(s) of our youth, tearing asunder the one flesh you joined that / those day(s); against the covenants You formed that/those day(s); against my adulterous spouse; and against her/my/our (wife and/or husband) of our youth.*

*Please, Lord, have grace for me, and forgive me for this transgression that I have done.*

*Lord, I know, receive and acknowledge that Your Word teaches that only through earnest confession and repentance is there forgiveness of sins.*

*I know that I have to have this ungodly, counterfeit marriage annulled as soon as practicable, so that I may walk with You in restored peace again.*

*Lord, give me the words, and grace, to share this awful truth of your beautiful model for marriage with my husband/spouse/kids with love and compassion, that they too may understand the terrible thing we did, and receive how we must undo the wrong we’ve done.*



*Give us grace to amicably make right this abomination in Your sight, much as the men of the time of Ezra and Nehemiah did, and please bless and make smooth the process of unwinding what was never marriage or blessed in your sight.*

*Lord, You are the Lord who makes the crooked straight; please through Your abiding love create beauty and healing for us all in this family as we honor You in undoing this adulterous remarriage.*

*Lord also please bring back your hand of blessing on us all, knowing that we all will be suffering in this season as we strive to please You and make our way through the hardship and suffering our transgression has wrought.*

*Bring restoration to all our lives, Lord, that we may have peace with one another, and that You may be glorified in restoring what our years of error have tarnished and diminished.*

*Also, Lord, please use our testimony of faithfulness toward you to display for others the sweet season of refreshing that may come through earnest obedience toward You, that others may see that You will sustain and bless all those who are obedient toward You, both in the small things and the great.*

*And, in all these things, Lord, Thy will be done.*

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*“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.”*

*— Romans 8:11-12*

#### Elders.

*Lord, I can scarcely believe what I now know to be true, yet, its truth is undeniable.*

*I have carelessly handled your Word, lazily engaging with Your marriage doctrine, and in so doing allowing the smooth words of false doctrine and*



## *Sound the Trumpet*

*what is pleasing to the flesh to blind me to Your perfect, unblemished design for marriage.*

*I have allowed the deceits of the enemy and his corruption to extend and flourish on my watch as elder.*

*I have even blessed, attended, and condoned what is adultery in Your sight, [and I have myself fallen into remarriage adultery in my own life.]*

*Lord, please have mercy on this wretched soul; I have grieved You and have done wickedly in condoning this growing corruption of Your sacred gift of marriage to us.*

*Lord, I repent of all my wrongdoing in leading this church and congregation in error all these years.*

*I confess I have dealt treacherously in this toward You, and I am undone in my sorrow and regret.*

*Lord, please have mercy on my soul.*

*Lord, I know what I must do; Strengthen me Father to stand up and defend the truth regarding your holy design for one-spouse, lifelong covenantal marriage. Strengthen and sustain me as I stand against man's design of divorce, striving to bind up and restore as far as possible those who are struggling in marriage and considering divorce, leading them in returning their marriages to the beautiful model as presented in Scripture, and modeled in Your Son Jesus Christ the Bridegroom, and His bride the Church.*

*Give me the strength Lord to present the truth of Your Word and design for marriage, and stand against continuous remarriage adultery with all love and longsuffering with my fellow elders, the pastors, and the church.*

*Open their eyes Lord to Your Truth as plainly presented in Your Word, and Lord, make me winsome as I strive to restore right doctrine in this Your body of believers this local church.*

*Give me the same strength, love, and longsuffering as I share this right and righteous restoration of Your doctrine to other churches and church leaders as well, and open doors for me that I may do the same.*



*I know You go with me Lord wherever I go. Thank You Lord; make me strong for battle, and Thy will be done.*

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*“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

*For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”*

— Romans 8:13-15

Pastors.

*Lord, I pray, have mercy on this wretched soul.*

*I have not only fallen for the lies of the enemy on marriage, divorce and remarriage, but I’ve propagated them!*

*I have sinned Lord in Thy sight, calling what is evil good and good evil.*

*Lord I simply didn’t see; I fell for the lies of the enemy and only now do I understand; please have mercy on me.*

*Lord I’ve been guilty of taking Your Word and Your doctrine on divorce and remarriage too lightly; please forgive me.*

*I confess that I’ve led Your flock astray, not only advocating divorce where grace and forgiveness should abound – even for adultery – but also in condoning – and even presiding over! – remarriage that tramples the covenantal one union marriage under foot.*

*I am undone by the simple Truth of Your Word and perfect design of marriage that You alone created, supernaturally joined in one flesh, and presented to us as a gift to be cherished, enjoyed, and held in high esteem.*

*In my role as pastor I have done wickedly and deserve only Your judgment in this terrible wrong I have done.*



## *Sound the Trumpet*

*[I have even participated in the tragedy of divorce, and even in the continuous adultery of remarriage, forsaking the wife of my youth in dishonoring her, You, and our one flesh covenant to suit my worldly flesh.]*

*Lord, please have mercy on me a sinner; forgive me for this terrible thing I've done.*

*Lord God, I repent of all wrong words, deeds, teaching, and condoning of accommodative, hard-hearted divorce and especially of sanctioning remarriage adultery, and even presiding as the pastor of Your flock over that which is abominable in Your sight.*

*Now that I have confessed this awful, long season of transgressions against you, Lord, I pray, give me the strength to repent of this evil I have done.*

*[Strengthen me Lord in repenting of my own adulterous remarriage by proceeding to leading my wife and children in Your right doctrine, and in having annulled what never had Your blessing and was always adultery in Your sight.]*

*Strengthen me Lord in confessing before the elders and the congregation this awful wrong I have led all of them in, and in teaching thoroughly through Your Word the proper, perfect doctrine of marriage, unsullied by men's and the enemy's corruption through divorce and remarriage.*

*I recognize now how this terrible lie, from the father of lies, has brought the Church to its knees through the corruption of false doctrine playing on our fleshly desires, opening a way even for the sodomites to flood in, utterly corrupting and shattering your Church into pieces.*

*Arm me anew, Lord, with Your mighty Armor of God, which is Your Son Jesus Christ, and help me Lord to put on the Armor of Christ that I may withstand in this evil day, and having done all, that I may stand.*

*Give me the courage to count the cost, both from men who can kill the body, but especially from You a Righteous God Who will judge his instructors more harshly, and to commit to sound the trumpet now, long and loud, regarding Your way regarding marriage, regardless the cost, knowing that honoring You is far above speaking smooth things to scratch selfish men's itching ears.*





*Lord, make me winsome in proclaiming your Truth, and open the ears and the eyes of the hearts of our elders and congregation as I strive to undo this terrible wrong I've perpetuated, especially those who are divorced or remarried, that together as your local body of Christ we might repent and restore what the enemy has led us to tarnish and stain.*

*Have mercy on each of us Lord as we repent and stand for Your Truth; wash us Lord through Your Son Jesus Christ's blood, shed for us that we might be washed clean if we repent and follow Him in truth.*

*Give us, Lord, the strength as well to proclaim Your Truth in your perfect design for covenant marriage to our brothers and sisters in Christ amongst our fellow pastors, elders, churches, church associations and congregants, that we as the Body of Christ at large might repent, and pray, and turn from our wicked ways, and seek Your face, that You would in turn hear us from Heaven, and have mercy on us, and restore our land.*

*Make me strong Lord for this battle; make my path straight; thank you for Your grace toward me in this awful, corruptive error; and go with me as I strive to correct this terrible wrong that I have done.*

*And, Lord, in all things, Thy will be done.*



*“The Spirit itself beareth witness with our spirit, that we are the children of God:  
And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we  
suffer with him, that we may be also glorified together.*

*For I reckon that the sufferings of this present time are not worthy to be compared  
with the glory which shall be revealed in us.”*

*— Romans 8:16-18*



## Appendix – Armour of God | Putting on Christ Jesus

### Ephesians 6:10-18 – the Armor of God:

<sup>10</sup>Finally, my brethren, be strong in the Lord, and in the power of His might. <sup>11</sup>Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. <sup>12</sup>For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. <sup>13</sup>Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. <sup>14</sup>Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; <sup>15</sup>And your feet shod with the preparation of the gospel of peace; <sup>16</sup>Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. <sup>17</sup>And take the helmet of salvation, and the sword of the Spirit, which is the word of God: <sup>18</sup>Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints...

Consider – **Jesus Christ is our armor!**

But **put ye on the Lord Jesus Christ**, and make not provision for the flesh, to fulfil the lusts thereof. Romans 13:14

**It is the glory of God to  
conceal a thing: but  
the honour of kings is  
to search out a matter.  
Proverbs 25:2**

### Piece-by-piece support for Christ as our armor:

...having your loins girt about with **(the loinbelt of) truth...**

Jesus saith unto them, I am the way, **the truth**, and the life: no man cometh unto the Father, but by me. John 14:6

...and having on **the breastplate of righteousness...**

Therefore being justified (made righteous) by faith, we have peace with God through our Lord Jesus Christ... Romans 5:1

...and your feet shod with **(the sandals of) the preparation of the gospel of peace...**

The beginning of the gospel of Jesus Christ, the Son of God... Mark 1:1

Above all, taking **the shield of faith...**

Our soul waiteth for the Lord: He is our help and our shield. Psalm 33:20

And take **the helmet of salvation...**

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12

...and **the sword of the Spirit**, which is the Word of God...

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit... Hebrews 4:12  
In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

Praying always with **(the spear of)<sup>(1)</sup> all prayer and supplication in the Spirit...**

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men...For there is one God, and one mediator between God and men, the man Christ Jesus. 1 Timothy 2:1, 5

### Note:

- (1) While not overtly specified in his letter to the Ephesians, Paul would have been familiar with the standard outfitting of Roman soldiers, for whom the standard armor included a spear or lance and after which this passage is patterned. See *Dressed to Kill: A Biblical Approach to Spiritual Warfare and Armor* by Rick Renner.



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Daniel's book does an exceptional job of dealing with the root Greek within the 'exception' clauses of Matthew and their pre-19<sup>th</sup> century meaning, as well as early Christian fathers' views of divorce and remarriage, plus the manner in which divorce was used by sodomites to justify compromise for their preferred lifestyle.

Parks, J.N. (2021). *Divorce & Remarriage: What the Church Didn't Tell You*. Kingdom Governance Books, Boston / Atlanta. ISBN 978-0-578-32203-2. Available in print at <https://www.amazon.com/dp/057832203X/>.

Mr. Parks' work includes an excellent discussion of vows and (particularly) covenants and the implications for the endurance of marriage.

Fitzhenry, Sharon Lee (2023). *Covenantal Marriage and Betrothal Divorce: A Resource for Matthew 5:32 and 19:9*. Self-Published. ISBN N/A. Electronically available at [https://cdn.prod.website-files.com/644c1da92cbd19534b04b49d/65089b63ceeb8f5706b7a5c2\\_23%2009%2017%20COVENANT%20MARRIAGE%20copy.pdf](https://cdn.prod.website-files.com/644c1da92cbd19534b04b49d/65089b63ceeb8f5706b7a5c2_23%2009%2017%20COVENANT%20MARRIAGE%20copy.pdf) or <https://www.covenant-marriage.com/>.

Sharon's work is very personal; she was a missionary who married an abandoned and divorced fellow missionary; years later the crack formed as she read Scripture and became convicted many years later. Her personal testimony about this is compelling. Her exquisite primary research is very deep and hard to deny.



Huizinga, Johan (2015). *Erasmus and the Age of Reformation*. Jefferson Publication. ISBN 978-1-517-07341-1. Available in print at <https://www.amazon.com/dp/1517073413/>; electronically available at <https://www.gutenberg.org/ebooks/22900>.

This work appears to have been first published about a century ago. Mr. Huizinga apparently was a preeminent scholar and highly regarded for his various biographies. His work is thorough and extremely well-researched.

McFall, Leslie (2009). *The Biblical Teaching on Divorce and Remarriage* (paper). Self-published. Electronically available at [https://verbondenvoorhetleven.nl/images/stories/The Biblical teaching on divorce and remarriage Leslie McFall-gecomprimeerd.pdf](https://verbondenvoorhetleven.nl/images/stories/The_Biblical_teaching_on_divorce_and_remarriage_Leslie_McFall-gecomprimeerd.pdf).

Dr. McFall was an esteemed research fellow at Tindale House at Cambridge, passing in 2015. His paper is an early, proto-form of the far larger book following. Still, this work contains the essence of the most powerful arguments from its larger companion, illustrating the nature of the deception behind the exception clause of Matthew 5.

McFall, Leslie (2014). *The Biblical Teaching on Divorce and Remarriage* (ebook). Self-published. ISBN N/A. Electronically available at [https://lmf12.files.wordpress.com/2014/08/divorce\\_aug\\_2014.pdf](https://lmf12.files.wordpress.com/2014/08/divorce_aug_2014.pdf).

An exhaustive, 587-page version of the earlier above paper on Erasmus' mischievous editorial escapades with God's Word, as well as Majority Text primacy and New Age Minority Text errors and unreliability. See appendices for much, much more.

Jones, Dr. David W., Tarwater, Dr. John K. (2005). "Are Biblical Covenants Dissoluble?: Toward a Theology of Marriage." *Reformed Perspectives Magazine*, Volume 7, Number 38, Sept. 18 – Sept. 24, 2005. Electronically available at [https://thirdmill.org/newfiles/joh\\_tarwater/th.tarwater.jones.covenants.html](https://thirdmill.org/newfiles/joh_tarwater/th.tarwater.jones.covenants.html).

Drs. Jones and Tarwater quite diplomatically highlight the perfectly consistent permanence of all of God's covenants and its implications for modern accommodative church divorce and remarriage doctrine. They are far more gracious in their discussions of this versus the



breadth of error the Church has fallen into despite mountains of evidence, which I'm sure accrues greatly to their credit.

Webb, Dr. Joseph A., Webb, Dr. Patricia L. (2008). *Divorce and Remarriage: The Trojan Horse Within the Church*. Self-published. ISBN 978-1-511-57719-9. Available in print at <https://www.amazon.com/dp/1511577193>.

Drs. Webb present compelling arguments regarding the plain betrothal period application of the 'exception' clauses, the damnable liberty the humanist Erasmus took in his Greek New Testament, and deals in thorough detail with the fruit of the accommodative divorce tree. To consider accommodative divorce and remarriage doctrine the Trojan Horse within the church is, if anything, an understatement of their effects in bringing ruin through a single error of doctrine.

McMahon, Raymond (2010). *The Unbreakable Covenant of Marriage*. Tate Publishing, Mustang, Oklahoma. ISBN 978-1-616-63974-7. To order print copy contact Praise, Power & Prayer Temple, <http://praisepowerprayertemplect.org/ContactUs/index.html>.

Pastor Ray deals thoroughly and Scripturally with the tragedy of today's Church's liberties with the Lord's marriage institution.

Pawson, David (2013). *Remarriage is Adultery Unless...: What the Bible Says About Divorce and Remarriage and its Outcome*. Anchor Recordings, Kennington, Ashford, UK. ISBN 978-0-956-93769-8. Print version available at <https://www.amazon.com/dp/0956937691/>; electronic copy available at [http://www.amas.hk/pdf/shijianshenxue/4/3140%E5%BC%89Remarriage%20is%20Adultery%20Unless...%20\(David%20Pawson\)%20\(z-lib.org\).pdf](http://www.amas.hk/pdf/shijianshenxue/4/3140%E5%BC%89Remarriage%20is%20Adultery%20Unless...%20(David%20Pawson)%20(z-lib.org).pdf).

David takes the clash between our worldly approach and the plain teaching of Scripture head-on throughout this work. Interestingly, he like I was later swayed strongly in his view on the exception clauses once he'd become aware of the deceit that has pervaded the early words versus later translations and Erasmus' mischief once he'd learned of it.



Fogle, Joe (2007). *One Flesh: A Biblical Perspective on the Permanence of Marriage*. Wipf and Stock, Eugene, Oregon. ISBN 978-1-556-35307-9. Print version available at <https://www.amazon.com/dp/1556353073>.

Joe plainly and effectively details the contrast between Biblical and modern marriage approaches.

Olsen, V. Norskov (1971). *The New Testament Logia on Divorce: A Study of their Interpretation from Erasmus to Milton*. Wipf and Stock, Eugene, Oregon. ISBN 978-1-532-64267-8. Print version available at <https://www.amazon.com/dp/1532642679/>.

This work delivers rich primary views from Reformation-era thinkers of the 16<sup>th</sup> century, including that ‘reformer’ Erasmus.

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Ministers | Ministries | Messages.

Schlamp, Phil, Maranatha Ministries, La Crete, Ontario, Canada (Oct. – Nov. 2016). Sermon Audio 5-segment playlist (audio/video) – “Divorce: Meet Goliath.” Retrieved 3 Dec. 2024 from <https://www.sermonaudio.com/series/22457>.

Phil has heavily researched and considered the whole matter of modern versus Scriptural early marriage doctrine, and it shows. He also powerfully presents the true reason this great error persists within our Church – namely, that the ferocity of those who want modern doctrine to be true causes those who would otherwise follow right doctrine to falter before the wicked (Prov. 25:26).

Sharon Fitzhenry, Charleston, South Carolina (February 2012). YouTube video – “My Testimony of Repentance from a Remarriage.” Retrieved 3 Dec. 2024 from <https://www.youtube.com/watch?v=SM40gok4pas>; see also <https://www.covenant-marriage.com/>.

If you’ve come this far and you’re still shaking your head, thinking angrily, “this guy’s full of it. It’s just like I thought; [insert worldly post-truth doctrinal tenets here],” take Sharon’s 14-minute red pill in this video. She’s a strong believing missionary who married a





divorced fellow missionary; years passed before she caught a glimpse of the truth, and it wouldn't let go of her. Glory to God.

Webb, Joseph, Christian Principles Restored (CPR) Ministries, Longwood, Florida (various). YouTube channel – “CPR Ministries.” Retrieved 3 Dec. 2024 from <https://www.youtube.com/@cprministries6143/videos>; see also the 6-part playlist Divorce and Remarriage, <https://www.youtube.com/playlist?list=PLyx7HrxzN8845aHO6Cyi2rUCRcZEOB8vQ>; <https://cpr-ministries.com/>.

Although Joseph passed in 2022, his messages regarding Biblical marriage resonate still.

McMahon, Raymond, Praise Power & Prayer Temple, Windsor, Connecticut (various). YouTube channel – “Praise, Power & Prayer Temple.” Retrieved 3 Dec. 2024 from <https://www.youtube.com/@praisepowerprayertemple6593/videos>; see also [praisepowerprayertemple.org](https://praisepowerprayertemple.org).

The Lord called Pastor Ray to unapologetically preach the truth regarding Biblical marriage and adulterous remarriage 35 years ago. He continues to powerfully deliver that same essential message across his radio ministry and online to this day.

\_\_\_\_\_, Julie, In2 the Light, UK (various). YouTube channel – “In2 the Light.” Retrieved 3 Dec. 2024 from <https://www.youtube.com/@In2theLight/videos>; see also <https://lifelongunion.weebly.com/>.

Julie has a number of compelling messages, testimonials, and teachings on her YouTube channel.

Pawson, David, (series 2011-2013; d. 2020). Web site audio/video series: Divorce & Remarriage. Retrieved 3 Dec. 2024 from <https://www.davidpawson.org/resources/category/behaviour/divorce-remarriage/>.

David had a longtime ministry to pastors; here he teaches sound doctrine regarding divorce and remarriage.

Gorrie, Dr. Michael. (series c.2015; d.2015). YouTube video series: “Dr. Mike Gorrie, now he’s with Jesus (teachings on biblical divorce).” Retrieved 3 Dec. 2024



## *Sound the Trumpet*

from [https://www.youtube.com/playlist?list=PL3L-E1qgkGG6Dlws\\_L2E3Ajw5DXoD3G3L](https://www.youtube.com/playlist?list=PL3L-E1qgkGG6Dlws_L2E3Ajw5DXoD3G3L).

A series of brief, Scripturally sound videos regarding divorce and remarriage.

\_\_\_\_\_. (series 2022-2024). YouTube video series: “Adultery: The Divorce and Remarriage Pandemic.” Retrieved 3 Dec. 2024 from <https://www.youtube.com/playlist?list=PLBhjG8KlweWhOifniXfFLcZBIO-YgUdmn>.

Eleven long-form videos from a heavily convicted pastor caught up in adulterous remarriage.

### Other resources.

Sharon Fitzhenry bibliography – Ms. Fitzhenry includes a remarkably thorough and wide-ranging bibliography at the end of her book; appropriately as she spent about ten years on her project. Well worth reviewing for further study and insight. Included at end of this work.

Leslie McFall bibliography (ebook). Same holds for Dr. McFall’s 587-page ebook. Hundreds of primary sources listed. Included at end of this work.

Ray McMahon like-minded ebooks. Pastor Ray’s web site includes a number of parallel works here: <https://www.marriagedivorce.com/books.html>.

### Extra Credit: Related Matters & Resources.

G.A. Riplinger, *New Age Bible Versions* – Professor Riplinger was asked a disturbing question in class from a student regarding whether Isaiah 14:12 (“*How art thou fallen from heaven, O Lucifer, son of the morning!*”) applied to satan, or was it Jesus!?! Of course their version said “O Day Star” or “morning star” or some such occluded thing. This prompted a full collation of the New Age versions against the King James Bible, as well as cross-referencing these versions with New Age (read: Luciferean) doctrine and its catch words and phrases. The conclusions are as alarming as they are difficult to refute, given the thoroughness of her research in this 690-page work. If you were taught in seminary that the newly discovered *Sinaiticus*, *Leicestrensis* and *Vaticanus* codices are “better,” you might want to be a bit more Berean in your evaluations. You may purchase it at



<https://www.amazon.com/dp/0963584502/>; see a sample piece here:  
<https://churchgrowth.cc/Kittel.htm>.

Leslie McFall's *The Biblical Teaching on Divorce and Remarriage* ebook appendices and bibliography – This work is highly remarkable, not only in its thoroughness in utterly exposing Erasmus' perfidious corruption of the original Greek New Testament, but also tackling several other meaty and thoroughly underserved areas of understanding.

Appendix F, "The Superiority of the Majority Texts," is one fine example; in it he deftly exposes the massive degree of gross errors, inconsistencies and shortfalls that combined draw into question all modern translations (which look to them and over thousands of Majority Text artifacts) – as if Gail Riplinger's exhaustive work above were not evidence enough. The appendix begins on page 470.

McFall's bibliography is even more exhaustive than Riplinger's and highly complementary. It begins on page 580.

It is worth noting – and confessed that, alas, I discovered these recommendations far too late for this work – that McFall recommends two other works as best for this subject; they are W. A. Heth's & G. J. Wenham's *Jesus and Divorce: The Problem With The Evangelical Consensus* (1985), and Andrew Cornes' *Divorce and Remarriage: Biblical Principles and Pastoral Practice* (1994), available at <https://www.amazon.com/dp/0840759622/> and <https://www.amazon.com/dp/1857927567/>, respectively.

G.A. Riplinger, *Hazardous Material: Greek & Hebrew study dangers* – Riplinger threatens to outdo *herself* in this exhaustive study of the rogues' gallery of malcontents behind the various works of New Age translations of the Bible. Includes exposes of Strong's concordance, Bible dictionaries, word studies, Hebrew-English dictionaries, Greek English dictionaries, and *all* Greek and Hebrew study tools and interlinears. *Great*. 1200-page opus is available at <https://www.amazon.com/dp/0979411769/>.

Phil Schlamp series: "Is Calvinism a Cult" (2024) – As of December 2024 Pastor Phil is still revealing hidden dangers within Calvinism and its overapplication; up to nine sermon-style sessions and counting. Available online (video and audio) at <https://www.sermonaudio.com/series/196613>.



Dake Annotated Bible – I finally gave in and ordered a Dake Annotated King James Bible when I heard a fourth pastor interrupt his own teaching to exhort listeners regarding this extraordinary work. Dr. McFall above also references it in his work. For Dake it's *all* about Scripture, and his encyclopedic power to cross reference and compile complementary verses is unexcelled. Find more at <https://www.thekjvstore.com/kjv-dake-annotated-reference-bible/>.



## Supplemental Resources





## **From Covenant Marriage and Betrothal Divorce (2023)**

**by Sharon Fitzhenry**

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## Book Ordering

Andrews, Kevin. *Maybe 'I Do'* <http://maybeido.com/testimonials/> (Data-packed research, analysis)  
 Brambaugh, Judith. *Finding Loopholes in the Bible*. <http://www.restorationofthefamily.org/>  
 Docter, Marlin. *Code Blue! Marriage 101*. <http://www.marriagelanders.com/> (515) 987-7069  
 Jennings, Daniel, *Except for Fornication* <http://www.seanmultimedia.com/exceptforfornication.html>  
 McMahon, Raymond. *The Unbreakable Covenant of Marriage*. Order from Praise Power, Prayer Temple, PO Box 474, Windsor, CT 06095. Send a \$20 check with "book" in the memo.  
 Pawson, David. *Remarriage is Adultery Unless...* <https://www.davidpawson.org/books/remarriage-is-adultery-unless/> Portuguese & Spanish, *El Nuevo Matrimonio es Adulterio a Menos Que...?* Free at <https://www.facebook.com/DavidPawson.org/photos/a.165596823610411/1479125242257556/?type=3&theater>  
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END OF e-BOOK ON DIVORCE AND REMARRIAGE

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FOR ARTICLES ON

- (1) DIVORCE versus NO DIVORCE
- (2) LOVE-HEADSHIPS versus FEMINISM (*Good Order in the Church*)
- (3) MAJORITY (*Byzantine*) TEXT versus MINORITY (*Egyptian*) TEXT
- (4) EVOLUTION versus AIK-CREATION ('*after its kind*')
- (5) BIBLE CHRONOLOGY

# O Church Arise

O Church, arise, and put your armour on;  
Hear the call of Christ our Captain.  
For now the weak can say that they are strong  
In the strength that God has given.  
With shield of faith and belt of truth,  
We'll stand against the devil's lies;  
An army bold, whose battle-cry is Love,  
Reaching out to those in darkness.

Our call to war, to love the captive soul  
But to rage against the captor;  
And with the sword that makes the wounded whole,  
We will fight with faith and valour.  
When faced with trials on every side  
We know the outcome is secure,  
And Christ will have the prize for which He died,  
An inheritance of nations.

Come see the cross, where love and mercy meet,  
As the Son of God is stricken;  
Then see His foes lie crushed beneath His feet,  
For the Conqueror has risen!  
And as the stone is rolled away,  
And Christ emerges from the grave,  
This victory march continues till the day  
Every eye and heart shall see Him.

So Spirit, come put strength in every stride,  
Give grace for every hurdle,  
That we may run with faith to win the prize  
Of a servant good and faithful.  
As saints of old still line the way,  
Retelling triumphs of His grace,  
We hear their calls and hunger for the day  
When with Christ we stand in glory.

