

*** What Moses Said about divorce and remarriage

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All my life I thought that what Moses said about divorce and remarriage was the opposite of what Jesus taught. But when I looked more closely at what Moses said I realized [Jesus and Moses were not saying opposite things](#).

What the Pharisees are referring to in [Matthew 19](#) and [Mark 10](#) about the command of Moses is: [Deuteronomy 24:1-4](#) When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some **uncleanness** in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house. 2 And when she is departed out of his house, she may go and be another man's *wife*. 3 And *if* the latter husband hate her, and write her a bill of divorcement, and gives *it* in her hand, and sends her out of his house; or **if the latter husband die**, which took her *to be* his wife; 4 **Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled**; for that *is* abomination before the LORD: and you shall not cause the land to sin, which the LORD thy God gives thee *for* an inheritance.

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

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

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

So Moses clearly states no divorce after an allowable consummated marriage.

While it is true that the straight forward reading of [Deu.24:1-4](#) sounds like it allows divorce and remarriage after any marriage, it has to agree with what Moses already said in [Deu.22](#), where he speaks of "sex, marriage, and no divorce" and also speaks of "sex (not a virgin) and death" To interpret [Deu.24](#) passage as speaking the opposite of what Moses already said and opposite of what all the rest of scripture clearly says and opposite of what God in the flesh (Jesus) says does not make sense. It is like taking [1Cor.7:15](#) (a sister is not under bondage) and understanding it as opposite and contradicting what Paul said before in verses 10-11 (Let not the wife depart) and that said later in verse 39 (The wife is bound by the law as long as her husband lives) of the same chapter. These people (Moses, Jesus, and Paul) are not saying opposite and contradicting things and expecting us to understand them. No we have to interpret and understand these things in light of and in agreement with what they and other parts of scripture have said. We know God did not accept imperfect sacrifice offerings. The thought of finding that your betrothed wife had a blemish (some uncleanness) that you did not see until you see her naked for the first time and then decide not to consummate the marriage but rather call off the unconsummated marriage, seems to fit with the rest of scripture, and not do damage to this passage.

Also: remember that the Jews thought of themselves as Husband&Wife from betrothal onward, thus making a statement of calling the marriage off (divorce) essential before marriage. It also seems reasonable that the bill of divorcement would include the exact written uncleanness (nakedness/blemish/deformity) that the woman had that brought about this putting away, so any other man that agreed to marry her would know before (having read the bill of divorce) and therefor would have no reason to declare an uncleanness. Scripture does not say this woman is free to marry a third man while the second man is still alive. It is a jumped to assumption that this [Deu. 24](#) passage allows a third, fourth, and more marriages, But it does not say other marriages are allowed and that thinking is contrary to all the rest of scripture.

Jesus is talking about marriage, and Moses is talking about marriage also, that is why they must use the words they do. I am trying to convey the thought that in scripture and in life there are points, where people recognize, that when a person is beyond a certain point there can be no uncertainty they are now beyond that point. For example: If you agree to buy a car, at what point, 1-7 below, is the car yours? (consummation of agreement)? 1: you think to buy the car, 2: you verbally commit to it, 3: you sign some agreement, 4: you pay a part payment, 5: you take possession, 6: you pay most of agreed price, 7: you pay in full. I say from point 2 onward a person could say the car was theirs, But not until point 7 was the ownership consummated. (a person's word and agreed actions consummated the agreement)

AND I believe Moses made that allowance with marriage ie Moses allowed a man to call off a marriage, renounce his word, up until the point of sex.

SEX does not make a man and a woman married, it is just that Moses allowed a marriage to be called off up until sex. After sex nothing but death ended a marriage.

Also adulterous sex does not make a marriage, and adulterous marriage does not make a marriage.

Why would consummation be so important?

Because it is the point of completed agreement.

Why is it sex that makes human marriage a completed agreement (consummated)?

Is virginity of importance or significance in this issue?

I often wondered about the example of God in marriage with Israel [Jer.3] what consummated that marriage? Because God said after divorcing Israel "return for I am married unto you".

It is God's word that consummates his promises, He speaks and it is so.

And as with God, so also Jesus was saying, if you give your word keep it, let your word be your bond (consummation), do not be hardhearted.

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

1.- When a man makes an agreement to marry? (now Betrothed)

2.- When Man takes woman from her home?

3.- When man brings this woman into his house?

4.- When man sees this woman naked?

5.- When man has sex with this woman? (**now married until death**)

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

If Marriage until death is connected with virginity then could the man do steps 1, 2, 3, and 4, but not have Sex step 5 And still call off the marriage???

1.- a man makes an agreement to marry. (now Betrothed)

2.- Man takes woman from her home.

3.- man brings woman into his house.

4.- man sees woman naked. And finds some uncleanness (nakedness/blemish/deformity) and now calls off the marriage (**divorce**).

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

Deut 24:1 When a man hath **1 taken** a wife, and **2 married** her, and it come to pass that she find no favour in his eyes, because he hath found some **3 uncleanness** in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

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

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

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

Pudenda: Human external genital organs collectively especially of a female

Is it likely that the wording used in Deu.24:1 Needs to be used i.e. (a Man **takes** a wife step 1-2 above), and (**married** her step 2-3 above), and (finds some **uncleanness** nudity, literally (especially the pudenda) step 4 above) but it is still talking about the woman's virginity still being intact (no sex step 5 above)??? And because this allowable marriage **had no sex**, if she was put out (divorced) she could go and marry another while the first betrothed (his word given) husband was still alive (In other words she was looked upon as never married, still a virgin). In fact Deu.24:5 seems to carry this Virginity thought further in that if a man takes a new wife he was to have a year of not going to war or otherwise being taken away from this wife. A length of time in which she likely will no longer be a virgin and also might have a child.

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

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

SO God is saying if by my standards using my name you call her unclean and put her out (because of your hardness of heart you refuse to keep your word), then by my standards you must not marry her. **That is an abomination**. I find it interesting that in Mathew 5 after Jesus said whoever marries a divorced woman commits adultery the very next thing he talks about is keeping your word.

Matthew 5:32 Jesus says ...whosoever shall marry her that is divorced committeth adultery.

Mark 10:11 Jesus says, "Whoever divorces his wife and marries another commits adultery against her.

Paul Says: 1 Corinthians 7:39 The wife is bound by the law as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

Romans 7:2 For the woman which hath an husband is bound by the law to *her* husband so long as he lives; but if the husband be dead, she is loosed from the law of *her* husband. **Rom 7:3** So then if, while *her* husband lives, she marries another man, she will 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.

Jeremiah Says: Jeremiah 3:1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD. **Jer 3:8** And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce **Jer 3:14** Turn, O backsliding children, saith the LORD; **for I am married unto you.**

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

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