

## What Does the Bible Teach us Regarding the Subject of Adultery, Divorce and Remarriage?

Let not men, women, pastors, or teachers tell you about divorce and remarriage – go to the Word and seek the Lord to open your eyes so you may see for yourself.

Do not skim over any of the scripture references. Read them, and even re-read them. Ask the Lord to give you understanding.

Adultery prevents us from entering the Kingdom of God:

*1 Cor 6:9 Do you not know that the unrighteous will **not inherit the kingdom of God**? Do not be deceived. Neither fornicators, nor idolaters, **nor adulterers**, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.*

Adultery is a precursor to our soul's destruction:

*Pr 6:32 Whoever **commits adultery** with a woman lacks understanding; He who does so destroys his own soul.*

Divorce does not imply we can remarry:

*Mark 10:11-12 And He said to them, "Whoever divorces his wife and marries another woman commits adultery against her; and if a woman divorces her husband and marries another man, she **commits adultery**."*

Paul explains that unless the marriage partner has died, we are bound to him/her – in covenant; [Romans 7:1-3](#). He continues to explain the guidelines – which are: if we separate, we remain separated unless we reconcile with our covenant partner; [1 Cor 7:10-11](#).

The Marriage Covenant is an example and picture of the Church of Christ; [Ephes 5:27-33](#). She, the Church of Christ, is His Betrothed, to become Jesus's Bride and is faithful to Him as He is faithful to her. The two become one flesh. What God has joined, let no man separate.

Jesus explained the grounds for divorce were only if sexual immorality had occurred; [Matt 19:1-10](#). Many do not understand and take this passage in error. The audience to whom Jesus spoke is essential to recognize and the understanding of traditional Jewish marriage customs and processes. We notice He did not use the word 'unless she commits adultery' and there is a reason. Jesus was talking within the boundaries of the customary Jewish Marriage tradition. Specifically he was regarding those who were not yet married but in the betrothal stage and the word adultery would not have been correct as, at this point, there has not been a sexual union between them. When married, we can commit adultery against one another; otherwise, we engage in sexual immorality or fornication. As in the instance of Mary and Joseph, he was not

willing to make a public display and would 'put her away quietly' by divorcing her, which would have legally dissolved the betrothal agreement between them; [Matt 1: 18-19](#).

Matthew's account of the gospel is clearly written to the Jewish community, and they would have understood Jesus's exception and why his disciples asked

In the case of Matthew's account of the Gospel of Jesus Christ, throughout his writings, is from a Jewish perspective. So he includes Jesus's exception because it pertains to the Jewish marriage process customary for that day. And why Jesus's disciples understood how strict the marriage covenant was when they said these words:

***His disciples said to Him, "If such is the case of the man with his wife, it is better not to marry."***

Mark and Luke leave out 'unless for sexual immorality because their audience is gentiles, and the betrothal process does not apply to them. See [Mark 10:1-12](#).