



**PENTECOSTAL**  
**CHURCH OF ZION**

WHY MARRIAGE IS  
UNTIL DEATH:

**DIVORCE AND REMARRIAGE IS  
STILL ADULTERY**

# WHY MARRIAGE IS UNTIL DEATH

In order to understand why marriage is until death, and that the bond of marriage cannot be broken by any other means, we must first understand what marriage is. Mankind has long sought to subvert marriage by applying definitions to it that God has not given. A Biblical marriage is a marriage that follows the definitions given by God and not mankind. Fortunately, for those wishing to gain an understanding of what marriage is in God's view, He provides that view for us in His Word, the Bible. In this section, we will focus on what God has said about marriage in his Scripture.

Let's start in the beginning, and look at Genesis.

## Genesis 2:21 -24

**<sup>21</sup>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; <sup>22</sup>And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. <sup>23</sup>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. <sup>24</sup>Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.**

We see in this passage the marriage of Adam and Eve. God created Eve and the two were married in the sight of God. Adam spoke the Word of God when he said that the two shall be one flesh. This is key to understanding marriage. To think that marriage is simply a cohabitation of two people is a grievous error. The basis for marital intimacy is that the man and wife are now considered one flesh in the sight of God. The bond of marriage is a spiritual bond that cannot be broken by mankind.

Now let's look at Jesus explanation of these events recorded in Genesis:

## Matthew 19:3-6

**<sup>3</sup>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? <sup>4</sup>And he answered and said unto them, **Have ye not read, that he which made *them* at the beginning made them male and female, <sup>5</sup>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? <sup>6</sup>Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.****

Jesus quotes Adam in His response to the Pharisees, but very interestingly he adds another statement after the quotation. He says God joins the husband and wife together, and "let not man put asunder." If you take a look at the word that is translated as "let put asunder," it is G5563 *chorizo* which literally means to leave or divorce a husband or wife. Jesus makes a powerful statement here. Jesus says "let not man put asunder" In the same way in the

beginning God said, "let there be light." Can mankind undo God's creation? Can mankind undo what God has joined together? These questions are rhetorical, of course, we cannot.

If God joins a man and woman in marriage, and mankind does not have the power to break that bond, then how does the bond of marriage end? We know it must end, because Jesus said in the resurrection, that people are no longer married (Matthew 22:30.) The Apostle Paul explains this very clearly while he is making a point about the law in Romans.

### **Romans 7:2-3**

**<sup>2</sup>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. <sup>3</sup>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.**

As we see in this passage, death is how the bond of marriage is broken. This passage of scripture is largely ignored in churches today since divorce and remarriage is accepted by so many who profess Jesus Christ as their Savior. Let's have a look at Luke 16 for the most succinct summation of the truth about the marriage bond:

### **Luke 16:18**

**<sup>18</sup>Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.**

Jesus leaves no ambiguity in this statement. This is what he taught as the standard for marriage and it leaves no room for exception. If you are in a Biblical marriage, and you divorce your spouse and marry another, you are committing adultery. Paul tells us that adulterers are among those who will not inherit the kingdom of God.

### **1 Corinthians 6:9**

**<sup>9</sup>Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,**

Paul lists several sexual sins in this passage, and among them is adultery. In Greek, this word for adulterer is G3432 moichos. It is important to note that each time in the New Testament writings that adultery is specifically mentioned, this is the Greek word that is used. This is relevant because another term is mentioned by Paul in this scripture, and that is fornicator. The Greek word used for fornicator here is G4205 pornos. That is significant for reasons we will now examine.

Many people attempt to argue that Matthew 19:9 gives them a reason to divorce and remarry. Let's take a look at the text:

## Matthew 19:7-9

<sup>7</sup>They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? <sup>8</sup>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. <sup>9</sup>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.**

Here is where many people will argue that if a spouse commits adultery, then they are free to divorce and remarry. However, this is simply a misinterpretation of the Scripture. Jesus is not overriding the statement He made in Luke 16:18, nor is He contradicting what He previously said in this chapter when He said “**What God hath joined together let not man put asunder.**” Notice Jesus said, “**except for fornication.**” He did not say “except for adultery within a Biblical marriage.” If He meant adultery, he would have said adultery. He would have used the Greek word G3432 moichos. Instead, he used the Greek word G4202 porneia, which should sound familiar. If you recall, Paul used a related word, G4205 pornos, when he listed fornicator *separately* from adulterers in 1 Corinthians 6:9. The Greek word G4202 porneia, is translated as “sexual immorality” in some editions of the Bible. That is a good term for it because it can describe nearly any ungodly sexual behavior.

An example of a marriage that was founded on sexual immorality would be the one Herod had with Herodias. John the Baptist informed Herod that it was against the law of God for Herod to be married to Herodias, and he was imprisoned because of it.

## Mark 6:17

<sup>17</sup>For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. <sup>18</sup>For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Herod and Herodias were committing adultery with one another. Notice the Scripture still views Herodias as being married to her previous husband. Herod himself divorced his first wife to marry Herodias. (Josephus, Antiquities of the Jews)

The historian Josephus wrote this about Herodias:

## Antiquities of the Jews 18.136

**Herodias took upon her to confound the laws of our country, and divorced herself from her husband while he was alive, and was married to Herod Antipas.**

As we can see, Herodias' divorce from her first husband did not mean she was no longer his wife in the eyes of God. Therefore, their marriage was sexually immoral because they were adulterers. If divorce (or adultery) was able to break the bond of marriage, then their relationship wouldn't have been sinful. Other examples of sexually immoral marriage include homosexual and bigamous marriages. Another common example of a sexually immoral marriage that fits the "except it be for fornication" statement made by Jesus is this: a man who has never been married before marries a woman who has been married before. The man is committing fornication. He needs to put her away so that he does not continue in that sinful relationship. When he does put her away, he is free to marry another woman who has never been married before. In this case, there is complete agreement of the scriptures.

The Herodians were generally well-liked in Judea since Herod the Great was key in the reconstruction of the temple in Jerusalem, which took 46 years to complete. Herod Antipas and Herodias's relationship may have been part of the Pharisee's motivation to ask Jesus about divorce. In fact, in light of this, it was very much akin to the trap they tried to set for Jesus when they asked about paying taxes to Caesar.

In their question to Jesus, the Pharisees referenced the Bill of Divorcement, given by Moses in Deuteronomy. Many make the mistake of believing that when Jesus said "except it be for fornication," He was speaking about that bill of divorcement. He was not, he already addressed and dismissed the Bill of Divorcement in the previous verse: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Then Jesus continues: "I say unto you..." He then proceeds to give the true standard for marriage. Jesus was very clear in saying that Moses allowed the limited use of divorce described in Deuteronomy, and he was also very clear in prefacing his following command by letting them know the authority was coming from Himself, Jesus Christ, God made flesh.

In light of this, what was the Bill of Divorcement really about? Let's take a look at the Scriptures that describe it:

#### **Deuteronomy 24:1-4**

**<sup>1</sup>When a man hath taken a wife, and married her, and it come to pass that she find no favour 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. <sup>2</sup>And when she is departed out of his house, she may go and be another man's *wife*. <sup>3</sup>And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife; <sup>4</sup>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 thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.**

In the first verse, we find the reason that a man could put away his wife. The word uncleanness means nudity, especially the pudenda (Strongs #H6172). Pudenda is defined as

the external genitals, especially of the female. The implication here is that the wife exposed her private area to someone besides her husband for the purpose of sexual intercourse, prior to the husband and wife coming together in the flesh. Uncleanliness was not something a man discovered a day, week, year, or decade after being intimate with his wife, it was when he would first take his wife to him intimately, or discovered some other way at that time. This was the only reason to write her a Bill of Divorcement. Notice that the wife is now free to marry someone else even though she is the transgressor. Also, notice that the woman could not divorce her husband, only the husband could give a bill of divorcement to his wife. Is this how people use divorce today?

A Biblical example describing a proper context for the Bill of Divorcement under the Law of Moses is found in Matthew 1:19 regarding none other than Joseph and Mary.

### **Matthew 1:18-20**

**<sup>18</sup>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. <sup>19</sup>Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. <sup>20</sup>But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.**

Notice that even though they had not been together yet sexually, they were called husband and wife. Betrothal was a legal matter in Jewish culture. A marriage covenant is not formed by a mere physical act, but the vows that one makes with another person. Joseph and Mary have promised to be husband and wife to one another but had not yet been intimate physically. You can perhaps better understand this concept of betrothal if you remember how the New Testament writers recorded the analogy of the bridegroom coming to get his bride as a metaphor for Christ once again coming to earth to retrieve His church. Joseph sought to “put her away,” which is G630 apolyo, the Greek word for divorce. From Joseph’s perspective, he had discovered uncleanness in Mary because she was pregnant by someone other than himself.

There is another problem with trying to justify divorce and remarriage with the Bill of Divorcement, however, and that is because it is not for us today. Jesus said the Bill of Divorcement was given to the Israelites by Moses because they were hard-hearted. Jesus tells them the Bill of Divorcement was not from the beginning. There were many things in the Book of the Law that were not from the beginning. The purpose of the New Covenant is to restore man's communion with God in the beginning. Marriage also has been restored as it was in the beginning, that is, one man married to one woman until death breaks the bond. If we are a partaker of the Holy Ghost that was sent back to dwell in us, it will get rid of all the carnality and hardheartedness and replace it with the love of Jesus Christ.

We can easily prove that the Bill of Divorcement is no longer valid in the New Covenant. The Bill of Divorcement states that it was an abomination for a divorced woman to return to her husband. Paul, however, advises those divorced to return to their first spouse.

### **1 Corinthians 7:10-11**

**<sup>10</sup>And unto the married I command, yet not I, but the Lord, Let not the wife depart from *her* husband: <sup>11</sup>But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.**

The word depart in the Scripture above is the Greek word G5563 chorizo. This is another word that should sound familiar as it was the same word Jesus used when he said “**let not man put asunder.**” This word is used in the context of divorce in several places in the New Testament. So, we see the wife has two choices, remain single, or be reconciled. There was no reconciliation in the Bill of Divorcement. Let us be thankful for reconciliation, for God has reconciled us to Him (2 Corinthians 5:18.)

Some say that the apostle Paul contradicted his words in Romans 7 with his teachings in 1 Corinthians 7. However, we will see once again, there is agreement.

### **1 Corinthians 7:10-15**

**<sup>10</sup>And unto the married I command, yet not I, but the Lord, Let not the wife depart from *her* husband: <sup>11</sup>But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife. <sup>12</sup>But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. <sup>13</sup>And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. <sup>14</sup>For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. <sup>15</sup>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.**

Verses ten and eleven are in agreement with Romans 7: 2-3. However, many have questions about verse fifteen because it seems to say that if an unbelieving spouse departs, the bond of marriage is broken which would make this scripture contradictory to the verses in Romans. This statement in verse fifteen relates directly to the first part of the chapter.

### **1 Corinthians 7:3-5**

**<sup>3</sup>Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. <sup>4</sup>The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. <sup>5</sup>Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.**

In these verses, Paul is teaching that a husband's body belongs to his wife and a wife's body belongs to her husband. In that sense, they are servants in bondage to one another. Verse 15 uses the word bondage (Strong's G1402 *douloo*, to enslave, be in bondage, make a servant) to say that if an unbelieving spouse departs, then the other spouse is not their servant as long as they are apart. However, Paul is not teaching that the bond of marriage is broken. If he were, he would be contradicting what he had just written in verses ten and eleven. There is a difference between being a servant to your spouse and being in a marriage bond with them. In Romans 7:2, the word bound means (Strong G1210 *deo*, to bind, be in bonds, knit, tie, wind) to be joined as one flesh, this is not talking about the servant relationship.

Paul states again in I Corinthians 7:39 what he stated in Romans 7: 2-3:

### **1 Corinthians 7:39**

**<sup>39</sup>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.**

In summary, the scriptures teach that God created man, male and female, and marriage was given to man by God. Marriage is the joining of one man and one woman until the bond is broken by death. The Bill of Divorcement was not from the beginning and it is not part of the New Covenant church of the Lord Jesus Christ.

Malachi gives us another chance to see how God views divorce. Not many probably know of these Scriptures, but even at this time, God was preparing for the time when the Messiah would come, and he was letting His standard for marriage be known through His holy prophet.

### **Malachi 2:14-17**

**<sup>14</sup>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. <sup>15</sup>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. <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?**

We learn by the Scripture that marriage is as much a spiritual bond as it is merely physical, that God hates divorce, that He says it is violence, and it is an evil that wearies Him. We need to understand that sometimes there will be situations where people will need to remain single. Not everyone will find a spouse to raise a Godly seed up to the Lord. Jesus



addressed this with His disciples because they heard His teaching on marriage and thought that marriage must be a bad idea because it was so restrictive.

### **Matthew 19:10-12**

**<sup>10</sup>His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. <sup>11</sup>But he said unto them, *All men cannot receive this saying, save they to whom it is given. <sup>12</sup>For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and 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*.***

Jesus tells them there are some people who won't be able to have a situation in life so that they're able to experience a Biblical marriage as the blessing that it is. For one thing, a successful Biblical marriage depends on two human beings, a man and a woman, to be able to lay aside their selfish desires and pursue a life of service to one another and God. That can be a rare thing. Paul was an example of someone who had essentially made himself a eunuch for the kingdom of heaven's sake. If that is what it takes to be saved, then that is what we must do. God can turn our desires into what they should become, however, if we crucify our flesh and live for Him.

In summary, there are several things we have learned about marriage and what it is supposed to be in the New Covenant. Let's list some of those things we have learned through our study of the Scripture:

In the New Covenant, the question about remarriage after divorce is not determined by:

1. The guilt or innocence of either spouse
2. Whether either spouse is a believer or not
3. Whether the divorce happened before or after either spouse's conversion
4. The ease or difficulty of living as a single person for the rest of life on earth
5. Whether there is adultery or desertion involved
6. The hardness of the human heart
7. By the culture or society

Rather it is determined by the fact that:

1. Marriage is a "one-flesh" relationship of divine establishment and great significance in the eyes of God (Genesis 2:24; Matthew 19:5; Mark 10:8),

2. Only God, not man, can end this one-flesh relationship (Matthew 19:6; Mark 10:9—this is why remarriage is called adultery by Jesus: he assumes that the first marriage is still binding, Matthew 5:32; Luke 16:18; Mark 10:11),
3. God ends the one-flesh relationship of marriage only through the death of one of the spouses (Romans 7:1-3; 1 Corinthians 7:39),
4. The grace and power of God are promised and sufficient to enable a trusting, divorced Christian to be single all this earthly life if necessary (Matthew 19:10-12,26; 1 Corinthians 10:13),
5. Temporal frustrations and disadvantages are much to be preferred over the disobedience of remarriage and will yield deep and lasting joy both in this life and the life to come (Matthew 5:29-30).

Those who are already remarried:

1. Should repent of their sin, and divorce, as their marriage is sexually immoral. God only forgives if we offer true repentance, which is when we cease to sin. We cannot continue to live in a remarriage situation and say that “God forgives.” That is ridiculous. Imagine someone who works as an assassin continuing with his murder contracts because “God forgives.” This ludicrous belief is only ever applied to the sin of divorce and remarriage, and none other, because the logical implications of it are flawed.
2. Should remain single until the death of their first spouse or be reconciled to them.

**Lingering questions:**

Can we have hard hearts and inherit the Kingdom of God?

Can we willingly do something God hates and inherit the Kingdom of God?

Can husbands love their wives as Christ loved the church, and then divorce them and marry another?

Can wives submit to their husbands, and divorce them and marry another?

**Final thoughts:**

There are situations in this fallen world that can occur which make it impossible for a husband or wife to perform their obligations to their spouse. Various forms of spousal abuse, unsafe situations, child neglect, or abuse, can all mean you cannot live with or even be near the person you joined within the bond of marriage. In those cases, we are not required to behave as the spouse of that person. Paul tells us this. However, marriage is until death not only when it is good, but also when it isn't. God will help and strengthen those who need to remain single if they turn their hearts to Him.