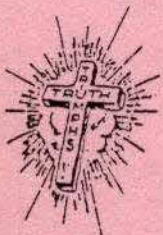
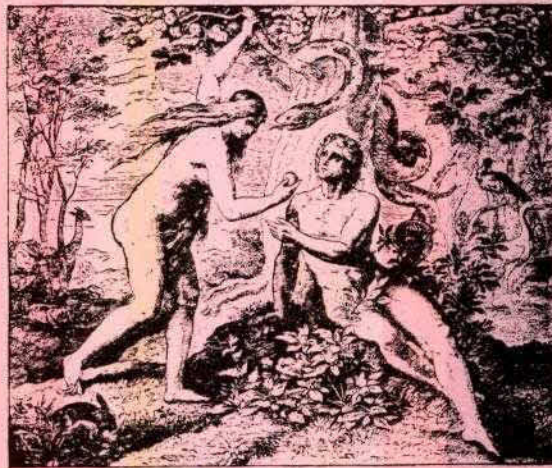


# APOLOGETICS 27

## MARRIAGE



a·pol·o·get·ics  
the branch of theology having to do with the defense and proofs of Christianity

*Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668*



# Marriage in Scripture

July 1, 1987

## First Period.



### Gen. 2 KJ

21 And the LORD God caused a <sup>a</sup>deep sleep to fall upon Adam, and he slept: and he took one of his <sup>b</sup>ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, <sup>1</sup>made he a woman, <sup>a</sup>and <sup>b</sup>brought her unto the man.

23 And Adam said, This is now <sup>a</sup>bone of my bones, and flesh of my flesh: she shall be called <sup>1</sup>Woman, because she was <sup>b</sup>taken out of <sup>2</sup>Man.

24 <sup>a</sup>Therefore shall a man leave his father and his mother, and shall <sup>b</sup>cleave unto his wife: and they shall be one flesh.

25 <sup>a</sup>And they were both naked, the man and his wife, and were not <sup>b</sup>ashamed.

Rashi says on Gen. 2:18:  
"A HELP MEET FOR HIM,"  
(literally; opposite, opposed to him). If he is worthy she shall be a help to him; if he is unworthy she shall be opposed to him, to fight him."

## What we know.

We know that God created Adam and Eve, one woman for one man.  
The Pentateuch and Haftorahs (Gen. 2)

21. *a deep sleep.* As in xv, 12, the word implies that something mysterious and awe-inspiring was about to take place.

*one of his ribs.* Woman was not formed from the dust of the earth, but from man's own body. 'We have here a wonderfully conceived allegory designed to set forth the moral and social relation of the sexes to each other, the dependence of woman upon man, her close relationship to him, and the foundation existing in nature for the attachment springing up between them. The woman is formed out of the man's side; hence it is the wife's natural duty to be at hand, ready at all times to be a "help" to her husband; it is the husband's natural duty ever to cherish and defend his wife, as part of his own self' (Driver).

22. *made.* lit. 'builded'; the Rabbis connected this striking use of רִבֵּן with the noun בִּינָה, 'understanding,' intuition, and remarked, 'This teaches that God has endowed woman with greater intuition than He has man.'

23. *bone of my bones.* The phrase passed into popular speech (xxix, 14).

*woman.* The Heb. word is *Ishshah*; that for man is *Ish*. The similarity in sound emphasizes the spiritual identity of man and woman.

24. *shall a man leave.* Or, 'therefore doth a man leave his father and his mother, and doth cleave . . . and they become one flesh.' Rashi says: 'These words are by the Holy Spirit (רוח הקודש)'; i.e. this verse is not spoken by Adam, but is the inspired comment of Moses in order to inculcate the Jewish ideal of marriage as a unique tie which binds a man to his wife even closer than to his parents.

The Biblical ideal is the monogamic marriage; a man shall cleave 'to his wife', not to his wives. The sacredness of marriage relations, according to Scripture, thus goes back to the very birth of human society; nay, it is part of the scheme of Creation. The Rabbinic term for marriage is קִידוּשִׁין, lit. 'the sanctities,' sanctification; the purpose of marriage being to preserve and sanctify that which had been made in the image of God; see *Marriage, Divorce, and the Position of Woman, in Judaism* (Additional Notes, Deut.).

*one flesh.* One entity, sharing the joys and burdens of life.



2

# ST. MATTHEW, 19. KJ

3 ¶ 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?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 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?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

## Matt. 19 CT

vs.3 And the Pharisees came-near to-him trying him, and saying to-him, If it-is-legitimate-for-(a)-MAN to-release his wife according-to every reason?

vs.4 But the-(one) having-answered said to-them, Read-YOU not that the-(one) having-made from beginning he-made them male and female,

vs.5 And said, On-account-of this (a) MAN will-leave-behind the father and the mother, and he-will-be-very-united to-his wife, and the two will-be with-reference-to one flesh?

vs.6 So-that they-are no-more two, BUT one flesh. What-(thing) therefore the God paired-together, let not MAN be-separating.

## Rev. 12:9 CT

vs.9 And the dragon namely-the great(1) was-cast, the serpent namely-the ancient, the(1) being-called Devil and the satan, the(1) leading- astray the total inhabited-earth, he-was-cast into the earth, and his angels were-cast with him.

## 2 Cor. 11 CT

vs.3 But I-am-fearing lest by-any-means as the serpent deluded Eve in his craftiness, thus YOUr thoughts might-be-corrupted from the simplicity and the pureness (namely-that) with-reference-to Messiah.

vs.13 For the (ones) such-as-these (are) false-apostles, treacherous workmen, transfiguring-themselves into apostles of-Messiah.

vs.14 And no marvel, for the Satan is-transfiguring-himself into (an) angel of-light.

vs.15 Therefore (it-is) not (a) great-thing if his ministers also are-transfiguring-themselves as ministers of-righteousness; of-whom the finish will-be according-to their works.

## John 8:44 CT

vs.44 YOU yourselves-are out-of the father namely-the devil, and the desires of-YOUR father YOU-are-willing to-be-doing. That(1) was MAN-Killer from (the) beginning, and he-has not stood-and-is (not) standing in the truth, because truth is not in him. At-the-time-that he-might-be-speaking the lie, he-is-speaking out-of (his) own-(things); because he-is (a) liar and the father of-it.

God's original desire was confirmed directly by Jesus and recorded by Matt. as well as by Mark (Mark 10:6-9).

We are not told how long Adam and Eve lived in the garden before Satan brought in sin.

There are some differences between the KJ and CT worth noticing.

Note in Rev. 12:9, Devil and Satan are his names; "dragon and serpent" are figurative descriptions of his nature.

Serpent=craftiness

vs.14 "Satan is-transfiguring himself into an angel of-light," not into a literal serpent. Satan's ministers appear as "ministers of-righteousness" (vs.15), but note in vs.13 their true nature.

Note: Jesus said that the devil was (a) "MAN-Killer from the beginning."

Jesus said that some of the Jews "having-trusted-and-still-trusting him" (vs.31) were of the devil.

From the beginning sin entered the world, and at the same time also, mythology.



Satan's methods were becoming quite clear even from the beginning. (See Eph. 6:11 CT) Satan deludes by his craftiness. (2 Cor. 11:3 CT) Satan causes one to doubt the word of God. (Gen. 3:1) Satan contradicts the word of God. (Gen. 3:4) Satan leads one to believe he can be as God. (Gen. 3:5) Satan is a liar. (John 8:44) From Gen. 3:14 Satan introduced the mythology of the serpent with legs.

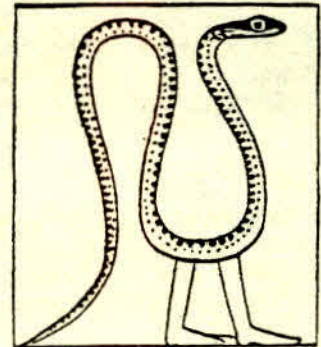
### Pentateuch and Haftorahs ➤

### ☞ Egyptian Papyrus

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]

14. the serpent. As the tempter and instigator of the offence, sentence is passed upon it first; and as the tempter, the serpent is cursed, and not its dupes and victims.

shalt thou go . . . shalt thou eat. Better, upon thy belly thou goest and dust thou eatest. 'Till the eighteenth century it was the general belief that the serpent had been walking upright and was now reduced to crawling. This is quite un-Biblical. The meaning is, Continue to crawl on thy belly and eat dust. Henceforth it will be regarded as a curse, recalling to men thy attempt to drag them to the dust' (B. Jacob).



Vignette : The serpent Sata with human legs.

(See Genesis II especially pages 30-35)

Adam and Eve in the garden were amortal; that is, they were neither immortal (destined to live forever) nor mortal, that is, dying. Once they disobeyed God they became mortal, that is, subject to death. (Gen. 2:17 LXX "You-yourself-will-die by-death")



➡ It would seem that Satan had won the victory; but God prevented them from eating of "the tree of life" and thus living in a sinful condition forever.

Gen. 3 KJ

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

God planned to redeem fallen man through his own son.

Gen. 3 KJ ➤

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

➤ We now enter the second period in man's history. What occurred in regards to marriage in this period? Sin was present and there were now other people descended from Adam and Eve.



## 4. Second Period



### Gen. 4 KJ

17 And Cain knew his wife; and she conceived, and bare 'E'-noch: and he \*builded a city, and called the name of the city, after the name of his son, E'-noch.

18 And unto E'-noch was born I'-rad: and I'-rad begat Me-hu'-ja-el: and Me-hu'-ja-el begat Me-thu'-sa-el: and Me-thu'-sa-el begat 'La'-mech.

19 And La'-mech took unto him two wives: the name of the one was A'-dah, and the name of the other Zillah.

20 And A'-dah bare Ja'-bal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Ju'-bal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tu'-bal-cain, an instructor of every artificer in brass and iron: and the sister of Tu'-bal-cain was Na'-a-mah.

### 1. Adam and Eve

|                    |               |
|--------------------|---------------|
| 2. Cain            | 2. Seth       |
| 3. Enoch           | 3. Enosh      |
| 4. Irad            | 4. Kenan      |
| 5. Mehujael        | 5. Mahalalel  |
| 6. Methushael      | 6. Jared      |
| 7. Lamech          | 7. Enoch      |
| by Adah by Zillah  | 8. Methuselah |
| 8. Jabal 8. Tubal- | 9. Lamech     |
| Jubal cain         | 10. Noah      |
| (girl) → Naamah    |               |

It is important to learn as much as we can about marriage in this period as it pictures our period.

### Luke 17 CT

vs. 26 And according-as it-came-to-pass in the days of-the Noah, thus will-it-be also in the days of-the son of-the MAN.

vs. 27 They-were-eating, they-were-drinking, they-were-marrying, they-were-being-given-in-marriage, until which day Noah went-in into the ark, and the flood came and it-destroyed quite-all.

### Matt. 24 CT

vs. 37 But as-altogether the days of-the Noah, thus will-be also the presence of-the son of-the MAN.

vs. 38 For as-altogether in the days, namely-the-(ones) before the flood, they-were-chewing and drinking, marrying and giving-in-marriage, until which day Noah went-in into the ark,

vs. 39 And they did not come-to-know, till the flood came and it-removed quite-all (persons); thus will-be the presence of-the son of-the MAN.



Are we to understand that the people are so involved with themselves that they are not interested in the coming of Jesus? This is true; but maybe there is more than that if we look at the days of Noah.

← Compare Cain's family with the family of Seth. (Gen. 5)

Lamech in Cain's line took two wives. This is the first record in scripture of polygamy. Lamech lived close to the time of the flood.

God does not condemn polygamy, as we shall see; so why is it mentioned?

Why is Lamech's daughter, Naamah, particularly mentioned by name?



## Gen. 6 KJ

AND it came to pass, <sup>a</sup>when men began to multiply on the face of the earth, and daughters were born unto them.

2 That the <sup>a</sup>sons of God saw the daughters of men that they were fair; and they <sup>a</sup>took them wives of all which they chose.

4 There were giants in the earth in those <sup>a</sup>days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

11 The earth also was corrupt <sup>a</sup>before God, and the earth was <sup>a</sup>filled with violence.

12 And God <sup>a</sup>looked upon the earth, and, behold, it was corrupt; for <sup>a</sup>all flesh had corrupted his way upon the earth.

➡ That "the sons of God" were fallen angels is shown and proved in the course, "Fallen Angels." (R.H. Mount) The Zohar Vol. 1 p. 175 states that Naamah "was the great seducer not only of men, but also of spirits and demons." Jewish tradition says that Naamah was the wife of Noah. (Rashi Gen. 4:22) Rashi on Gen. 4:19 states that two wives "was the custom of the generation that lived before the time of the Flood."

From Gen. 6:2 we learn that "the sons of God" took them women of all which they chose, even married women. (Rashi Gen. 6:2)

vs. 11 above - "corrupt" - Rashi explains it means "lewdness and idolatry." "Violence" is explained as "robbery." The Pentateuch and Haftorahs give these explanations: "corrupt" - "The Rabbis understand this as an allusion to gross immorality"; "violence" - "Ruthless outrage of the rights of the weak by the strong."

Certainly, the world is very rapidly approaching the conditions, "as in the days of Noah." The second period ended in a universal flood.

## Third Period ➡

The violence and corruption in the world are a result of man's disobedience to God's arrangements; or better, man's unwillingness to hear God.

### Rom. 5:19 CT

vs. 19 For as altogether through the unwillingness of the one MAN to hear the many were established sinners, thus also through the obedience of the one (MAN) the many will be established just (ones).

➡ Such was the case from Adam.

In this third period nothing is mentioned

directly about marriage. In this third period man collectively and deliberately rebelled against God. By concentrating so much on marriage and divorce, are we not overlooking the major areas of man's rebellion?





## 2 Peter 2 CT

5

vs. 4 For if the God spared not of angels having sinned, BUT having sent (them) to Tartarus he gave over in pits of gloom being kept with reference to judgement.

vs. 5 And he spared not of an ancient world, BUT he guarded Noah (an) eighth (person) (a) preacher of justice, having led on (a) flood to (a) world of impious (ones).....

## Encyclopedia Judaica, Vol. 12, p1167

In the Aggadah. Nimrod is the prototype of rebellion against the Almighty (Hag. 13a), his name being interpreted as "he who made all the people rebel against God" (Pes. 94b). As the first hunter, he was the first to eat meat and to make war on other peoples (Mid. Ag. to Gen. 10:8), and he eventually became a king (PdRE 24).

He became the first man to rule the whole world and he appointed Terah, Abraham's father, his minister (PdRE 24). Elated by his glory, he became an idolator (Sefer ha-Yashar, Noah 9a, 1870). He built the Tower of Babel (which is called by the rabbis, "the house of Nimrod") for idol worship (Av. Zar. 53b) and he had the whole world pay divine homage to him (Mid. Hag. to Gen. 11:28). When informed of Abraham's birth, Nimrod ordered all male children to be killed (Ma'aseh Avraham, in: A. Jellinek, Beit ha-Midrash, 2 (1938), 118f.) and he later had Abraham cast into a fiery furnace because he refused to worship fire (Gen. R. 38:13).

A Kindom rebelling against God and serving idols is far more serious than the marriage subject.

The third period started with 4 men and their wives; 8 persons in all.

## Gen. 10 KJ

NOW these are the generations of the sons of Noah. Shem, Ham, and Ja-pheth; and unto them were sons born after the flood.

A rebellious kingdom was soon formed under Nimrod.

## Gen. 10 KJ

8 And Cush begat <sup>a</sup>Nimrod; he began to be a mighty one in the earth.

9 He was a mighty <sup>a</sup>hunter <sup>b</sup>before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 <sup>a</sup>And the beginning of his kingdom was <sup>b</sup>Babel, and Er'-ech, and Ac'-cad, and Cal'-neh, in the land of Shi'-nar.

## Gen. 11 KJ

AND\* the whole earth was of one <sup>1</sup>language, and of one <sup>2</sup>speech.

2 And it came to pass, as they journeyed <sup>1</sup>from the east, that they found a plain in the land <sup>a</sup>of Shi'-nar; and they dwelt there.

3 And <sup>1</sup>they said one to another, <sup>2</sup>Go to, let us make brick, and <sup>3</sup>burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, <sup>a</sup>whose top may reach unto heaven; and let us make us a <sup>b</sup>name, lest we <sup>c</sup>be scattered abroad upon the face of the whole earth.

5 <sup>a</sup>And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, <sup>a</sup>the people is one, and they have all <sup>b</sup>one language; and this they begin to do: and now nothing will be restrained from them, which they have <sup>c</sup>imagined to do.

7 <sup>1</sup>Go to, <sup>a</sup>let us go down, and there <sup>b</sup>confound their language, that they may not understand one another's speech.

8 So <sup>a</sup>the LORD scattered them abroad from thence <sup>b</sup>upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called <sup>1</sup>Babel; <sup>a</sup>because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.



## Fourth Period



### Gen. 16 KJ

NOW Sar'-a-i, Abram's wife, <sup>a</sup>bare him no children: and she had a handmaid, <sup>b</sup>an Egyptian, whose name was Ha'-gar.

2 <sup>a</sup>And Sar'-a-i said unto Abram, Behold now, the LORD <sup>b</sup>hath restrained me from bearing: I pray thee, <sup>c</sup>go in unto my maid; it may be that I may obtain children by her. And Abram <sup>d</sup>hearkened to the voice of Sar'-a-i.

3 <sup>a</sup>And Sar'-a-i, Abram's wife, took Ha'-gar her maid the Egyptian, after Abram <sup>a</sup>had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Ha'-gar, and she conceived: and when she saw that she had conceived, her mistress was <sup>a</sup>despised in her eyes.

7 And the <sup>a</sup>angel of the LORD found her by a fountain of water in the wilderness, <sup>b</sup>by the fountain in the way to <sup>c</sup>Shur.

8 And he said, Ha'-gar, Sar'-a-i's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sar'-a-i.

9 And the angel of the LORD said unto her, Return to thy mistress, and <sup>a</sup>submit thyself under her hands.

10 And the angel of the LORD said unto her, <sup>a</sup>I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou art with child, <sup>a</sup>and shalt bear a son, and shalt call his name <sup>b</sup>'Ish'-ma-el; because the LORD hath heard thy affliction.

12 <sup>a</sup>And he will be a wild man; his hand will be against every man, and every man's hand against him; <sup>b</sup>and he shall dwell in the presence of all his brethren.

The fourth period begins with one couple, Abram and Sarai. God changed Abram's name to Abraham (Gen. 17:5) and Sarai's name to Sarah (Gen. 17:15)

Sarai became impatient concerning God's promises.

The Bible record of Abraham's life is largely contained in Genesis, chapters 11-25.

We find Abraham with two wives at this point, both blessed of God. Hagar, an Egyptian, bore Ishmael, father of many of the Arabs. Sarah bore Isaac in their old age.

### Gen. 21 KJ

AND the LORD <sup>a</sup>visited Sarah as he had said, and the LORD did unto Sarah <sup>b</sup>as he had spoken.

2 <sup>a</sup>For Sarah <sup>a</sup>conceived, and bare Abraham a son in his old age, <sup>b</sup>at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, <sup>a</sup>'Isaac.'

4 And Abraham <sup>a</sup>circumcised his son Isaac being eight days old, <sup>b</sup>as God had commanded him.

5 <sup>a</sup>And <sup>a</sup>Abraham was a hundred years old, when his son Isaac was born unto him.

6 And Sarah said, <sup>a</sup>God hath made me to laugh, so that all that hear <sup>b</sup>will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? <sup>a</sup>for I have born him a son in his old age.

### Gen. 25 KJ

THEN again Abraham took a wife, and her name was <sup>a</sup>'Ke-tu'-rah.

2 And <sup>a</sup>she bare him Zimran, and Jok'-shan, and Me'-dan, and Mid'-i-an, and Ish'-bak, and Shu'-ah.

5 And <sup>a</sup>Abraham gave all that he had unto Isaac.

6 <sup>a</sup>But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and <sup>a</sup>sent them away from Isaac his son, while he yet lived, eastward, unto <sup>b</sup>the east country.

In this period we find nothing against polygamy. Beside Sarah and Hagar, Abraham also had Keturah. Rashi states that Hagar and Keturah are the same person; but this is not according to scripture.

Note vs. 6 "concubines," plural: Hagar and Keturah. See page 8 and further Jewish comment on Gen. 25:1.



## 8 Pentateuch and Haftorahs

1. and Abraham took another wife. It does not necessarily mean that it was not until after the death of Sarah that he married again. It is quite possible that he took his secondary wife (in 1 Chron. 1, 32 Keturah is called a 'concubine') during her lifetime; and it is only mentioned here in connection with the disposal of the Patriarch's property.

While Abraham had three wives, his son Isaac only had one wife, Rebekah. ➔

Gen. 24 KJ

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Twins were born to Isaac and Rebekah (Gen. 25:24-26), Esau and Jacob. Esau took two wives, Judith and Basemath. (Gen. 26:34, 35) These girls were Hittites. Hittites were idolaters. Jacob was sent back to his mother's brother to get a

Gen. 28 KJ

AND Isaac called Jacob, and <sup>a</sup>blessed him, and <sup>b</sup>charged him, and said unto him, <sup>b</sup>Thou shalt not take a wife of the daughters of Canaan.

2 <sup>a</sup>Arise, go to <sup>b</sup>Pa'-dan-ar'-am, to the house of <sup>c</sup>Be-thu'-el thy mother's father; and take thee a wife from thence of the daughters of <sup>d</sup>Laban thy mother's brother.

3 <sup>a</sup>And God Almighty bless thee, and make thee <sup>b</sup>fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee <sup>a</sup>the <sup>b</sup>blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land <sup>b</sup>wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob; and he went to Pa'-dan-ar'-am unto Laban, son of Be-thu'-el the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Pa'-dan-ar'-am, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Pa'-dan-ar'-am;

8 And Esau seeing <sup>a</sup>that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ish'-ma-el, and <sup>a</sup>took unto the wives which he had <sup>b</sup>Ma'-ha-lath the daughter of Ish'-ma-el Abraham's son, <sup>c</sup>the sister of Ne-ba'-joth, to be his wife.

➔ wife. When Esau saw that the Hittites (daughters of Canaan) did not please his father, he took another wife, Mahalath. (vs. 9)

Note God's blessing upon Jacob.

Gen. 28 KJ ➔

13 <sup>a</sup>And, behold, the LORD stood above it, and said, <sup>b</sup>I am the LORD God of Abraham thy father, and the God of Isaac: <sup>c</sup>the land whereon thou liest, to thee will I give it, and to thy seed;

14 And <sup>a</sup>thy <sup>b</sup>seed shall be as the dust of the earth, and thou shalt spread abroad <sup>b</sup>to the west, and to the east, and to the north, and to the south: and in thee and <sup>c</sup>in thy seed shall all the families of the earth be blessed.

15 And, behold, <sup>a</sup>I am with thee, and will <sup>b</sup>keep <sup>c</sup>thee in all places whither thou goest, and will <sup>c</sup>bring thee again into this land; for <sup>d</sup>I will not leave thee, <sup>e</sup>until I have done that which I have spoken to thee of.

Gen. 32 KJ ➔

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, <sup>a</sup>Thy name shall be called no more Jacob, but <sup>b</sup>Israel: for as a prince hast thou <sup>b</sup>power with God and <sup>c</sup>with men, and hast <sup>d</sup>prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, <sup>a</sup>Wherefore is it that thou dost ask after my name? And he <sup>b</sup>blessed him there.

30 And Jacob called the name of the place <sup>b</sup>Peni'-el: for <sup>a</sup>I have seen God face to face, and my life is preserved.

Jacob ended up with four wives. (Gen. 29)

Leah

Rachel

Bilhah

Zilpah

From these came the tribes of Israel.

God changed Jacob's name to Israel. The one who wrestled (vs. 24) with Jacob was the second "person" of the trinity.

God blessed Jacob's marriages

and the nation of Israel continues till this day as proof. God committed all scripture to the Jews.



## Fifth Period



### Acts 21 CT

vs. 18 But on the succeeding (day) the Paul had entered together with us to James, and additionally all the elders came to be alongside.

vs. 19 And having greeted them he was explicating according to each one of the (things) the God did among the Gentiles through his ministry.

vs. 20 But the (ones) having heard were glorifying the God, and additionally they said to him; You are observing, brother, how many myriads there are among the Jews of the (ones) having trusted and still trusting, and they are all existing zealous of the law;

vs. 21 But they were instructed concerning you that you are teaching all the Jews apostasy from Moses, according to the Gentiles saying they (are) not to be circumcising the children nor to be walking around in the customs.

vs. 22 What is it therefore? In any event it is essential (a) multitude to come together, for they will hear for themselves that you came and are still come.

vs. 23 You do this therefore which we are saying to you: There are four men with us having (a) vow upon themselves.

vs. 24 Having taken these alongside to yourself you be purified together with them, and you spend upon them in order that they might themselves shave the head, and all will come to know that there is not one thing of which (things) they have been and still are instructed concerning you, BUT you are being in line yourself also guarding the law.

vs. 25 But concerning of the Gentiles having trusted and still trusting we ourselves sent an epistle having judged them to be keeping not one thing such as this unless to be guarding themselves (from) both the idolatrous sacrifice and the blood and (a thing) strangled and prostitution.

vs. 26 The the Paul having taken the men alongside to himself on the day being had together with them having been purified having entered into the temple, announcing the filling out of the days of the purification, till of which the offering might be offered in behalf of each one of them.

At the beginning of this period the nation of Israel was given God's law. This period continues in part for Israel, even to this day. The long passage from Acts 21 is necessary for an understanding of the difference between Jews and Gentiles as far as the law is concerned. God's commandments for Israel as concerning circumcision, Sabbath and Passover etc. are everlasting commandments; Paul confirmed this by his actions.

(See also Rev. 12:17)

Consider David, under law, concerning polygamy. (Read all of 2 Sam. 12)

I have only space for a few verses. 2 Sam. 12

7 And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I <sup>a</sup>anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah: and if that had been too little, I would moreover have given unto thee such and such things.

9 <sup>a</sup>Wherefore hast thou <sup>b</sup>despised the commandment of the LORD, to do evil in his sight? <sup>c</sup>thou hast killed U-ri'-ah the Hit'-tite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore <sup>a</sup>the <sup>\*</sup>sword shall never depart from thine house; because thou hast <sup>1</sup>despised me, and hast taken the wife of U-ri'-ah the Hit'-tite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will <sup>a</sup>take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun.



AND <sup>a</sup>Solomon <sup>1</sup>made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her <sup>b</sup>into the city of David, until he had made an end of building his <sup>c</sup>own house, and <sup>d</sup>the house of the LORD, and <sup>e</sup>the wall of Jerusalem round about.

5 <sup>a</sup>In Gib'eon the LORD appeared to Solomon <sup>b</sup>in a dream by night; and God said, Ask what I shall give thee.

6 <sup>a</sup>And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he <sup>b</sup>walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou <sup>c</sup>hast given him a son to sit on his throne, as it is this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a <sup>a</sup>little child: I know not <sup>b</sup>how <sup>c</sup>to go out or come in.

8 And thy servant is in the midst of thy people which thou <sup>a</sup>hast chosen, a great people, <sup>b</sup>that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart <sup>b</sup>to judge thy people, that I may <sup>c</sup>discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.


11 And God said unto him, Because thou hast asked this thing, and hast <sup>a</sup>not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding <sup>b</sup>to discern judgment;

12 <sup>a</sup>Behold, I have done according to thy words: <sup>b</sup>lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any <sup>c</sup>arise like unto thee.

13 And I have also <sup>a</sup>given thee that which thou hast not asked, both <sup>b</sup>riches, and honor: so that there shall not be any among the kings like unto thee all thy days.

14 And <sup>a</sup>if thou wilt walk in my ways, to keep my statutes and my commandments, <sup>b</sup>as thy father David did walk, then I will <sup>c</sup>lengthen<sup>1</sup> thy days.

15 And Solomon <sup>a</sup>awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and <sup>b</sup>offered peace offerings, and <sup>c</sup>made a feast to all his servants.

It is clear from page 9 that God approved David's polygamy. David's son Solomon, began his rule with  God's blessing. Solomon had wives in greater numbers than anyone else. What is the difference between David's polygamy and Solomon's?

Deut. 17 KJ

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, <sup>a</sup>I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise <sup>b</sup>set him king over thee, <sup>a</sup>whom the LORD thy God shall choose: one <sup>b</sup>from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.


16 But he shall not <sup>b</sup>multiply <sup>a</sup>horses to himself, nor cause the people <sup>b</sup>to return to Egypt, to the end that he should multiply horses: forasmuch as <sup>c</sup>the LORD hath said unto you, <sup>d</sup>Ye shall henceforth return no more that way.

17 Neither shall he <sup>b</sup>multiply wives to himself, that his heart turn not away: neither shall he greatly <sup>b</sup>multiply to himself silver and <sup>c</sup>gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is <sup>a</sup>before the priests the Levites:

19 And <sup>a</sup>it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:


20 That <sup>b</sup>his heart be not lifted up above his brethren, and that he <sup>b</sup>turn<sup>2</sup> not aside from the commandment, to the right hand, or to the left: to the end that he <sup>b</sup>may prolong his days in his kingdom, he, and his children, in the midst of Israel.

 God gave specific instructions in the law for any king over the Israelis.

In regard to polygamy note verse 17.

Be careful, it does not command against polygamy, but only a condition of polygamy.

"That his heart turn not away."

 The King was required to make himself a copy of the law.

See the explanation in the Jewish Mishnah, also see the Talmud.

### Mishnah, Sanhedrin 2:4

Nor shall he multiply wives to himself<sup>11</sup>—eighteen only.<sup>12</sup> R. Judah says: He may multiply them to himself provided that they do not turn away his heart. R. Simeon says: If there was but one and she would turn away his heart he may not marry her. Why then is it written, Nor shall he multiply wives to himself?—even though they be like Abigail.<sup>13</sup> He shall not multiply horses to himself—enough for his chariot only. Neither shall he greatly multiply to himself silver and gold—enough to pay [his soldiers'] wages only. He must write out a scroll of the Law for himself: when he goes forth to battle he shall take it forth with him, and when he returns he shall bring it back with him; when he sits in judgement it shall be with him, and when he sits at meat it shall be before him, for it is written, It shall be with him and he shall read therein all the days of his life.



## 1 Kings 11 KJ

2 Of the nations concerning which 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: Solomon clave unto these in love."

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, "that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father."

5 For Solomon went after "Ash-to-reth the goddess of the Zi-do-nians, and after Mil'-com the abomination of the Am'-mon-ites."

6 And Solomon did evil in the sight of the LORD, as did David his father.

7 Then did Solomon build a high place for "Che'-mosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon."

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.



From Lev. 21:7 and Num. 30:9 it is clear that divorce was permitted; but Deut. 24:1 gives further instructions.

Pentateuch and Haftorahs, p. 932.

**Monogamy.** The Biblical ideal of human marriage is the monogamous one. The Creation story and all the ethical portions of Scripture speak of the union of a man with one wife. Whenever a Prophet alludes to marriage, he is thinking of such a union—lifelong, faithful, holy. Polygamy seems to have wellnigh disappeared in Israel after the Babylonian Exile. Early Rabbinic literature presupposes a practically monogamic society; and out of 2,800 Teachers mentioned in the Talmudim, one only is stated to have had two wives.

God states the difference between David and Solomon very clearly.

Polygamy is not the issue; of far greater concern is Solomon's support of idolatry. (See also Deut. 6:14, Deut. 7:2-5, Deut. 17:2-5)

## Deut. 24 KJ

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 divorce, 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 divorce, 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;

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 thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

We come now to the provision given for divorce under law. There is no provision for a woman to divorce her husband. It is this passage which is quoted to Jesus in the sixth period.

Let us first see if we can clarify this passage further in the fifth period.

This fifth period was to be a "theocracy"; that is, Israel was to be a nation run by God. Remember a "theocracy" will not work in any other kind of government.

## Lev. 21:7 KJ

7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

## Num. 30:9 KJ

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

After seeing how Solomon's heart was turned from God, and how Israel ended up in the Babylonian Exile; Israel changed a great deal.



AND the LORD spake unto Moses, saying.

2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death: their blood shall be upon them.

12 And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

Under a "theocracy", divorce was not the only way a marriage might end. Idolatry, vs. 2-5 Cursing father or mother, vs. 9 Adultery, vs. 10 A man who lies with his father's wife, vs. 11 A man who lies with his daughter-in-law, both, vs. 12 Homosexuals, vs. 13 A man takes a wife and her mother, all, vs. 14 A man who lies with a beast, vs. 15 A woman who lies with a beast, vs. 16 All of these are punished by death. (Read all of the Pentateuch.)

Let us go to the sixth period: Israel under Roman rule in the days of Jesus.



Jesus and the Adulteress. Jno. 8:2-11.

Note Lev. 20:10 on this page. What did Jesus write? Why did not Jesus carry out the law of Moses? Was Jesus teaching people to be more lenient? Keep in mind that the sixth period is before the cross. Jesus has not yet paid the price of sin. The gospel of salvation is not yet known.



## John 8 CT

vs. 3 But the scribes and the Pharisees are leading (a) woman to him having-been-apprehended in adultery, and having-stood her in midst,  
 vs. 4 They are saying to him, Teacher, this woman was apprehended in the act, herself-committing-adultery.

vs. 5 But Moses in the law commanded to us to be casting-stones-at the (ones) such-as-these: what therefore are you yourself saying?

vs. 6 But this they were saying trying him, in-order-that they-might-be-having to-be-accusing of-him. But the Jesus having-stepped down, he-was-writing into the earth with-the finger.

vs. 7 But as they-were-continuing interrogating him, having-stood-erect he-said to-them, Let the sinless (one) of-You cast the first stone upon her.

vs. 8 And having-stepped down again he-was-writing into the earth.

vs. 9 But the (ones) having-heard and being-reproved by the conscience were-going-out one by one, having-begun from the older (ones) till the last (ones); and the Jesus only was-left-behind, and the woman having-stood in (the) midst.

vs. 10 But the Jesus having-stood-erect, and having-beheld no-one with-the-exception of-the woman, he-said to-her, the woman, Where are those, the accusers of-you, (has) no-one condemned you?

vs. 11 But the (one) said, No-one, lord. But the Jesus said to-her, Neither am-I myself condemning you; you-be-proceeding and you no-longer be-sinning.

Pentateuch and Haftorahs, p. 932

In the first pre-Christian century, there was a fundamental cleavage in the religious schools of Palestine in regard to Divorce. The dispute turned over the interpretation of Deut. xxiv. 1; but, as so often in theological controversy, the words of the Sacred Text were merely the pegs upon which to hang conflicting theories of life on the part of the disputants. The School of Shammai maintained that a marriage could be dissolved only by unchastity on the part of the wife, because adultery alone sapped the foundation of marriage and made its continuance impossible. The School of Hillel argued that divorce should be permitted for any reason which entailed a rupture of domestic harmony resulting in a daily violation of one of the main purposes of marriage—companionship. The Jewish sectaries (the Essenes, the 'Zadokites' of Damascus, the Samaritans and Jewish Christians) opposed, in addition, the marrying a second wife as long as the divorced wife was alive. Official Judaism, throughout the ages, followed the principle of the School of Hillel; and, of course, the unnatural prohibition for the parties to marry again is quite unknown to it. We shall see that in recent generations the civilized nations are more and more coming to adopt the Jewish attitude on this basic and vital question.

There are many things to be considered.  
 1. The woman was taken "in the act." Where then was the man? (See p. 12, Lev. 20:10.)

2. If it was a doubtful case, which this was not said to be, there was a trial by "bitter water." (Num. 5:11-31) (Note: dirt taken from the floor of the tabernacle to make the "bitter water." vs. 17)

3. Israel was under Roman rule.

We may never know what Jesus wrote; but can we even make a good guess?

This paragraph shows the two schools of interpretation of Deut. 24:1 in the days of Jesus. The problem, in part, hinges on the word "uncleaness" in Deut. 24:1 (see p. 11)

Rashi renders this word "scandalous thing" in her.

Keil-Delitzsch, Commentary on the Old Testament gives "something shameful." (Literally: "a word of nakedness" [ervah dabar], see Young's Concordance.)

Was Jesus really making the issue more clear; or was he choosing his words with something totally different in view? First, read the Bible record of Jesus' comments when presented with Deut. 24. Note the passages marked \*.



#### 14 Matt. 19 CT

- vs. 3 And the Pharisees came-near-to-him trying him, and saying to-him, If it-is-legitimate for-(a)-  
 \* MAN to-release his wife according-to every reason?  
 vs. 4 But the-(one) having-answered said to-them, Read-YOU not that the-(one) having-made from beginning he-made them male and female,  
 vs. 5 And said, On-account-of this (a) MAN will-leave-behind the father and the mother, and he-will-be-very-united to-his wife, and the two will-be-with-reference-to one flesh?  
 vs. 6 So-that they-are no-more two, BUT one flesh. What-(thing) therefore the God paired-together, let not MAN be-separating.  
 vs. 7 They-are-saying to-him, Why therefore commanded Moses to-give (a) little-book of-a-bill-of-divorce, and to-release her?  
 vs. 8 He-is-saying to-them, that Moses toward the hardness-of YOUR heart permitted to-YOU to-release YOUR wives; but from beginning it-has not come-to-be-nor-is thus.  
 vs. 9 But I-am-saying to-YOU, that whosoever  
 \* might-release his wife unless on prostitution, and he-might-marry another, he-is-committing-adultery; and the-(one) having-married (one)-having-been-and-still-released, he-is-committing-adultery.  
 vs. 10 His disciples are-saying to-him, If the reason of-the MAN with the wife is thus, it-is not being-advantageous to-marry.  
 \* vs. 11 But the-(one) said to-them, Not all are-having-room-for this word, BUT to-whom it-has-been-and-is-still-given;  
 vs. 12 For ones-who are eunuchs out-of mother's belly. were-born thus, and ones-who were-made-eunuchs are eunuchs by the MEN, and ones-who made themselves eunuchs are eunuchs because-of the Kingdom-of-the heavens. The (one) being-able to-be-making-room, let-him-be-making-room.

#### Mark 10 CT

- vs. 2 And the Pharisees having-come-near, they-questioned him if it-is-legitimate for-a-husband-to-release  
 \* (a) wife, trying him.  
 vs. 3 But the (one) having-answered said to-them, what commanded Moses to-YOU?  
 vs. 4 But the (ones) said, Moses permitted to-write (a) little-book of-a-bill-of-divorce, and to-release.  
 vs. 5 And the Jesus having-answered said to-them,  
 \* toward YOUR hardness-of-heart he-wrote this Commandment for-YOU;  
 vs. 6 But from beginning of-creation the God made them male and female.  
 vs. 7 On-account-of this MAN will-leave-behind his father and the mother, and will-be-very-united to his wife,  
 vs. 8 And the two will-be-with-reference-to one flesh; so-that they-are no-more two, BUT one flesh.  
 vs. 9 What therefore the God paired-together, let not MAN be-separating.  
 \* vs. 10 And in the house his disciples questioned him again concerning the same-thing.  
 vs. 11 And he-is-saying to-them, who if he-might-release his wife and he-might-marry another, he-is-committing-adultery upon her.  
 \* vs. 12 And if (a) wife might-release her husband and she-might-be-married-to-another, she-is-committing-adultery.

#### Mark 16 CT

- vs. 14 Later he-was-manifested to-the eleven, to-those lying-back, and he-reproached their unbelief and  
 \* hardness-of-heart, because they-trusted not in-the (ones) having-beheld him having-been-and-still-raised.

It is not possible to cover all possible understandings on all verses in such a short work. Let me ask some questions:

Was Jesus teaching that the wife must remain with a brutal husband until he kills her?

Was Jesus teaching that a wife must remain faithful even though her husband was found to be a homosexual? Was Jesus teaching that a wife must remain faithful to a husband who sexually abuses their children?

Note in Mark 10:12 Jesus refers to a wife divorcing her husband. The word "hardness-of-heart" occurs only 3 times in the NT: Matt. 19:8, Mark 10:5; 16:14.

Mark 16:14 explains "hardness-of-heart." I believe that the "hardness-of-heart" in Matt. 19:8 and Mark 10:5 refers to Israel's failure to carry out the death penalty under a "theocracy" (See p. 12)



I believe that Jesus was not really dealing with a literal marriage and divorce, but was giving them a parable. Note p. 14 especially Matt. 19:11, 12; Mark 10:10. These passages are similar to phrases in the Kingdom parables and Jesus' later explanation to the disciples. I believe a divorce was available to either party for any offense that would have brought the death penalty. The divorce acts like a death certificate. What then, was Jesus teaching with this parable? Why the emphasis on "prostitution" (Matt. 19:9, p. 14 and Matt. 5:32) and "adultery"? Back in the fourth period God told Abraham to put away Hagar. Back

### Gen. 21 KJ

9 And Sarah saw the son of Ha'-gar 'the Egyptian, which she had born unto Abraham, 'mocking.'

10 Wherefore she said unto Abraham, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.'

11 And the thing was very 'grievous in Abraham's sight 'because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice: for 'in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make 'a nation, because he is thy 'seed.

### Ezra 10 KJ

2 And Shech-a-ni'-ah the son of Je-hi'-el, one of the sons of E'-lam, answered and said unto Ezra, 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.

3 Now therefore let us make 'a 'covenant with our God to put away all the wives, and such as are born of them, 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.

10 And Ezra the priest stood up, and said unto them, Ye have 'transgressed, and 'have taken strange wives, to increase the trespass of Israel.

11 Now therefore 'make confession unto the Lord God of your fathers, and do his 'pleasure: and 'separate yourselves from the people of the land, and from the strange wives.

← on page 9 we saw that David's "wives" were approved by God in the fifth period. (except Bathsheba)

### 2 Sam. 3 KJ

14 And David sent messengers to 'Ish-bosh'-eth Saul's son, saying, Deliver me my wife Michal, which I espoused to me 'for a hundred foreskins of the Phil-is'-tines.

15 And Ish-bosh'-eth sent, and took her from her husband, even from 'Phal'-ti-el the son of La'-ish.

16 And her husband went with her 'along weeping behind her to 'Ba-hu'-rim. Then said Abner unto him, Go, return. And he returned.

← Consider this event. "Saul had given Michal his daughter, David's wife, to Palti" 1 Sam. 25:44.

← David got her back.

→ This event also is in the fifth period. God prohibited pagan wives (see p. 11) for they would cause

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and it is a time of much rain, and we are not able to stand 'without, neither is this a work of one day or two: for we are many that have 'transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until 'the fierce wrath of our God for this matter be turned from us.

19 And they 'gave 'their hands that they would put away their wives; and being 'guilty, they offered a ram of the flock for their 'trespass.

Israel to turn to idols. Having trespassed against God, they repented and "put away their wives."

Here we have "prostitution" in a spiritual sense, that is, a turning to idolatry.



## 16 Mark 4 CT

vs. 33 And with many parables such as these he was speaking to them the word, according as they were being able to be hearing,  
 vs. 34 But separate from parable he was not speaking to them; but privately he was solving all things to his disciples.

## Matt. 13 CT

vs. 34 The Jesus spoke all these (things) in parables to the crowds, and separate from parable he was not speaking to them;  
 vs. 35 In which case the (thing) having been said through the prophet might be fulfilled, saying, I shall open my mouth in parables; I shall blurt out (things) having been and still hidden from casting down of (a) world.

## Jer. 3 KJ

6 The LORD said also unto me in the days of Jo-si'ah the king, Hast thou seen that which "backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 "And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

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; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she "defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me "with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, "The backsliding Israel hath justified herself more than treacherous Judah.

12 Go and proclaim these words toward "the north, and say, 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.

13 "Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers "under every green tree, and ye have not obeyed my voice, saith the LORD.

14 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:

Consider two very important passages.

Notice that privately Jesus explained "all-things" to his disciples.

(Review Mark 10:10, p.14)

Returning to what Jesus may have written in the earth. (p.13)

Could Jesus have written OT references?

There are many similar passages in the OT. Here Israel played the "prostitute", spiritually, in going into idolatry. (vs. 6) Israel committed adultery and Jehovah gave her a bill of divorce. (vs. 8) Judah was not much better. (vs. 10, 11) Jehovah tells Israel to return to him. (vs. 12) Jehovah is still married to Israel. (vs. 14) Judah also went into idolatry.

## Jer. 7 KJ

THE word that came to Jeremiah from the LORD, saying,

2 "Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, "Amend your ways and your doings, and I will cause you to dwell in this place.

4 "Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly "execute judgment between a man and his neighbor;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, "neither walk after other gods to your hurt;

7 "Then will I cause you to dwell in this place, in "the land that I gave to your fathers, for ever and ever.

8 Behold, ye trust in "lying words, that cannot profit.

9 "Will ye steal, murder, and commit adultery, and swear falsely, and "burn incense unto Ba'al, and "walk after other gods whom ye know not;

10 "And come and stand before me in this house, "which is called by my name, and say, We are delivered to do all these abominations?

11 Is "this house, which is called by my name, become a "den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

15 And I will cast you out of my sight, "as I have cast out all your brethren, "even the whole seed of E'-phra-im.

16 Therefore "pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: "for I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to "pour out drink offerings unto other gods, that they may provoke me to anger.

19 "Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?



Unless we accept Matt. 19 and Mark 10 page 14 as a parable, I think you must accept the fact that Jesus did not give a very clear understanding of divorce in general. He said nothing about drunkenness, homosexuality, incest, idolatry, and other criminal behavior.

On the other hand, if a parable, "prostitution" to false gods was the major sin of Israel. The first and

Ex. 20 KJ

AND God \*spake \*all these words, saying,

2 \*I am the LORD thy God, which have brought thee out of the land of \*Egypt, <sup>b</sup>out of the house of <sup>b</sup>bondage.

3 \*Thou shalt have no other gods before me.

4 \*Thou shalt not make unto thee any \*graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 \*Thou shalt not bow down thyself to them, nor serve them: <sup>b</sup>for the LORD thy God am a jealous God, <sup>c</sup>visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And \*showing mercy unto thousands of them that love me, and keep my commandments.

Note the small number!

Notice why each period ended.

First Period: Failure to hear and obey

God. Second Period: Violence and corruption brought on the flood. Third Period: Rebellion against God

brought on the "confusion of tongues" at Babel. Fourth Period: Because of one man's trust in God, Abraham became the father of the faithful; but even God's chosen nation Israel was born as people in slavery.

Fifth Period: God's chosen people, the Israelis, were put under God's direct law. They turned to idolatry, and "prostitution" to strange gods. This period ended in Israel being cast out of the land in 70 AD. Sixth

Period: Really a part of the end of the fifth period; Israel rejected and crucified Jesus the Savior.

second commandments are clear.

Jesus summed all 9 by 2; the sabbath is specifically to Israel, (Exodus 16: 23-30) making 10.

Mark 12 CT

vs. 28 And one of the scribes having come near, having heard their debating together, knowing absolutely that he answered for them rightly, he questioned him, what sort of commandment is first of all (of them)?

vs. 29 But the Jesus answered him, that first of all of the commandments, (is) you-be-hearing, Israel, Jehovah our God Jehovah is one.

vs. 30 And you-will-cherish Jehovah your God out-of your total heart and out-of your total soul and out-of your total intellect and out-of your total strength. This (is the) first commandment

vs. 31 And (the) like second (is) this: you-will-cherish your neighbor as yourself. Another commandment greater of these is not.

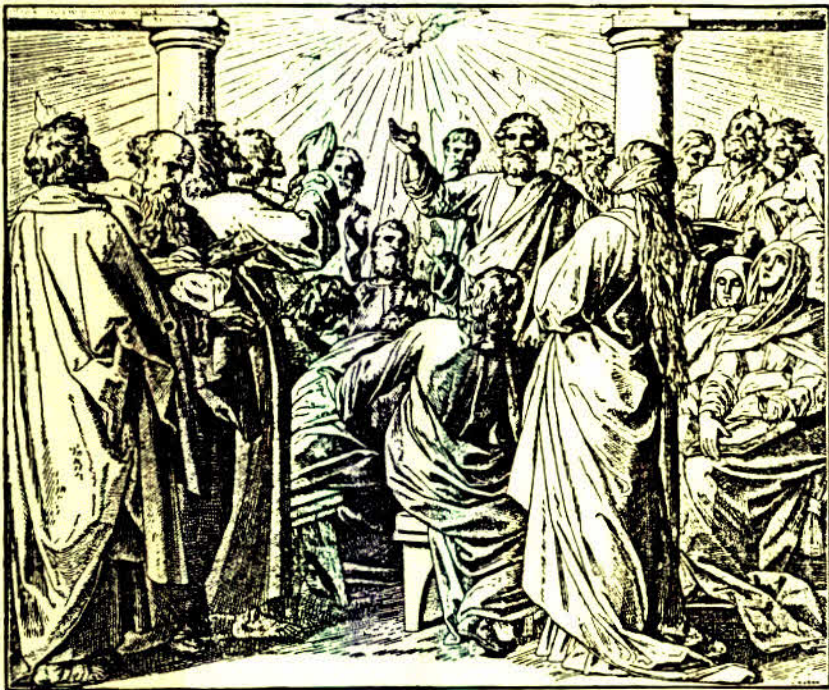
vs. 32 And the scribe said to him, rightly, teacher, you said upon truth that God is one, and is not another with the exception of him.

vs. 33 And to-be-cherishing him out-of the total heart and out-of the total intelligence and out-of the total soul and out-of the total strength, and to-be-cherishing the neighbor as himself, is much more of all of the total burnt-offerings and of the sacrifices.

vs. 34 And the Jesus having seen him that he answered wisely, said to him, you are not far from the Kingdom of the God.



## 18. Seventh Period



Descent of the Holy Ghost. Acts 2:1-41.

This period began with the Holy Spirit coming to indwell believers. The problem in this period with the subject of marriage and divorce is that the "church", having a form of godliness, tries to put its rules on "church" members, most of which are not really "believers" at all.

For details along this line see Apologetics, 6, 22-25. But let us examine a few scriptures here. We now have 5,000,000,000 people in the world. Approximately 1,000,000,000 Moslems which are not "believers." Approximately 1,000,000,000 Nonreligious. Approximately 1,000,000,000 Hindus and Buddhists, these are idolaters. Nearly 1,000,000,000 Roman Catholics, these also are idolaters. About 500,000,000 miscellaneous, mostly idolaters. About 500,000,000 probably classed as "Christian."

Nineteen hundred years ago at the beginning of "church" history Paul wrote: "I myself-am-knowing-absolutely that after my departure weighty wolves will-come-in into YOU not sparing of-the little-flock, even out-of YOU yourselves men will-stand-up-for-themselves speaking things-having-been-and-still-twisted to-be-pulling-back the disciples behind themselves." (Acts 20:29, 30 CT) "But evil MEN and wizards will-progress on the worse, leading-astray and being-led-astray." (2 Tim. 3:13) "But the Spirit is-saying explicitly that in later seasons some will-depart of-the trust; paying attention to-misleading spirits and to-teachings of-little-demons in hypocrisy of-false-wordings;---" (1 Tim. 4:1, 2a CT) "For we are not as the many adulterating-for-filthy-lucre the word



of the God, ---" (2 Cor. 2:17 CT) Peter wrote: "And in covetousness with-fabricated words they-will-merchandise YOU, ---" (2 Pet. 3) See also p.2 2 Cor. 11:13-15 CT. The "church" has had adequate warning of the conditions you see on TV today.

There is more in the prophecy of the churches' history. First Period: Ephesus: "--- evil men --- that call themselves apostles and they are not --- Rev. 2:2 KJ (AD. 30-70)

Second Period: Smyrna: "--- the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan." Rev. 2:9 KJ (AD. 70-325)

Third Period: Pergamos: "I know where thou dwellest, even where Satan's throne is --- thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. --- some that hold the teaching of the Nicolaitans in like manner." Rev. 2:13-15 (AD 325-750) KJ

Fourth Period: Thyatira: "--- thou sufferest the woman Jezebel, who calleth herself a prophetess, and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. --- Behold I cast her into a bed, and them that commit adultery with her into great tribulation, ---" Rev. 2:20,22 KJ (AD-750 till the Lord comes.)

Fifth Period: Sardis: "--- for I have found no works of thine perfected before my God. --- But thou hast a few names in Sardis that did not defile their garments:" Rev. 3:2,4 KJ (AD. 1500 till the Lord comes.)

Sixth Period: Philadelphia: "Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; ---" Rev. 3:9 (till the Lord comes.) KJ

Seventh Period: Laodicea: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. --- I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: --- As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock." Rev. 3:15,16,17,19,20 KJ (till the Lord comes.)  
The "church" constantly gets worse not better.



20 The unbelievers in the "church" far outnumber the true believers. Marriage in this period becomes very complicated. Two unbelievers might be married, yet both be "church" members. Then, one might be "saved" and we have a believer married to an unbeliever. There is a passage in scripture, very often used in regards to marriage, which has nothing whatsoever to do with marriage.

## 2 Cor. 6 CT

vs. 14 YOU-be not becoming being-differently-yoked to-unbelieving-(ones); for what sharing by-justice and by-lawlessness, or what participation by-light toward darkness?

vs. 15 But what agreement of-Messiah toward Beliar, or what portion by-(one)-trusting with an unbelieving-(one)?

vs. 16 But what placing-down-together by-(a)-sanctuary of-God with idols? For YOU yourselves-are (a) sanctuary of-(a)-living God; according-as the God said that I-shall-in-dwell in them and I-shall-walk-around-among (them), and I-shall-be their God, and they themselves-shall-be my people.

vs. 17 On-this-account YOU-come-out out-of (the) midst of-them and YOU-be-severed, Jehovah is-saying, and YOU-handle not of-(an)-unclean-thing;

vs. 18 And-I myself-shall-receive YOU in, and I-shall-be to-YOU with-reference-to (a) father, and YOU yourselves-shall-be to-me with-reference-to sons and daughters, Jehovah Almighty is-saying.

## 1 Cor. 7 CT

vs. 1 But concerning of-which-things YOU-wrote, (It-is) fine for-a-MAN not to-be-handling (a) woman;

vs. 2 But because-of the prostitutions let each-(man) be-having the woman of-himself, and let each-(woman) be-having (her) own husband

vs. 3 let the husband be-giving-back the obligation-to-the wife, but likewise also the wife-to-the husband.

vs. 4 The wife is not having-authority of-(her) own body BUT the husband; but likewise also the husband is not having-authority of-(his) own body BUT the wife.

vs. 5 YOU-be not depriving one-another, if not something out-of agreeing toward (a) season in-order-that YOU-might-be-unoccupied for-the prayer and YOU-might again be on the same (relationship); in-order-that the Satan might not try YOU because-of YOUR no-self-control.

vs. 6 But I-am-saying this according-to \* concession, not according-to injunction.

vs. 7 For I-am-willing all MEN to-be even as myself; BUT each-(man) is-having (his) own bestowed-favor out-of God, the (one) on-the-one-hand thus, the (one) on-the-other-hand thus.

vs. 8 But I-am-saying to-the unmarried(ones) and to-the widows, it-is fine for-them if they-might-remain as I-also;

vs. 9 But if they-are not exercising-self-control, let-them-marry; for it-is better to-be-marrying than to-be-being-on-fire.

➡ Husband and wife are never referred to as being "yoked" together.

VS. 17 makes it clear that marriage is not the subject here. It would be teaching that a believer should leave an unbelieving partner.

This passage refers to another subject which we cannot consider here. The major scripture on marriage in the NT is 1 Cor. 7.

➡ The first part of this chapter deals with a marriage of two believers. The subject of believer married to an unbeliever begins in vs. 12.

Note \*, vs. 6 refers to the exception granted in verse 5. Paul gives this by "concession" not by an "injunction". We find 7 more similar expressions in this long passage. It seems to indicate that marriage and divorce

was a very complicated subject even from those days.



## 1 Cor. 7 CT

vs. 10 But to the (ones) having married and still married I am delivering a message, not I BUT the Lord. (a) wife not to be separated from (a) husband,

vs. 11 But if she even might be separated, let her be remaining unmarried or let her be reconciled to the husband, and (a) husband not to be letting go (a) wife.

vs. 12 But to the others I am saying, I not the Lord; if any brother is having (an) unbelieving wife, and she herself is concurring to be dwelling with him, let him not be letting her go;

vs. 13 And (a) wife one who is having (an) unbelieving husband, and he himself is concurring to be dwelling with her, let her not be letting him go.

vs. 14 For the husband namely the unbelieving has been and still is made holy in the wife, and the wife namely the unbelieving has been and still is made holy in the brother; since so YOUR children (are) unclean, but now (they are) holy (ones).

vs. 15 But if the unbelieving (one) is separating himself, let him be separating himself; the brother or the sister has not been and is still not enslaved in the things such as these; but the God has called and still calls You in peace.

vs. 16 For what, wife, are you knowing absolutely if you will save the husband? Or what, husband, are you knowing absolutely if you will save the wife?

vs. 17 Unless as the Lord parted to each (one), as the God has called and still calls each (one), thus let him be walking around. And thus I order for myself in all the assemblies.

\*

➡ This is a direct command from the Lord to a marriage of two believers. The command is in vs. 10, 11.

➡ Paul now gives information on mixed marriages, which are by far the most difficult to cope with. (vs. 14 is beyond the scope of this apologetic) vs. 15 We have seen a precedent for separation from unbelievers on page 15, under law. In the NT, however, a separation is not commanded, nor is a separation to originate on the part of a believer. Common teach-

ing has been that the believer should do all possible to keep the marriage together. This is not correct. Vs. 15 says: "let him be separating himself." vs. 16 indicates that it is very unlikely that the unbeliever will be saved by maintaining a poor marriage; and it is foolish to jeopardize your peace (vs. 15) by such an attempt. (see Alford also) Note the \*, by

## 1 Cor. 7 CT

vs. 25 But concerning the virgins, I am not having (an) injunction of Jehovah, but I am giving (a) sentiment as (one) having had and still having mercy bestowed by Jehovah to be trustworthy.

vs. 26 I am supposing therefore this (thing) (is) fine to be existing because of the necessity having stood in and still standing in, that (it is) fine for a MAN to be thus.

vs. 27 Have you been and still are bound to a wife? You be not seeking (a) loosing; Have you been and still are loosed away from (a) wife? You be not seeking (a) wife.

vs. 28 But if also you might marry, you sinned not, also if the virgin might marry she sinned not; but the (ones) such as these will have tribulation in the flesh, but I myself am sparing YOU.

\*

(See Paul's direction vs. 32, 35, 40\*)

➡ Vs. 27, 28 are about as clear as anyone could ask in regards to remarriage after a divorce. Marriage was particularly difficult in those days because of the persecutions of the Christians.



22 I believe this Apologetics will support some facts in relation to marriage and divorce. Remember, no one today lives under a theocracy, that is, God's rule. I believe that God intended and intends men and women to be united in marriage. Therefore, as a pastor I will join in marriage any man and woman that come to me with a valid government license. God's order is certainly better than chaos. "Sex" outside of marriage is simply prostitution. However, it is not the marriage ceremony, nor the license, that finalizes the marriage, but rather the two "being-very-united" in sex. (Matt. 19:5; Mark 10:7 p. 14)

Gen. 4:1 KJ

AND Adam knew Eve his wife; and she conceived, and bare \*1 Cain, and said, I have gotten a man from the LORD.

← "knew, as a euphemism for sexual intercourse." Gesenius' Lexicon. If a man has sex with a woman, and only that woman, it is marriage.

It should be quite obvious that in the cases of two "unbelievers" being married they do not operate under Bible limitations and divorces mean little. These marriages and divorces account for most of the total marriages and divorces.

God has not only permitted polygamy, but has blessed polygamy as in the cases of Abraham and Jacob, (p.8) and promoted polygamy as in the case of David. (p.9)

When a true believer finds himself or herself united to an unbeliever we encounter a very difficult situation. These cases are very common in the "church" today. However, if the unbeliever is "concurring" to dwell with the believer, the believer should not leave. (1 Cor. 7:12, 13) That is, if there is "agreement" or "approval" of the situation. Literally: συνευδοκέω (suneudokeō) "to-think-well-together" of the arrangement. This implies a peaceful situation, and this may very often be the case.

When might a believer get a divorce? Since a divorce acted like a death certificate (p.15), it is my opinion that a divorce should be allowed in any case where the unbeliever is committing acts punishable by death: adultery, prostitution, incest, homosexuality etc. The believer is then free to remarry. (1 Cor. 7:27, 28 p.21)



If both man and wife are genuine "believers", the Lord says they should not be separated. Read again 1 Cor. 7:10.

A. "----It is not good that man should be alone;--" (Gen. 2:18)

B. "----a man shall leave father and mother, and shall cleave to his wife:--" (Matt. 19:5)

C. "----to avoid fornication, let every man have his own wife, and let every woman have her own husband." (1 Cor. 7:2)

D. "---come together again, that Satan tempt you not for your incontinency." (1 Cor. 7:5)

E. "----it is better to marry than to burn." (with lust) (1 Cor. 7:9)

These passages apply to a divorced as well as any unmarried person. A divorced person may be remarried. There is much disagreement on marriage, divorce and remarriage, why? Probably because the Bible does not give enough answers. Return to the "parable" Matt. 19:9 pp. 14-17.

### Rom. 1 CT

vs. 18 For wrath of God is being uncovered from heaven on all impiety and unrighteousness of MEN. The (ones) holding fast the truth in unrighteousness,

vs. 19 For the reason that the thing known of the God is manifest among them; for the God manifested (it) to them.

vs. 20 For the invisible things of him from creation of (a) world being understood by the things made (are) being seen clearly, both his constant power and divinity, with reference to their being without defense,

vs. 21 For the reason that having come to know the God they glorified (him) not as God or gave thanks. BUT they were aimless in their deliberations, and their heart without understanding was made dark.

vs. 22 Alleging to be wise (ones) they were made stupid.

vs. 23 And they changed the glory of the imperishable God with (a) similitude of (an) image of perishable MAN and of flying things and of four-footed things and of reptiles;

vs. 24 On this account the God gave them over with the desires of their hearts with reference to uncleanness, their bodies to be being dishonored among them.

vs. 25 They who exchanged the truth of the God with the lie, and they venerated and they served the creation beside the (one) having created, who is blessed with reference to the ages; amen. \*

vs. 26 Because of this the God gave them over with reference to passions of dishonor; for both their females exchanged the natural use with reference to the (one) beside nature,

vs. 27 And additionally likewise also the males having let go the natural use of the female were burned out in their relish with reference to one another, males with males working out the indecency and taking back in themselves the recompense which was essential of their going astray.

vs. 28 And according as they proved not to be having the God in thorough knowledge, the God gave them over with reference to (an) unapproved mind, to be doing the things not being appropriate,

vs. 29 Having been and still filled with all unrighteousness, evil, covetousness, malice, replete of envy, of murder, of quarreling, of quile, of malignity, whisperers,

vs. 30 Backbiters, God-aborrent (ones), insulters, proud (ones), arrogant (ones), inventors of bad things, disobedient to parents,

vs. 31 (ones) without understanding, covenant-breakers, (ones) unaffectionate, (ones) unmerciful;

vs. 32 They who having come to know thoroughly the just act of the God, that the (ones) practising the things such as these are worthy of death, yet only are they doing them. BUT they are also concurring with the (ones) practising.

The "parable" is directed against Israel's "prostitution" to strange gods, this is far more serious than literal physical prostitution. While we make a great deal about the literal "prostitution", the first and second commandments are ignored. Just as Israel went after strange gods, so did the "church". Pergamos (p. 19), means "thoroughly-married"; and that to idols. From that day till this the "church" has invited millions of "idolaters" into its membership. Idolatry manifests itself in evil conduct, such as we now find in the churches, even approving "homosexual Christians" (vs. 27). "God gave them over" vs. 24, 26, 28.

And you say God loves everybody? (See Apologetics 22, 23, 24, 25)