

Full Sermon Transcript: Separation, Divorce and Remarriage

January 11, 2025

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Praise Jesus. Amen. Jesus is the source of peace. He is the source of love. He is the source of joy. If we do not have peace, or if we are lacking love, or if we do not have joy, then we don't have enough of Jesus.

Perhaps we don't even have Jesus at all, but rather we're just in love with thinking that we have Jesus.

So if you are lacking in either one of those, then you should test yourself, examine yourself, even as Paul said, to test yourself to see if you are in the faith, meaning if you are truly saved.

That is the purpose of the Day of Atonement. That's the purpose of Passover, is to test yourself, examine yourself, humble yourself, correct yourself, fix yourself, and to come to the source, to get plugged in to the source of all these things. Amen.

We have already, of course, anointed this sanctuary, dedicated this sanctuary to Jesus.

But it has come to my mind that at this moment we need to walk around and anoint more of it, more scientifically, the stairs coming down from upstairs to anoint those steps so that no one will fall on those steps.

Anoint the chairs, the door, get a greater, more complete anointing in this place.

And those are things that you should do in your own home as well, to make for sure you have a full and complete anointing.

And even refresh that anointing every once in a while because we're in a very intense warfare.

And man, this spiritual warfare is extremely real and you must be active in that warfare and not get complacent in that warfare. Amen.

So I'm going to walk around and do some anointing. You might not be able to hear me very well at certain times when I may be far away from the microphone.

I will turn the microphone up very high there so that it might help you, but we'll be back here shortly.

If you can't hear me, I will be back to the microphone soon. But in the name of Jesus, I'm trying not to look down.

And follow, follow around very hard. And with Jesus, I do anoint this doorway that the enemy will not enter at any time, in any way, in any shape, in any form.

This property belongs to the kingdom of God, the church, to the Almighty Father, the Alpha and the Omega.

The enemy is not allowed here on this property. The enemy is not allowed in this driveway.

The enemy is not allowed on this property. The enemy is not allowed in this sanctuary.

The enemy is not allowed in this house, in physical form, in spirit and in physical and spiritual forms, in the name of Jesus.

I anoint this doorway, the railings, the steps, from the bottom to the top, the top to the bottom.

The people will not fall. The people will not fall low. This is for our good and not for our harm. The safety of the family, the protection of the family, the presence of holy pieces of faith to Jesus Christ.

I can pray. The power of The Holy Ghost, I can pray in this place, in the name of Jesus.

Father, I pray that you bring us somebody that will play this keyboard. Bring us people that can sing and will sing.

Bring us people to help us with Bible verses, with worship, with dance, with song, with rejoicement, with shouting, with praise.

Bring us true brothers, true sisters. Bring us more of your Holy Ghost, more of your presence.

Help us that we will eventually use every one of these chairs, every one of these tubes, and all of our supplies that we have for worship.

That they be used and blessed and healed. And all the chairs that will be brought in here, and all the chairs that will be used, and all the musical instruments, as dusty as they are right now, that they will be cut to use and not be examined.

We ask you, Jesus, to fill this place up, to use this place, and bring your people from the West and from the East, from the North and from the South.

Bring your people to fill this place with praise, and worship, and gratitude, and celebration, and honor.

And wherever we go, that you go with us and that you lead us and go before us to prepare the way.

That our ground be your ground and your ground be our ground. That your heir be our heir.

That your will be our will. That we be your church, your bride, your wife, forevermore without end, in Jesus' holy name.

So be it. Amen. Praise Jesus. Lord Heavenly Father, we do thank you, Lord, for this message that we're about to receive.

Thank you for what you've already accomplished, and for what you are doing right now, and what you're about to do, in Jesus' holy name. Amen.

If you're standing, you may be seated. Let's turn to Leviticus 21.

Today's topic is about divorce and remarriage, biblically speaking, not according to traditional religion, not according to traditional doctrines of the false church, the Babylonian church, not according to their teachings and their doctrines and what we've all, all of us, been raised to believe or taught to believe, but rather according to the Bible.

What does the Bible actually say and what does the Bible actually teach about divorce?

Is it allowed? When is it allowed? If ever. And once they are divorced, then are they allowed to marry someone else?

What does the Bible actually really truly say about this issue? We should not be led by emotions or by our own actions of what we have done in the past.

The purpose that every one of us should have in our lives is to seek the truth, no matter what the truth is, even if it offends us, even if it convicts us, even if it points out our sins, what is the truth, no matter what the truth is.

That should always be our attitude about any doctrine, every doctrine, every topic, every subject.

On the topic of divorce, if you look up in the book of Genesis and Exodus, those first two books of the Bible that we have, of course, they were some previous books written by Noah, but we don't have those books at all, unless the Vatican is hiding them or someone else is hiding them.

But when you look at Genesis and Exodus, there is no mention of divorce, zero, absolutely zero, none.

That's very interesting because you would think that in the Torah, which is the first five books of the Bible, you would think that especially Exodus, the book where Moses went up on the mountain, received not only the Ten Commandments, but over 600 laws about everything, about don't have sex with a woman when she is on her period, when she is bleeding, don't have sex with animals, men to not have sex with men, for men and women to not wear the clothing of the opposite gender.

So long, so long, so long. It's very extremely detailed. Hundreds of laws, but yet in that same book of Exodus, not one word, not one, about you should not divorce.

Very interesting. And we finally read about divorce in Leviticus, only when you get to the third book.

And this chapter of Leviticus 21, guess what, is not even talking to the average person, but rather only to the priests who work in the temple.

It's very extremely specific. But we're going to read other books of the Bible that will talk about the average person and not just the priest.

We'll look at both Old Testament and New Testament in an honest search for what does the Bible really teach about divorce.

We won't assume anything. Let's read and study. Amen. But we have to have a starting place.

And this is the first place that the Bible really talks very specifically about at Leviticus 21.

Starting in verse 7, they shall not take a woman. Remember, this is talking about the priests.

Look at verse 1, Jesus spoke to Moses saying, Speak to the priests, the sons of Aaron.

OK, so this whole section here is specifically to the priests who are working in the temple of God of that day and of that time of that generation.

It's not speaking to us today at all. Now, a lot of people would say, but the New Testament does say that we are the priests of the Lord now and that we are the temple of God.

Yes, but that's still not the same. What was specifically to the priests of that day, of that time, of that context of working in a temple building is absolutely not the same as us being priests today and our bodies being a temple.

It's absolutely not the same. Get down to verse 7. Do we really burn our daughters with fire today? Of course not.

This is very specific to a specific generation that is no longer alive. Verse 10, And the priest that is chief among his brethren, the oil having been poured upon the head of the anointed one, and he having been concentrated to put on the garments, shall not take the hat off his head, and shall not tear his garments.

So on, so on, so on. This is very specific to the priests. We don't have priestly garments and all these other things that they had. Verse 11, Don't go near a dead body.

We're not under that requirement. We can go to a funeral, right? They really couldn't do that. Verse 12, And neither should he defile himself for his father or his mother.

Verse 12, He should not go forth out of the sanctuary. He should not profane the sanctuary of his Theos, because the holy anointed oil of the Theos is upon him.

I am Jesus. He should take for a wife a virgin of his own tribe, so not of any other race, and not even from one of the other tribes of Israel, but only from his own tribe.

Notice it's not forbidding him from getting married, like the Catholics do with their priests that can't marry, which automatically makes that man have sex in private, in secret, with the children and with the nuns and with men, because he's not allowed by the church to exercise his hormones that God gave him.

Therefore, he has to exercise those hormones in secret, and when it's done in secret, it's going to be done in sin.

The Bible does not forbid the priest from marrying. So long, but you see that this is very specific.

So when it said in verse seven that he not to take a woman that has been put away from her husband, this is talking about priests.

It cannot be applied this verse. Now we look at other verses, yes, but we can't apply this verse to the average person today.

So let's go somewhere else. Let's just keep studying. Deuteronomy, the fifth book of the Bible, is still part of the Torah, the law, the first five books.

Deuteronomy 22. Let's just start in verse 13. And if anyone should take a wife and dwell with her and hate her and attach to her reproachful words, shameful words, or hateful words, and bring against her an evil name and say, I took this woman, and when I came to her, I felt not her tokens of virginity.

In other words, I married her thinking that she was a virgin, like she is supposed to be, really, by God's design and by many different verses in the Bible.

A woman is supposed to be a virgin when she marries her first husband. We can do an entirely different subject topic on that, but that is what the Bible teaches, that that is God's design and his perfect will.

And right there, we can also talk about what is marriage in the eyes of God. We have an article written a long, long, long time ago on the ministry website at isawthelightministries.com, an article that does talk about what is marriage in the eyes of God.

And what that article shares with you from the scriptures is that the scriptures never say that you have to go to the courthouse or the justice of peace or the government and get a piece of paper, a license to be married.

The Bible never says that you should do that. But rather, what the Bible does say is that the men of God went into the tent and had sex with a woman, and bingo, automatically they were married.

Yes, they would have a feast, a celebration, but the marriage was the very fact that the man had sex with the female.

Having sex is marriage in the eyes of God as far as if it is a woman, a female, that is attaching her soul, and that happens automatically to that man.

Now we're talking in general terms, in general terms, because there are exceptions to just about anything you can talk about, to many different doctrines, not everything, not every doctrine, but a lot of doctrines, a lot of themes, a lot of topics have exceptions to them.

So I'm talking about in general, the divine design of God is that the female, the first time that she has sex, that is supposed to be her husband, and that is marriage.

No license is required. So this man in this verse is expecting this female to be a virgin, but it says that he finds out, or he believes, that she is not a virgin.

So it says in verse 15, but the father, I actually want to back up in verse 14, and attach to her the hateful words, and bring against her an evil name, and say, I took this woman, and when I came to her, I found not her tokens or her proof of virginity.

Then the father and the mother of the damsel, the female, shall take and bring out the damsels, the girls, tokens of virginity to the elders of the city, to the gate.

That proof would be the blood on the bedsheets, or the blood on the bed, the blood on the rug, because as she is young, as she's supposed to be, she's not supposed to be a virgin into her 30s and 40s and 50s.

By nature, I'm talking biblically, not human law, but biblically, what was written thousands of years ago in the Middle East, is that the girl would have sex for the first time when she was extremely young.

And so when the man penetrated her, there would be blood. And so this token is the blood, and the parents are bringing out the blood to show that at the marriage that she was indeed a virgin.

Verse 16, and the father of the girl shall say to the elders, I gave this daughter to this man for a wife.

Notice that the father of the girl gives the girl to the husband. That's very important.

Everything that we do in modern Western society today is very far away from the original divine plan, the way things used to be, right?

The girl belongs to the dad until the dad gives the girl to the husband. Verse 17, and now he has hated her and attaches reproachful words to her saying, I have not found proof or tokens of virginity with your daughter.

And these are the tokens. These are, here's the proof of the tokens of my daughter's virginity.

And they shall unfold the garment before the elders of the city. So blood on the clothes here, underwear or whatever, before the elders of the city.

And the elders of that city shall take that man and shall chastise him because he lied.

He said that she was not a virgin, but actually the parents have proven by the blood on the garments that yes, she was a virgin.

The blood was released when he penetrated her on that marriage night. Verse 19, and they shall find him a hundred shekels, a measurement of money, and shall give them to the father of the damsel, the girl, the young virgin, or had been a virgin previously, because he has brought forth an evil name against a virgin of Israel, and she shall be his wife, and he shall never be able to put her away.

He can never put her away because now he is under this penalty of that he lied about her and defamed her name, slandered her name, and slandered basically her family's honor, right?

So in that case, that man is not allowed to separate from her, send her away, divorce her in that context.

This is a context, a specific context in which no divorce is allowed. But think about this, because it does declare that he can never ever send her away from him.

That automatically brings to our minds that there are times when a man could send away his wife, divorce her, or separate from her, one or the other.

Separate and divorce are two different things, and we have to keep reading to see if he can only divorce or can he also separate under other contexts.

Of course, in this context, he cannot do either one. He cannot separate from her, and he cannot divorce for either one all of his life.

But under other contexts, other situations, we still have to answer that question, are there times or whether, under what circumstances rather, can a man separate and under what context can he divorce?

But because it is specific to a situation in which he can't, it automatically means that there are times when he can divorce.

I hope that you understand that. Because if there was never a time when he could divorce, ever, for any reason at all, it wouldn't say this.

Because it wouldn't be necessary to say that he can't do it. Because there would have already been a previous verse somewhere in Genesis, Exodus, Leviticus, Numbers, or earlier in Deuteronomy, that would have already proclaimed a vast statement of it is never allowed under any circumstances.

And we don't have that. We don't have that. And so because the absence of that plus this statement of where he can't do it under a specific context automatically means, of course, there is a time when it is allowed, and we have to determine when is that time.

Let's go to chapter 24, Deuteronomy 24, verse 1. And you should go into the grain field of your neighbor, and you shall gather the ears of your hand with your hand, the ears of grain with your hands, and you shall not cut to the sickle to your neighbor's grain.

And you should go into the vineyard of your neighbor to eat grapes sufficient to satisfy your desire, but you shall not cut them into a vessel.

In other words, according to other scriptures, if we were to look elsewhere about this, the Bible does command that if you have a farm that you are to not harvest 100% of the farm, but rather you are to leave one corner of the vineyard, one corner of the harvest, one corner of the yard, of the lawn, of the farm, of the garden for poor people to come and pick the food themselves.

But this one says they're not allowed to put it in a vessel so they can't be carrying away bucket loads and bucket loads

and bucket loads of food, but only what their hands can carry.

Because there's only one corner that is set aside for the poor to gather the free food.

And this is what people should be doing when they operate large farms, but they don't.

Verse 3. And if anyone should take up life, he should dwell with her, and it should come to pass, if she should not have found favor before him, because she has found some unbecoming thing in her, that he should write for her a bill of divorcement and give it into her hands.

And he shall send her away out of his house. And if she should go away and be married to another man, and the last husband shall hate her and write her a bill of divorcement and should give it into her hands and send her away out of his house, and the last husband should die, who took her to himself a wife, that her former first husband, who sent her away, has not allowed to take her again to be his wife, since she has been defiled.

For that is abomination for Jesus, and you should not defile the land which Jesus your Theos gives you as an inheritance.

There are several things about this. Verse 3. If the man, the first husband, found something unbecoming in her, what does that mean?

That means something he doesn't like. It's talking about things that are not sinned, because there's going to be other verses we're going to read that do talk about sin in the context of divorce, if the person has sinned, and they are divorcing for that reason.

This context is not a woman that has sinned, but rather the man just doesn't like something.

Maybe she talks too much or something like that, and he divorces her. In that context, if she remarries, she is not allowed to come back to the first husband, as long as that second husband is alive.

But it also says that that last husband dies, she is still not allowed to come back to the first husband.

That's because she's been penetrated by a second man. Because she's been penetrated by a second man, she cannot return to the first husband.

Under the context that the original divorce was not because she had sinned, but just something lighter, something he did not like about her.

Now, does it really say that he can divorce her for something that's not a sin, just something that he don't like?

It kind of seems like it, but actually it's not saying that. Verse 3, because she has found some unbecoming thing in her, that he should write for her a bill of divorcement.

It's confusing the way it says that. It's not actually saying that he should. Of course not, right? Think about it.

Use your logic, use your brain. Does God really want the man to divorce her for trivia, light, matters?

If she's not committing abominations against God, if she's not committing abominations against him, if she's not an extremely wicked person, if she's not falling away from the Lord Jesus, but rather it's just that she's talking too much, as all women do, for the most part, is it really, truly God's will that he divorce her?

Of course not, right? It's not really saying that he should divorce her, or even that he has permission from God to divorce her, but rather that he does.

Simply, if he does, then this is the repercussions of that. That's what this is really teaching, is that if that man in that context does divorce her, then this is the repercussions.

This is the result. This is the fruit of it, is that if she remarries, she can never come back to him.

Because he did that divorce on trivia matters. Therefore, that first husband is now under basically the curse of the fruit of his judgment, the fruit of his decisions, the fruit of his actions.

He can't get her back once she has been given to another man. That's the repercussions of his divorce for trivia matters.

So I'm going to actually remove the word shall. I'm becoming thinking here that he shall write, because that makes it sound like that he has God's permission or should do it.

It's more like if he writes. It's more of if this happens. So I think it works out fine if we only just remove that word. If he finds something, because he found something under coming in her, that he write for her a bill of divorcement.

So that's the next thing we got to talk about, is the bill of divorcements. Who writes it?

The courthouse? No. The judge? No. The government? No. He does. The husband. According to the Bible, not just only this verse, but multiple verses in the Bible, the husband himself is the one that writes it down on paper.

I divorce you. Signed Steve. And gives it to her. He has to give it to her. Then they are divorced instantly. No waiting period, no government, no police, no court.

According to the Bible, that is how a divorce. Marriage is sex and divorce is the man writing it down on paper and it's done.

She cannot go to somebody and say this is unfair unless she did. She could. She could go to the elders of the city and say that is unjust. But that's a whole other matter that we'd have to think about more, study about it more.

But it's really more of a theme. Marriage and divorce is more of a situation of God, man, and girl.

It boils down to that really. Marriage and divorce is not really something that should be government regulated or government controlled.

It's a spiritual matter. It's a matter between God and humanity rather than humanity and government.

Notice that he is the first husband because he sends her away, divorces her for a trivia, a light, a minor situation, problems.

Notice that he is the first husband because he sends her away, divorces her for a trivia, a light, a minor situation, problems.

That he can't change his mind once she is given to another man. It's too late at that point.

But let's see anything else here. I think that's good right there with that chapter.

We'll move forward. Jeremiah chapter 3 verse 1.

If a man put away his wife and she departs from him and becomes another man's, so again that's the context of she becoming another man's wife, shall she return to him any more at all?

Question. Shall not that woman be utterly defiled? That you have gone whoring with many shepherds and have returned to me. This is what God says to Israel or Judah, whichever.

He's saying that Israel or Judah, whichever it is, I'm not for sure there, is basically an analogy, the symbolism of a woman.

That he's married to Israel, he's married to Judah, he's married to both of them according to scripture, he's married to two wives, God is, both married to Israel and Judah, the house of Judah, the Jews, and the house of Israel, the Americans and the British, the British Empire, including the people of Denmark and so forth.

And we'll keep reading and we'll see that God did divorce both Israel and Judah at one time.

He did divorce both wives. God did, according to this, we'll read it here in just a minute, but he's saying that Israel and Judah went to other shepherds, other husbands, other leaders, other nations, the Assyrians, the Babylonians, and embraced their ways, their gods, their leadership, their guidance, so forth.

You notice shepherds are leaders. They are basically husbands. A husband is a shepherd. And the wife is basically, with the analogy of a shepherd, then you also have the shepherd is the one that leads, guides, and protects the sheep, right?

And the sheep should be following the shepherd. The wife should be following the husband, right?

But not with false shepherds and not with evil shepherds, right? That Israel went to evil shepherds and committed abomination and whoredom against God.

Verse two, lift up your eyes to look straightforward and see that you have been utterly defiled.

You have set for them by the wayside of a deserted crowd and have defiled the land with your fornications and your wickedness.

I also want to say this is the same context in which we have just read that not only does she go away, but she goes to another man, right?

Same context. But did not God accept her back? Yeah. God did accept her back, but she was defiled.

It does say that she was defiled. So we're bringing pollution, defilement, back to the original husband, which we should not do.

We've got to be very careful about that we not fall away from God, because when we do fall away from God and come back to Him, we have to re-crucify Him.

We have to bring shame back to God. We should not allow that to prevent us from coming back to God, but rather we should be very extremely careful to not fall away in the first place so that we don't have to re-crucify Jesus, be re-baptized and so forth.

Now let's keep reading verse 3. And Jesus said to me in the days of Josias the king, have you seen what things the house of Israel have done to me?

They have gone on every high mountain and under every shady tree and have committed fornication there.

And I said, after she had committed all these acts of fornication, turn again to me.

Yet she returned it not, and faithful Judah saw her faithfulness, and saw that, and I saw that, for all the sins of which she was convicted.

Wherein the house of Israel committed adultery, I put her away and gave into her hands the bill of divorcement.

Yet faithless Judah feared it not, but went and herself also committed fornication.

So Israel committed fornication. First, verses 1, verse 2, verse 3 is talking about Israel, and Judah being the second wife, seeing the example, did not take heed, did not learn from the situation, but committed the same sin later on of which Israel had done.

The tribe of Dan, being the house of Israel, was one of the first ones to fall away from God, committing much adultery through adultery.

So we have to talk about this word fornication now. In this context, the word fornication is not talking about sex.

In this context, and in other places in the Bible as well, the word fornication sometimes has nothing to do with sex at all physically, but rather Christmas, Easter, Sunday worship, things like that.

Adultery, false religion, that is fornication. In the eyes of God Almighty, that is spiritual adultery.

And that's what he's talking about, right? That's exactly what he's talking about in this chapter.

It's spiritual adultery, and therefore fornication that is not sex, but fornication that is adultery, Christmas, Easter, Sunday, so forth, so forth, Assyrian gods, Assyrian doctrines, Assyrian theologies.

False religion. False religion is fornication, according to God, according to this chapter right here and other chapters as well.

So when we talk about divorce and why a man can divorce, then we have to say that sex by itself is not the only reason for divorce.

And then we also have to say, we already had a sermon recently that according to Scripture, even Jesus himself describes himself as coming back for the marriage supper with multiple brides, multiple virgins, that the church is many members, not just one woman on earth, right?

And then Old Testament, that God had two wives. So a man having sex with another woman, unless she is married, that would be another situation.

But a man having sex with another woman is not grounds for divorce, unless the woman that she had sex with, he had sex with, was already married, is married to another man.

If she's a married woman, then yes, being in that situation, he has committed adultery and fornication, both.

The majority of marriages today, all across the world, is because he had sex with another woman, which is not forbidding in Scripture, unless that woman is married or still tied in bondage to her husband in some way, in some form.

We see that God gave Israel and Judah the paper, you are divorced, he divorced. God himself is divorced.

He did eventually bring her back. But that's very important. If God himself has at one time been divorced for a right reason, a good reason, a very, very good reason, is because his wives, both of his wives, committed spiritual adultery, false religion.

If he can do it, if that's allowed, then common sense tells us that yes, a man can divorce his wife, any of his wives, all of his wives, who commit adultery against the husband, either spiritually or physically, either one. Amen.

That's easy. That's the easy part, right? That's the easy part. We'll talk about other contexts in a few minutes as well.

But common sense, and from just a very little reading of the Bible, is sufficient enough to teach you that very basic, very elementary, very easy principle that yes, a man can divorce, is allowed by God to divorce, if the woman has had sex with another man, or if she falls away from Jesus, if she embraces false religion, if she falls away from God, if she commits Christmas, Easter, these false religions, joins a cult, yes, he can divorce her, and doesn't need a court's permission. Amen.

Let's go now to the book of Malachi. And notice, we're going very quickly to Malachi, because guess what? There's not a lot of Bible verses on the topic.

You would think, you would assume, that there would be lots and lots of Old Testament verses about divorce, and there's not.

Malachi chapter 2. Page 535, if you have the one-volume edition.

Malachi 2, verse 10. Don't you all have one father? Did not one Theos create you? Why have you forsaken every man his brother, to profane the covenants of your forefathers?

Judah has been forsaken, and abomination has been committed in Israel and in Jerusalem.

Judah has profaned the holy things of Jesus, which he delighted in, and has gone after other gods.

Why has Judah committed adultery against God, by false religion? Verse 12. And these things, which I hated, you did.

You covered with tears the altar of Jesus, and with crying and groaning because of troubles. Is it right for me to have respect to your sacrifice, or to receive anything from your hands as welcome? Yet you said, why? Because Jesus is born witness between you and the wife of your youth, whom you have forsaken, and yet she was your partner and the wife of your covenant. And did he not do well? And that was the residue of his spirit. But you said, what does Theos seek but a seed? But take you care to your spirit to listen and obey, and forsake not the wife of your youth. But if you should hate your wife and put her away, footnote says, without lawful reason, say of Jesus, Theos of Israel, then ungodliness shall cover your thoughts. Say of Jesus, the Almighty, therefore take you care to your spirit to listen and obey, do not forsake them. That you have provoked Jesus, Theos, with your words. But you said, wherein have we provoked him? In that you say, everyone that does evil is a pleasing object in the sight of Jesus, and he takes pleasure in such. And where is the Theos of justice? What I can get from this is, in general, God hates divorce, right? God does not want the man to forsake the wife of his youth. But these people, in this context, in this chapter, in the verses we read, have forsaken God. They have forsaken the covenant. They have forsaken everything that is right. They have gone astray from the will of God, the plan of God, the covenant of God, everything of God. And doing what is right in his own eye, right? So in general, this is forbidding divorce and separation in general. And not giving specific context of when it is more specifically forbidden or more specifically approved. It's more of a general statement that mankind, more specifically Israel, has fallen away from God. And is very much astray from God's will. So in general, it is God's will that everyone stay married, if possible, and under the right situations. We should not take it as a fit all context is forbidden from all divorce. Neither should we take it as that fornication. I mean, neither should we take it as physical adultery being the only reason for divorce. Because we do know Jeremiah talks about God divorcing because of spiritual adultery. God is not going to give us a law saying we can't do it when he himself did it. That wouldn't make no sense at all. That's not logical. Now let's just keep reading. Now we have to go to the New Testament because there's really not a lot of verses in the Old Testament related to this topic.

Matthew chapter 5 verse 27 says, You have heard that it was said you should not commit adultery. But I say to you that everyone who looks at another man's wife, a woman already married to another man, by coveting for her has already committed adultery with her in his heart. Traditional Bibles say that any man that looks upon a woman and covets after her has already committed adultery with her in his heart, which doesn't make any sense at all. Those traditional translations of this is a very extremely bad translation of this verse. Every Bible out there, extremely bad translation, horrible translation. It wouldn't make any sense at all for it to say that men cannot look at women because God gave men the natural desire for females. Did he not? So it doesn't make any sense at all for Jesus to say that a man can never, ever, ever, ever look at a woman with lust. It doesn't make any sense at all. He gave every man lust for a woman. The proper translation, as we see here in the Alpha and Omega Bible, is that the man cannot look at a married woman. Doesn't that make sense? Amen. Verse 29 then. If your right eye makes you stumble, take it out and throw it away from you. For it's better for you to lose one of your parts of your body than for your whole body to be thrown into Gehenna, the lake of fire. If your right hand makes you stumble, cut it out, throw it all from you. For it's better for you to lose one of your parts of your body than for your whole body to go into the lake of fire as far as the annihilation part goes. So notice that he talks about the dismemberment of your body as soon as he, in the context and actually in the middle of talking about sin, adultery, marriage, and divorce. So in that context, these members of your body that are being cut off is not literal, is not physical of actually wanting you to cut your human body, but rather it is symbolic of divorce. It is symbolic of removing the husband or the wife because that they have committed adultery, real adultery. Verse 31, and it said, whoever sends his wife away, let him give her a certificate of divorce. But I say to you that everyone who divorces his wife except because of sin, unrepentant sin of course, makes her

commit adultery, and whoever marries such a divorced woman commits adultery.

The traditional translations, instead of the word sin there, they use the word fornication.

What is fornication? Most people think fornication is physical adultery, sex, and nothing but sex.

That's simply not the truth. We saw the word fornication in the book of Jeremiah chapter 3, and it had nothing to do with physical sex.

Fornication can be physical sex, but it can also be Christmas, Easter, adultery, false religion, cults, so forth.

Worship of statues, worship of the pope, many different things it can be. So Jesus is not saying that the only acceptable reason for divorce is physical adultery, but rather he's saying this.

I say to you that everyone who divorces his wife except for unrepentant sin. So in other words, he is saying that yes, a man can divorce his wife if she has committed unrepentant sin.

That word unrepentant is not present in Scripture. It's just sin. But again, use your brain. Amen?

Should a man divorce his wife the very first time that she has ever sinned after they got married, she committed some type of a sin, whatever it may be.

But she regretted it. She made a mistake. She apologizes to God. She repents to God and to her husband.

Should the man automatically, immediately divorce her because she made one mistake?

Of course not. In general, God hates divorce. In general, God wants people to stay together, right? So we're really talking about repetitive sin, sin as a happen to a lifestyle, a sin that continues and progresses, a sin that is unrepentant.

That type of sin that we're talking about in which a man can give her a writing of divorce.

The fact that he uses the word accept, he is not to divorce except for this reason, tells us that yes, with certain situations divorce is allowed.

As far as remarriage for that woman, she commits a doctrine if she remarries in the situation of that she has been divorced not because of sin.

It says whoever marries a divorced woman commits a doctrine, but we have to keep it in the context.

You can't take that last part of that verse all by itself. You've got to keep the last part of that verse in the context of what he just said.

You can't treat it like it's an entirely different section of the Bible. You can't treat it as if it's written two chapters away, which is what people do.

It's not written two chapters away, it's written right here. So we have to keep that last part of that verse in the context of what he's saying.

Verse 32, but I say to you that everyone who divorces his wife, except for this reason, and then she remarries, then she has committed a doctrine.

That's the context. So it's really saying that any man who marries a divorced woman who has been separated or divorced from her husband, not for a sin, but for a light matter, then there is defilement.

Just like we did read, that agrees what we have already read twice in the Old Testament, that she's been defiled because the man put her away, the man divorced her because of trivia, minor situations rather than major situations.

That's exactly what he's teaching here. If a man puts away a woman because of minor things, then she's in a doctrine if she remarries.

She is being defiled by that next husband. And because it does teach this, then automatically we have to believe that if she is divorced for the right reason rather than trivia matters, then she is no longer in bondage to the first husband.

She is no longer bound to him because if the divorce was for legitimate, real reasons rather than trivia matters, that divorce is a subject by God.

Therefore, that man and woman are completely free from each other, both of them. But if it was for trivia matters, then in God's eyes, even though he gave her a writing of divorcement, God has not accepted that writing of divorcement if it was for trivia matters because she is still bound to him all the days of his living life.

And if she goes to another man, whether it's only sex for one night or whether it is what we call marriage today, then she has defiled herself.

She is still bound to that man. Here's the problem we have in today's society with divorce and remarriage is that women by far are the number one, let me say it a different way.

The majority of divorces, women are the one that initiated the divorce. In the Bible, it's the other way around.

The majority of divorces today in the modern Western world, the majority of divorces are because the man was being a man, doing what God created the man to do, have sex.

And in those cases, those divorces are not accepted by God. And the government, they may have given you divorce papers, but in God's eyes, if the woman has divorced him because he was doing what is natural to a man, they are not divorced in God's eyes.

And she has no permission from God to be having sex with any man or marrying any man, if that was the reason for the divorce.

Matthew 19. I also got to say this right now. A lot of women in modern Western society, they want that ring on the finger and they want those marriage papers.

But a lot of men don't want those marriage papers. And if you really think about it, you can't blame them when they look, those men are looking at the condition of our modern Western society.

All the divorce, all the chaos, and all the problems of the average typical marriage in our modern Western world.

I can't blame a man for not wanting to get married illegally by the court system.

When you also consider that the court system is giving marriage licenses to homosexuals.

And all the problems of marriage and relationships in our modern time. If we're going to be followers of Jesus and believers of scripture, we should not be condemning men that do not want to bring themselves under bondage of that government control of a court system that eventually absolutely is going to tell him that he has to give her half of his check for the rest of his life.

Why would a man want to agree to that? There are rich women with children, there are getting checks from the husband out of every check, and the man is literally homeless on the streets because he's having to send out a huge portion of every check he makes even if it is social security, even if it is welfare.

He's got to send that money to that woman and she's living in a giant mansion and getting fat on the hog by government orders.

I can't blame a man for not wanting to get married legally through human government, and especially when scripture does not even say that we have to do that and that we're already married.

We're already married as soon as we had sex. And then when you go through the legal marriage and all the wedding things, then the woman literally wants to spend literally thousands of dollars, thousands of dollars on the marriage, and buy a wedding dress that causes over a thousand dollars.

It's ridiculous. Now, I know I speak in general. I don't hate women. I really don't.

But I speak in general terms of the condition that is very real in this world today, because people have fallen away from the godly design.

Matthew 19, verse 1. And when Jesus had finished these words, he departed from Galilee and came into the region of Judea beyond the Jordan River.

And large crowds followed him, and he healed them there. Some Pharisees came to Jesus, testing him.

Notice this. That's very important. Testing him. They were not asking these questions in order to learn, but rather to try to trip him up.

That was their goal. That was their purpose, trying to trip him up so that they can accuse him, trying to entrap him.

Testing him and asking, is it lawful, according to the Bible is what they're talking about, is it lawful for a man to divorce his wife for any reason at all?

We've got to start right there, because that word divorce, guess what? Scratch it out.

And we have to replace that word with separate from. Notice how this verse and the previous verse and the next verse, it does not mention a writing of divorce.

If there is not a writing of divorce, there is no divorce. Right? Get that into your head. That's very important.

If there's not a writing of divorce, a bill of divorcement, then there is no divorce.

It doesn't exist in this verse. In the next few verses, I don't know until we get there, but this particular verse and the verse before and the next verse, there's no writing of divorce.

Therefore, there's not a divorce. It's separation. Can a man, is it lawful for a man to separate from his wife for any reason at all?

Verse 4, he angrily said, Have you not read that he who created them from the beginning made them male and female? And said, For this reason a person shall leave his father and mother and be joined to his wife, and the two shall become one flesh.

So they are no longer two, but one flesh. What therefore Theos has joined together, let no man separate.

Pause right there. What God has joined together, let no man separate. The majority of marriages today, God did not

join. God did not bring them together.

So you cannot use this for the majority of marriages in this world today. Because the majority of these marriages today was not God ordained, and that's the truth.

The majority of marriages today is just wicked people doing what they want to do, and men thinking that they love a woman just because she's pretty and wears enough cosmetics.

And the sex was good, and she agrees to drink alcohol with him. And therefore I want to marry her because she's pretty, and she likes the same rock and roll, and she likes to smoke pot with me, and she likes to get drunk with me, and she allows me to have sex with her as much as I want, and it's good sex, and therefore I want to marry her.

That is not what God has joined together. That's what that man did on his own accord.

That's not a godly, divine, ordained marriage. It's not. God did not join them. The devil did.

But keeping with what it says, if God has done it, if God has ordained that marriage, if God brought those two people together, then no, let no man separate them. Amen?

That's not the majority of marriages.

Verse 7. They said to him, Why then did Moses command to give her a certificate of divorce?

Now notice here, in verse 3, they didn't say anything about divorce, but only about separation.

But after, only after Jesus answered, did they change the question. In other words, again, they're trying to trip him up.

They're trying to trick him and make him say something. So they actually change the context of the question.

So why then, after he's already answered, they change it and say, Why then Moses command to give her the certificate of divorce and send her away?

Verse 8. He said to them, Because of your hardness of hearts, Moses permitted you to divorce your wives, but from the beginning it has not been this way.

I say to you, whoever divorces his wife, accept the cause of sin, of course, unrepentant sin, and marries another, and marries another woman commits adultery.

Now this verse is going to be used by a lot of people to try to say that this proves that a man cannot have more than one wife.

Because it says that he divorces for false reasons and then marries another woman.

He has committed adultery, therefore he's only allowed one wife, is their way of thinking.

But what they're doing is they're taking it out of context because they always leave out that the divorce was for the wrong reason.

We cannot apply this toward a man that is not divorced at all, that has never divorced, that is staying with his wives and those relationships are working.

It's not saying that man can never marry a second wife or third wife while he's still married.

You can't take it out of context. The context is divorce. If he divorces for the wrong reason, then he cannot enter in a new marriage. The reason for that is God does not want a man to take on new marriage responsibilities, new women, new females, when he can't even fulfill the requirements of the marriage that he already has. That's the reality.

He cannot marry an additional woman if he has already put away a woman for wrong reasons.

Because God does not want him to take on more women that he's just going to throw away.

If he's divorcing for wrong reasons, then God is not going to trust him with taking in another woman.

Don't that make sense? We cannot use this to prove that he cannot have more than one wife.

Rather, he's actually calling the thing that most people do today, divorce for petty reasons.

Exactly. Brother Robert said, this is what's happening today, is that most people do divorce for petty reasons, small reasons, minor reasons, and then marry again.

They keep doing that. I've known people that's been married and divorced multiple times, multiple, multiple, over and over and over, and that's a lot of people actually.

In the United States, almost everybody is divorced. Everyone, just about everybody is divorced and remarried.

And it was for petty reasons for most of the time. A lot of people get married when they barely know each other, when they have not asked simple, basic elementary questions of their, of their mate before they get married.

They didn't ask, what is your favorite color? They did not ask, do you believe in God?

What is your belief? What is your religious belief? How do you believe religiously? How was you raised religiously?

These are questions that it blows my mind when I hear people, and it's not just one person, but it's person after person

after person after person that has told me this, and it just blows my mind because these are questions that I ask people even if I just only want to spend one day with them, must less spend my whole life with them, ain't that? I can't understand people. And so they marry without even knowing the person. Arranged marriages were better? Yes, arranged marriages were better in the old days and in the other parts of the world where they still have it. Arranged marriages are much better than the system that we've got going on in the United States when people are marrying and they don't even know who they're marrying. You may as well marry somebody that your parents do know and trust would be better. Arranged marriages would be better than what we have going on today. It's so silly, ridiculous, crazy stuff that we see in this world today.

Now going back to verse 8, because of the hardness of your heart, Moses permitted you to divorce your wives, but from the beginning it has not been this way.

So in general, what we're talking about in verse 8 is in general, God does want us to marry the right person and seek who to marry and pray about things and seek His guidance and stay with the person that God Himself did ordain for us to marry, our soulmates.

That's what God desires, but Moses did allow, according to this verse, Moses did allow men to go beyond that, that measure that God originally intended, and granted His permission for men to divorce for additional reasons because of the hardness of their heart.

In other words, Moses and God both had the attitude of go your own way. If that's what you want, go do it.

That's what God is doing with a strong delusion. You want the rapture? Okay, here's the rapture. You want the Assyrian?

Okay, here's the Assyrian. You want the Trinity? Okay, here's the Trinity. And God delivered them over to the desires of their own heart, the Bible says.

And this is what Moses did too. But God really wants us to stay together. He hates divorce. The Bible says that God hates divorce and He hates separation.

Now we have to determine right here, or rather declare right here and now, there's a difference between separation in the Bible and divorce.

Again, in the first part of their question, they're not actually about divorce, even though it says divorce in all translations.

We have to fix that today in the Alpha Omega Bible. Because if it's not talking about the writing of divorcement, then the Greek word as well as the Hebrew word, both in the Old Testament and New Testament, every time that it does not include a description of a letter of divorce, the Greek word and the Hebrew word both, they only mean separation.

Unless you have the context of that writing of divorce, which clarifies that it really is divorce.

So we have to make that clear. Because in the traditional Bible translations, it always uses the word divorce over and over and over and over and over, even when there's no divorce.

And it makes no distinction between divorce and separation. And that's not right and it's not logical.

It's not logical for the Bible to never mention separation. Because the subject of separation is just as important as the subject of divorce.

So once we get the translation right, we see that the Bible does talk about both as two distinctive different things, as they did here in this chapter.

And separation is just as serious to God as divorce, and really comes under the same rules, except for as long as you're separated and not divorced yet, it's easier to come back if you've made a mistake, as long as you don't get remarried. But the seriousness of it is just as serious.

Now let's go over to 1 Corinthians 7.

We could go to Mark 10, but we won't, because it's only the exact same that we just read.

Because you know how Mark, Luke, and John, they repeat each other, and so we don't really need to look at that. It's just the exact same thing. So we'll go to something that says different words.

We'll go to 1 Corinthians 7. We'll read the entire chapter. Page number 740.

And everything that I'm teaching today, this is not a correction of doctrine, but rather is what I've always taught.

I've always taught this. We're correcting some of the translation, but the doctrine is not changing.

This is what I have always taught. 1 Corinthians 7. We'll read the whole chapter, God willing. Verse 1.

Now concerning the things about which you wrote, it is good not for a person, it is good for a person not to touch a woman.

But because of immoralities, each man is to have his own wife, and each woman is to have her own husband.

What he's really saying there is the importance of realizing relationships, the importance of sex, that we should not be whores, man whores, and women whores.

We should realize that God wants us, as soon as we have sex, for the first time with a person, that we should stay together from that point on in God's will.

That's His perfect will, His perfect design. That's what he's saying. Verse 3. The husband must render his sexual duty to his wife, and like also the wife, also to the husband.

The wife must render her sexual duty to the husband. I remember my grandmother saying that word duty in that context, that when she was talking about her marriage, because her husband had already died by that time of her talking to me, but that she did her woman duty to use that word, her women's duty.

It is a woman's duty to render sex to the man as her husband, and vice versa. Verse 4.

The wife does not have authority over her own body, but the husband does. Well, women don't like that, do they?

And likewise though, at the same time, the husband does not have authority over his own body, but the wife.

In other words, if either one wants sex, you've got to say yes. This is what that is teaching.

Either the man or the woman, if you're in a relationship of a marriage, if either one of them wants sex, you've got to say yes.

Verse 5. Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer and come together again, so that Satan will not tempt you because of your lack of self-control.

In other words, if there's not sex going on, there should be a mutual agreement for only a limited amount of time for whether it's health reasons or prayer and fasting.

But then after that short period of time is over with, you need to go back to having sex again, so that the man won't have to go to the streets getting a blowjob in the bathroom from another man, which is what happens all the time, constantly, every day in every city and every town and every county and every state and every nation because the women are not doing it.

So he's saying, if you go without sex with your partner, it needs to be only a limited time, and then you've got to come back together so that there won't be immorality going on.

Verse 6. But this, the following thing I say, by the consensus of opinion or personal, perhaps by commission, liberty given from Jesus, but not of command, really what he's saying is what I'm about to say is not something that God said, not something you read in the Bible, but what I'm about to say is my own opinion.

That's what he's saying now. So we've got to remember everything through the rest of this chapter is not the say of God, but rather the advice, the pastoral advice of the Apostle Paul, the man's opinion.

Verse 7. That I want all men, even as myself am, that he was single. He was single. I want all men to be single.

However, each man has his own spiritual gift from Theos, one in this manner and another in that.

But I say to the unmarried, to the single, and to the widows, that it's good for them if they remain even as I am, single.

But if they do not have self-control, let them marry, for it is better to marry than to burn.

What he's saying is we should not be men whores and women whores. It would be better to get married rather than to be a man whore or a woman whore having one night stands continually over and over and over and just living that lifestyle.

Then it would be better to get married, but he would rather for both men and women to stay single and not get married and not be a whore and just not have any sex at all with anyone because of what he's about to say.

It's a special context, and it's not the context of every generation. Verse 10. But to the married I give instructions, not I, but the Lord. Now he's saying this is not my opinion in this one verse, but the Lord, that the wife should not leave her husband.

But if she does leave, she must remain unmarried or else be reconciled to her husband and that the husband should not divorce his wife.

He's speaking in general terms there. He leaves out the exceptions that Jesus did speak about, about sin.

So verse 10 and verse 11, Paul says this in general terms. In general terms, generally, not always, but in general, people should not divorce.

Verse 12. But to the rest, to everyone else, I say not the Lord, but my only opinion, not God, but my opinion, that if any brother has a wife that is an unbeliever and she consents to live with him, divorce her.

Unbelievers, marriage with unbelievers, people that do not agree with you on doctrine.

Don't divorce. This is not what the Bible said, but rather what Paul had a personal opinion about.

And yet, pastors and Christians all around the world will use this same verse all the time to say that they cannot divorce, should not divorce, and that God said they cannot divorce unbelievers.

When Paul himself said this is not God, but rather this is my own opinion, and the people make it out today as if God said it.

And verse 13. And a woman who has an unbelieving husband, read with me please, verse 13, of a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away.

Again, this is his opinion. For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband.

For otherwise your children are unclean, but now they are holy because of one believer.

Verse 15. Yet if the unbelieving one leaves, let him leave. The brother or the sister is not under bondage in such cases, but the theos has called us to peace.

So what he's saying there is if the unbelieving spouse leaves, that's their choice.

The believing spouse that has been forsaken, you're not under bondage to God, God has not condemned you, and you have not sinned, you're not the one that left, you're not the one that did the divorce, you're not the one that did the separation, but it was the unbeliever, it was the wicked one that left.

Therefore the sin is not held against you, but rather toward the unbeliever. And I would have to agree with him on that one point, but I do not agree with the Apostle Paul that it's best to try to stay together.

You should try still, yeah, at first. Paul wrote this in first Corinthians, first Corinthians, that's very important, because he wrote something later on in his life.

I don't know if it was days later, or weeks later, or months later, but it was later, and that is called second Corinthians, and he actually contradicts himself, and that's very important, because let's put a bookmark, a piece of paper, something there, and let's turn to second Corinthians, chapter 6.

Second Corinthians 6, verse 14, second Corinthians 6, verse 14, Do not be unequally yoked together with unfaithfulness, for what partnership have righteousness and lawlessness, or what communion have light with darkness, or what harmony has Christ with Belial, or what portion of faithfulness with unfaithfulness, or what agreement with the temple of Theos with idols, for we are the temple of the living Theos.

Just as Theos said, I will dwell in them and walk among them, and I will be their Theos, and they should be my people. Therefore come out from among their midst and be separate. Do not touch what is unclean, and I will welcome you.

Amen?

Do not touch what is unclean. When you have sex, do you not touch? And if you are having sex, married to an unbeliever, is that not touching the unclean?

Does not the scripture repeatedly call unbelievers dogs? Yes, it does. Does not the book of Revelation says that there be no dogs in paradise, the new heavens, new earth, and it's not talking about dogs that bark, but it's talking about unbelievers. Amen?

This is exactly what it's talking about.

Now, here in 2 Corinthians 6, Paul is, you can apply this for churches, and religious people, and false Christians, that we should not go to church with false Christians.

You absolutely can and should apply it that way. But you can also, and you should apply it also toward relationships, marriages.

Absolutely, you should as well. The family structure is a symbol for the church, and the church is a symbol for the family structure.

You cannot separate the two. Amen? So if we can apply 2 Corinthians 6 toward churches, to not fellowship with darkness, to not fellowship with those fake Christians, then we can also apply it toward marriage, because marriage is a yoke.

Marriage is a bondage. And I believe every married person can relate to what I'm saying.

It is a bondage. It's supposed to be a good bondage, but it's become a bad bondage because of the brainwashing of feminism, and departing from Scripture, and departing from God's design of the man being the head of the wife.

Because people have departed from all this, it's become a bad bondage. But nevertheless, whether it's good or bad, it is

a bondage, and can definitely be applied toward this yoke of 2 Corinthians 6.

The church is the woman, and the woman is the church. It is a marriage. So going back to 1 Corinthians chapter 7, I disagree with the Apostle Paul, his personal opinion, that we should stay married to unbelievers.

I wrote an article a long time ago, it's still available at isawthelightministries.com, where I do give you the evidence from Scripture, the evidence from Scripture that you should not stay bound to, a bondage to unbelieving spouses.

And I'm talking about both husbands and wives. Now, I've always been mostly primarily focused today, thus far, on the man divorcing the woman.

But here, I must also now branch out to the other very important thing, which is, is the woman ever allowed to be the one to give the writing of divorce?

If we stick only with the Bible, I don't see any biblical examples of the woman giving the writing of divorce.

However, divorce and separation are two different things. Divorce, we know what divorce is, giving the writing and then leaving, right?

And when we say divorce, we should also include not only giving the writing and actually departing and leaving, but we should also include that you remove the marriage ring, both parties, both people, and that there be no longer any financial support.

As long as that man continues to send money to that woman, they're still married.

I don't care if there is a writing of divorce. If he's still giving money to her, he's still taking care of her.

He is still acting as her protection, as her covering, as her financial blessing, provision.

He's still acting like a husband to her, and that money still connects them. They are still married.

I don't care how many writings of divorce he writes. As long as he keeps sending money, unless, of course, if you reject it, if you send it right back, if you don't cash the check, that's a different matter.

But as long as you keep accepting that money, then yes, you are still married to him.

So that's what divorce is, total separation of finances and living quarters, right?

You're no longer in the house, no longer on the property. Separation is a different matter.

Separation is they are no longer living together, period. There may still be money.

You might still be wearing rings. You might still be talking, so forth, so forth.

It's only, only they're not living together, that separation. Can a woman divorce?

No, period. No further explanation. If you read the whole Bible, there's not even a single example of the woman giving the writing of divorce then.

Women have no right to divorce because she does not own the man except for only the purpose of sex.

But she is not his boss. She is not his head. She is not the head of the house. Divorce can only be initiated by the head of the house.

But if we talk about the topic of separation, that's a whole different matter. And yes, a woman can leave her husband and be separated without the divorce.

And the reason I say that is this, common sense. Common sense says, not the Bible, not the say of the Lord, but I, my opinion, common sense says if the woman is getting a black eye, broken bones, starving, if the woman is being physically mistreated in that degree, or if the husband is guilty of true adultery where he is having sex with a married woman, or if the husband is a literal Satan worshiper, or if he's doing Christmas or Easter, if he's in a cult, a false religion, a Catholic church, if he is an unbeliever, then the woman can obey 2 Corinthians chapter 6 to not have the fellowship with the unbeliever, which is what Paul wrote later.

And he seems to have contradicted himself. He seems to be even developing his spiritual relationship with God.

As we get older, as we continue our relationship with God, we start looking at things differently, we change our mind on things.

But common sense says the woman is under no obligation by God, no requirement by God to stay in a relationship, to stay in the same house as an unbeliever, or a devil worshiper, or a man that's committing spiritual fornication and leading her down the wrong path, or a man that's forbidding her from keeping the Sabbath, or a man that prohibits her or prevents her from reading the Bible, or from singing praises or using the name of Jesus, There's a million things of why a woman could separate but just not file for divorce.

But as long as she is separated and not divorced, she cannot be married. Of course.

And then common sense also is, if she is divorced, there has been divorce papers.

If it was for the right reason, then according to Scripture, and not I, but according to Scripture, if it's the right reason,

then the divorce is divorced.

Divorce is divorce. She's cut off from that man. She is free from that man. But that's the sticky point in the whole matter, is can she remarry?

To what degree is she free if it was a right divorce? And I would say that she is free to remarry.

But on the other hand, I would also say this, that the condition of humanity for both men and women is that everybody is right in their own eye and no one is wrong in their own eye.

And they have sinned and transgressed and made a lot of bad mistakes based upon their opinions, not being led by God, but their own will and their own opinions and what they have been brainwashed and influenced by family, influenced by friends.

And because of this, because of the corruption of mankind, it would be better that a man would never marry a divorced woman no matter what the context is because she might be saying, well, this is the way the man treated me.

The divorce was for the right reasons. We're honestly divorced in God's eyes. And yet, even though she's sincere in what she's saying, she may be deluding herself.

She may be deceiving herself. She may be telling only one side of the story, right?

So I would say to men that wisdom in today's wicked society is not to believe her and not enter into that marriage with any, any, any divorced woman because you don't know the reality of what really, really did occur because today, if a man just raises his voice, the women automatically say that they are being verbally abused.

And I know that's the truth in many, many cases. I know that some cases it really is verbal abuse, but damn it, verbal abuse, words is not the same as a fist in the face.

And women, I know for a fact that they think that you're yelling and screaming if you just simply raise your voice, they think that you're yelling and screaming and they will accuse you of yelling and screaming when you're only using your voice and when you're only using a firm tone.

That's the reality. Every woman I ever met thinks that she's abused. Everyone. I know there are women that are abused, but I'm just saying that women in general today are in general, women today are brainwashed that every little thing that the man does is evil.

And that men basically have to cut their balls off and keep their voices down really, really, really low and talk like a wimp and cut their vocal cords so that they can talk like a female and act like a female and lose all their masculinity so that the woman be pleased and happy.

And that's the reality. And that's the reality. That really is the reality. I talk in general terms of the reality of the way that society is today.

And I lie not. There are some good women and there are some evil men. So I talk in general terms of what's happening with the majority.

Let's keep reading here in 1 Corinthians 7.

So I disagree about staying with the unbelieving. Of course, you would stay at first if you did enter into that mistake. You should not have entered into that mistake in the first place. And you would stay with the unbelieving husband or wife for a time while you fast for them, while you pray for them, but not forever.

Because if you go into another year and another year and another year and they're still not repenting, then you're just deceiving yourself saying that God wants you to stay with them because of what Paul said and that you can't give up.

Oh, come on. You're going to die in bondage to an unbeliever and that's not what God wants.

I'd say get out of there. Let's just skip down to verse 17. Only as the Lord has assigned to each one, as Theos has called each, in this manner let him walk.

And so I direct in all the congregations are called out once. 18. Was any man called when he was already circumcised? He is not to become uncircumcised. Amen.

As anyone called in uncircumcision, he is not to be circumcised. Amen. Circumcision is nothing and uncircumcision is nothing.

But what matters is the keeping of the commandments of Theos. Each man must remain in the condition in which he was called.

In other words, when he got saved, when he got baptized, whether he was circumcised or uncircumcised, that's the way he is to remain.

He don't have to change his circumcision, his status at that point. 21. Were you called while a slave? Do not worry about it.

But if you are able also to become free, rather do that. But he who is called in the Lord while a slave is the Lord's freed man, likewise he also is called while free is Christ's slave.

You as bought with a price do not become slaves of humans. Rather each one is to remain with Theos in which he was called.

This does not say that a slave must run away from his master or must hate his master or must kill his master.

It does not say any of those things. Verse 25. Now concerning versions. I have no command of the Lord, but I give an opinion as one who is by the mercy of the Lord trustworthy.

I think that this is good in view of the present distress. Notice that. Context of the present distress. And as we keep reading, it would become very clear that what he's talking about is he thinks Jesus is coming back very, very, very soon.

And that time is almost up. So we have to remember that, that the rest of this chapter and really everything he's saying is in the context of his mind frame as Jesus is at the door and time is very short.

That it is good for a man to remain as he is, single. 27. Are you bound to a wife? Do not seek to be released.

Are you released from a wife? Do not seek a wife. But if you are married, you have not sinned. But if a virgin marries, she has not sinned.

Yet such will have trouble in this life. And I am trying to spare you. I'm trying to spare you the trouble of marriage. But as I say, brethren, the time has been shortened so that from now on, those who have wives should be as though that they had none, as if you had no wife as far as what you're doing in your life.

He will continue to explain here as we read. Verse 30. And those who cry as though that they did not cry. And those who rejoice as they did not rejoice.

And those who buy as those that did not possess. And those that use the world so that they did not make full use of it.

For the form of this world is passing away. But I want you to be free from concern.

One who is unmarried is concerned about the things of the Lord, how he may please the Lord.

But one who is married is concerned about the things of the world, how he may please his wife.

So what he's saying here is that married men, because Jesus is coming back any day, that they should act like they're not married and be working in the gospel, evangelizing, preparing, doing whatever they need to do for God rather than taking care of their wives.

Because time is so short, Jesus is coming back. We've got to be working hard for the Lord to put all of our attention, all of our time, all of our focus on the coming of the Lord.

That's what he's saying. So all these people that want to condemn me for thinking that the Great Tribulation was going to happen a few years ago, why don't those same people also condemn Paul for teaching, as he did teach, that Jesus was coming back very soon in his lifetime?

But yet, people don't call the Apostle Paul, as far as most people, most Christians, do not call the Apostle Paul a false prophet, even though he did prophesy in this chapter that Jesus was coming back very soon.

Verse 34, And his interests are divided between the Lord and between the wife. The woman who is unmarried and the virgin is concerned about the things of the Lord, that she should be holy both in body and spirit, but one who is married is concerned about the things of the world, and how she may please her husband.

This I say for your own benefit, not to put a restraint upon you, but to promote what is appropriate and to secure undistracted devotion to the Lord.

He wants people to stay, both the women and men both, to stay single, so they can put all their attention, all of their focus, all their energy on God, because God is about to return any day.

Verse 36, But if any man thinks that he is acting unbecomingly toward his virgin, notice how the word daughter is in small letters and italics.

Scratch it out. It don't belong there. So what we find is, among different translations, a debate about what does 36 and 37 and 38, those three verses, what are they talking about?

Different translations were translated differently. And so we was thinking at one time that it was talking about a dad controlling his daughter about when she gets married and whether or not she would get married in the context that the Lord is returning anytime now in his eyes and in the mind of the Apostle Paul.

But it turns out that now, as time continues, more and more translations are now more in agreement, the different translations, as even the NIV, the New American Standard, the King James, all of them have undergone a process of editing and republishing to improve the translations, all of them.

And they're starting to come more in agreement on these three verses about whether it's talking about a man controlling his daughter when she is going to get married or not, or rather it's talking about just a man, not a dad, but just a man himself and his relationship with a virgin.

So now they're coming more in agreement that it's not talking about a dad, but it's talking about just a man in general and his prospect of marrying a virgin.

So now we're going to remove that word daughter, which was never there in the original Greek.

Verse 36. But if a man thinks that he is acting unbecomingly toward his virgin, that he's dating, that he's thinking about getting married, if she has reached puberty, rather she is 10 years old, 11, 12, 13, does not matter, according to Scripture, rather has she reached puberty according to even other Scriptures, that is what God goes by rather than age. If she has reached puberty, and if it must be so, then let him do what he wants. He does not sin.

Let her marry. So it's saying, if the man is acting unbecomingly toward this virgin, in other words, maybe he's kissing her a whole bunch, mouth kissing, French kissing, messing around with her breasts, but he's not yet going the whole way, and she has reached the puberty mark, she has reached that puberty mark.

He does not sin by continuing to move forward. He does not sin with that virgin if he continues to move forward and actually marry her at that age.

He does not sin according to Paul, which actually that does agree with Old Testament Scripture and therefore also the Word of God.

Verse 37, But he who stands firm in his heart, being under no constraint, has no authority, but has authority, has authority over his own will, and has decided in his own heart to keep his virgin as a virgin, he would do well.

But then in both, he who gives his virgin in marriage to himself also does well. And he who does not give her in marriage will do better.

In other words, again, Paul stays in this thinking in his head, it's better for anyone and everyone to stay single.

But if this man wants to move forward and go ahead and have the sex and marry her, that's fine, but he would rather that the man stay single.

That's what he is saying. Verse 39, A wife is bound as long as her husband lives, but if her husband is dead, she is free to be married, to whom she wants, only in the Lord.

To whom she wants, but only in the Lord. She's not to marry the unbeliever, she's to marry in the Lord.

She's supposed to marry a good man. A Bible believer in God, believer in men, so he really kind of contradicts himself here again.

But widows can definitely remarry. Widows can definitely remarry, and that agrees with other scripture as well.

I think it definitely does not contradict it there. As far as a woman being bound to her husband as long as he lives, again, he's talking in general terms because Jesus did give exceptions of marriage can result in divorce if it's because of sin.

Even as God himself did divorce, he would not hold us to a different standard from himself.

He would not hold us to a different standard than himself.

One more verse, Luke 14, page 679, verse 26, if anyone comes to me and is not willing to forsake his own father and mother and life and children and brothers and sisters, basically anyone and everyone, yes, even his own life, he cannot, cannot be, cannot be my disciple, my student, my follower.

Wife is included there. And even though it doesn't use the word husband, it does talk about dad and your own children. So of course by logic, he's basically, basically saying anyone and everyone if you're not willing to forsake anyone that is necessary to forsake.

So I would say that this actually contradicts that part where Paul said that you cannot leave the unbelieving spouse.

I do believe it contradicts that. I believe that we need to use the words of Jesus as being more authoritative than the words that Paul said.

Here's my personal opinion. Right? Amen. I think we should be willing to forsake unbelieving spouses if they continue in their unbelief, continue in their cults, continue in their false religions, refuse to repent, refuse to change after a measurement of time that we have to be real with ourselves, stop deceiving ourselves, stop thinking that they might change 10 years from now when the reality is they're never going to change.

Under that situation that they could separate, they might not be able to divorce, or they even could divorce if they're the man, but the woman cannot give the right in the divorcement, but the woman can still leave the man because she can leave her dad is the same thing.

The dad and the husband are the same thing to a female. According to Scripture that the girl stays with the dad and

according to Scripture the dad can overrule anything and everything that the girl wants and says and even her promises and even her vows according to Scripture, and I will give that probably next week, that the dad can overrule and reject and erase anything and everything the woman wants to do or say or promise or vow.

And that the woman is to stay with the girl, rather is to stay with her dad until married.

The girl is not posed to be leaving home all by herself and starting a college career or a job career on her own without the husband.

That's not biblical and that's not God's design. It's not. The girl is meant to go directly from the dad to the husband. No middle ground, nothing in between, and the dad is the same as the husband and the husband is the same as the dad.

They both have rulership over her and they both can reject and void any and all of her desires, her will and her vows and her promises, anything that comes out of her mouth can be voided according to Scripture and we'll cover that next week unless God tells me to go with a different topic.

The only exception to that is, of course, God overrules the man if he is wrong. So really, if the man is saying to the girl or to the woman, and actually maybe I should use the word woman all the time because woman is from the time of puberty regardless of age.

So if the man says to the woman, you cannot keep the Sabbath or you cannot have an AOB Bible or whatever, then we know that that's going against God himself and that's not accepted in Heaven, right?

So the woman can actually in that context disobey the husband, only in that context, only in that context of where the woman must obey God first.

The first commandment is not you must obey your husband. The first commandment is have no other gods before me, right?

So the husband cannot take the place of God when it concerns the Sabbath, the keeping of the feast days, the keeping of the holy days, reading the Scripture and obeying God.

But on anything else, yes, the husband has the power and the authority to say, no, you cannot buy this, no, you cannot do this, no, you cannot work there, no, you cannot go to school, whatever.

No, you cannot wear that dress, no, you cannot have that friend, no, you cannot call that man, no, you cannot whatever because that's not going against God.

Okay, I'm going to open up the chat room now for questions on these topics. And let's please stay with the topics that we have covered today or related topics.

Also, the chat room is now available for anybody that might want to give a testimony as well.

If you have read a Bible verse this week that you would like to share. Let me just read something real quick.

I'll be back with you in a couple of minutes here.

Well, I wanted to mention also 1 Timothy 3 where it says about leaders that the Apostle Paul is writing to Timothy in 1 Timothy 3.

We read it recently in the subject of a man having more than one wife. What that says, it is not saying that a man must have a wife.

A lot of people take it that way. That's the Apostle Paul talking. That's not God talking. That's the Apostle Paul trying to give good advice to Timothy that if Timothy is going to ordain deacons and other elders, other people in the church, that he should ordain men that are still married to the first wife rather than a divorced man.

That's not the say of the Lord, but rather that's Paul's opinion, his personal advice to Timothy to not ordain a divorced man.

It's not saying that a single man cannot be a pastor because the Apostle Paul himself was single and everybody always wants to leave that out.

It's not saying that a pastor must be married, but only that the pastor should not be divorced and even that is the Apostle Paul's opinion.

Let me keep reading. Somebody has a question about 1 Timothy 4. 1 Timothy 4, verse 1, But the Spirit clearly says that in the latter times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons by means of hypocrisy of lies seared in their own conscience as with a branding iron, men forbidding marriage and abstaining from foods which Theos has created to be gratefully shared.

So what this is saying is that there are religious people who are wrongly forbidding marriage.

So that's basically talking about groups such as the Catholic Church that is forbidding marriage and the Jews that forbid

eating of pork, so forth.

This is what that is talking about. Okay.

One person has a question. Is the married man allowed to sleep with any woman and then they become his other wives? Yes, as long as the woman is not married in the eyes of God. As long as the woman, as long as the female, is not married in God's eyes, despite what man says, but God's eyes.

Is she married in God's eyes is the important part. If she's not married in God's eyes, then yes, the married man is allowed to have sex with any single female and then that woman is his wife.

The exception I won't talk about right now.

We do have an article on the website about polygamy, about the Bible's allowance and God's allowance for men to have multiple wives.

We just talked about that one, two, or three weeks ago very recently, so I would encourage people to review that again if necessary.

We also have a written article as well as the sermon transcript. Sermon transcripts are available on the internet.

If people would like to go through the transcript instead of listening to the sermon again, that is available for you.

As well as articles, both transcript and article, both is available on the subject of polygamy.

Notice how a lot of the scriptures we went through was focused on the man because it is the man that, in God's design, is to make these decisions and it is the man that does not have to ask the woman's permission for having sex with another wife, another woman, that's what I'm saying, another woman, as long as she is single.

We know that David had multiple wives. We know that God had multiple wives. We know that Jesus has multiple wives spiritually. We know that lots and lots and lots of men of God in the Bible had multiple wives.

So we come to modern times of only the last 100 years or so, 120 years or so, that Western society has changed the laws about the age of consent and so many other topics that everybody over this 100 years have been brainwashed about what marriage is and how many wives a man can have because of the age of consent and the list is endless of the brainwashing and laws that were changed around 1910, 1920, 1900, that the modern Western society made a major, major U-turn that contradicted the way that people have lived for 6,000 years.

The way that people live today is not the way people lived only 200 years ago. And we have to get out of this modern Western mindset, especially if we want to serve God in the truth and really know what the will of God is and the way that God looks at things, then we have to get out of this trap of modern Western thinking and go back to agent Middle Eastern thinking.

We really do. The Bible says to seek out the old path and that's what we need to be doing is seek out the old path.

Question, should a man try separation always before giving divorce? Well, separation itself is very serious to God. And it really should be only for the right reasons. The same as divorce. It's very serious to God to separate. But if there is going to be a divorce, then maybe yes, maybe there are certain times when a temporary separation could be helpful for the man to leave the house or send the wife away, either one, for say two days, three days a week, two weeks, three weeks a month, to allow things to calm down, to allow emotions to calm down.

I know many times it's very helpful for a man to just walk away for one night, two nights is very helpful.

To allow both people to calm down, emotions to calm down, and everybody to think and to examine themselves.

So, better than separation would be that the man just go to the hotel or go to his girlfriend's house for a night.

And this is where it's very helpful for the man to have other wives and girlfriends, women that he's dating, that he's not married yet, not had sex with yet, or even other wives that live in other houses.

This is very helpful because there are many times when the man needs support of a woman, but the woman that he is arguing with cannot give him that support because she is rebellious against him.

They are in argument, and they cannot live at peace with one another for that night.

So he needs to go, he needs to have a place somewhere else to go and somebody to vent with, somebody to hear him talk and share his feelings with, and maybe even get feedback that may help him have a better picture of the situation if he can bounce it off the wall with another person.

And sometimes that's another man at the bar that he can just talk with while he's drinking, and that's okay, as long as he's not becoming an alcoholic.

If he wants to go out with his buddies for a night drinking, there's nothing wrong with that, that's not sinful.

A man needs that in his life. He needs drinking buddies in his life, he really needs that.

But sometimes a girlfriend on the side can be extremely helpful in these moments to where he doesn't have to actually separate from his wife for six months.

But to answer the question, yeah, a separation would be sometimes better than the divorce if that might help them to reconcile.

But it should be only for a very short period of time. I would recommend separations to not go beyond a week.

I don't believe that a separation of months and years is really what God wants. But at the same time, there are certain contexts in which a permanent separation, such as a woman, because she cannot be the one that initiates the divorce, a permanent separation would be really the only option that the woman has beyond leaving just for one night, two nights for things to calm down.

But the woman cannot leave the husband for just one night or two nights for things to calm down without his permission.

You see, so the woman's in a trap there. She needs to say to the husband, can I or can you, can one of us, leave for just tonight to allow things to calm down?

Or can you maybe... You know, it's not right when the woman forces the man to sleep on the couch.

If he wants to go sleep on the couch, then he can do that. That's his choice. But it's not right for a woman to command the husband. You must sleep on the couch.

She cannot command the husband to do shit. And I'm going to say it like that. Exactly, and I'm not going to repent of using that word, because I'm sick and tired of seeing women rule and control and demand what the husband must do and cannot do.

That's not God's design, and it's not right.

Okay, I think that pretty much covers it. And I've got a song I want us to sing, which is page number 40. Trust and obey.

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