Divorce - You May Have Missed what Yeshua was saying

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Chapter 1: Introduction to divorce

Okay, here we are at the topic of divorce. As I shared with the group before we started, I was thinking this was going to be a fairly easy topic to discuss. And soon as I posted the note that we were going to be doing this lesson, uh, I got all kinds of crazy stuff, all kinds of comments, pro, con, all kinds of them. And I'm like, man, there's there's a there's a there's a lot of opinions out there uh on on this topic. So, maybe it's a good thing that we're we're jumping into it. I think it's I think it's an important one. There's a lot of people who have questions about this. There's a lot of misinformation out there that is floating around in the churches especially. And so I I hope to clear it

up. I mean, is this an exhaustive lesson on on divorce? I I wouldn't say that. The Bible's got a handful of verses that really discuss it, and we're going to look at those and try to figure out what's what. But first of all, I wanted to ask this question. David, is divorce a sin? Uh he does say whatever God has put together, let men not separate. Um so if I look at it from that perspective, it is contrary to God's will. Um we do know that Moses did allow for some provisions for divorce to take place. So yeah, I mean it's important question because there's a lot of people out there who think that divorce is like committing suicide.

It's um it's an unforgivable sin. It's it's something that you just don't want to do. And so a lot of people will remain in very serious ungodly situations relationally because they don't want to commit this sin. To say it's the result of sin. So Glenn number two asked, "Is it fair to say that it's a result of sin?" Well, that's that could be that that's definitely true. I think divorce is usually always a result of sin on one part or or the other. But the act of the act of divorce, is the act of divorce a sin? And the simplest answer is no, it's not. And that's huge for a lot of people for them to even hear this that divorce is not a sin. God himself is a reluctant divorce. We saw in Jeremiah 3 that thaw

for all the causes for which backsliding Israel had committed adultery had put her away and given her a certificate of divorce. yet treacherous sister Judah did not fear but went and played the harlot also so no divorce is not a sin otherwise it would make God a sinner and of course that's not the case so first and foremost we have to embrace this now during the course of our discussion I'm going to be walking you through what biblical causes there are for divorce course and hopefully you'll have a better understanding of what is sin and what is not sin because as Glenn number two said anytime you have a divorce there's sin somewhere in the case of Yah and the house of Israel

there was sin not on Yah's part but on Israel's part and that's the case for us as well I also thought it

Chapter 2: Statistics and conflict

would be kind of interesting to kind of go through some statistics here. Within the first 5 years, approximately 20% of first marriages end in divorce. 20% within the first 5 years. Within the first 10 years, about 32% of first marriages dissolve within that time frame. The impact at the age of marriage.

48% of individuals who marry before 18 are likely to divorce within 10 years. The likelihood of divorce within 10 years decreases by 25% for those who marry after 25. Thought that was kind of interesting. The gender disparities and divorce initiation. I found this to be very interesting. Women are more likely than men to initiate divorce by 60 to

70%. Now, we could take the time to explore all the reasons for that. We're not going to do that in this lesson, but I thought that was an interesting statistic. In the United States, the US divorce rate of 2.7 per 1,000 people, ranking among the top nations for divorce rates. Additionally, the likelihood of divorce increases with subsequent marriages. Approximately 60% of second marriages and over 70% of third marriages end in divorce. When two people live together, th this is a very interesting statistic as well. General roommate conflict. Now, most of us have probably been roommates or had roommates at one point in time in our life. Before I was married, I had roommates, other men, brothers that I

lived with. Sometimes just the two of us, sometimes the three or four of us. At one point in time, when I was a student at Arizona State, I had like five or six brothers living in the same two-bedroom apartment. In in in a general roommate situation, 42% of those roommates report experiencing conflicts. And I would say that's probably pretty true. That number right there, that's below 50%. But 42% of roommates, whether they be two guys or two girls, not romantically involved, just roommates. However, 90% of American married report arguing with their significant other, at least occasionally. That's a dramatic shift from a roommate to a married partner. 30% argue at least twice weekly. 28% argue once or multiple times

a month. And 32% argue once or multiple times a year. 39% of couples argue about tone of voice or attitude. 28% have disputes over money. These are all married couples, by the way. 26% face conflicts regarding communication styles. 21% argue about household chores. And and by the way, those last four, I I can say without without any hesitancy that my wife and I have argued over those four things. The tone of voice is usually mine. Uh disputes over money is usually her because she she holds the money. She does the money. She's a money person in our family and so she's usually got a few things to say about me in regards to that. Communication style also

me. But sometimes you sometimes you babe. Not always me, but most of the time. Household chores. Yeah. Even even this morning we were picking on each other about our household duties. Not arguing but just picking. 20% have disagreements concerning relationships with immediate and extended family. Those darn baronsense. Those those darn tosses. Um so what am I showing all this to you for? Well, conflict is common to all. But divorce doesn't have to be the solution if the two of you can recognize the problem. And what is the problem? When you look at that list above, the easiest way to break down that problem is sin in one way or the other. If I am raising my voice at my wife, that's an issue of sin in my

heart, treating her with that kind of disrespect. If I'm being irresponsible with the money that I have been given by God, then that's a sin issue. If I'm communicating in such a way that shows disrespect or you pick it, that could be a sin issue. If I'm neglecting things around the house, that could be a sin issue. And so the point that I'm making here at the bottom of the screen is if you can recognize the problem and be committed to dealing with what the problem is, then divorce is never the solution that you even consider. I can safely say that in 30 years of being married to my beautiful bride, divorce in all of our arguments and when we were younger, we had some really knockown dragout fights.

not physical but just you know verbal arguments. Never once during that moment did I even consider that divorce was an option. I can tell you that that's the same for her. It was never it was never on the table because we were both believers by then and we both knew that the issue in our fighting wasn't necessarily about what I thought was right or what she thought was right. It was usually something that I was doing that was being sinful or she was doing that was being sinful. And when you look at it that way, then you can deal with the sin without having to deal with the spouse. And so it's an important point to make here.

Uh this is about divorce, this lesson, but I also thought it would be important just to talk very briefly about marriage because marriage is a as we're going to see here in a moment, a very important covenant. And so we as members of that covenant, my wife and I, we have to do our best to keep that covenant. And in keeping that covenant, we have to be willing to look at ourselves with honest glasses. And in the case of this list, I have to ask myself, could I have said that to her differently? Could I have lowered the tone of my voice? Could I have sought her advice about where to spend this money? These these are the questions

that we have to ask one another if we're going to quite honestly be examples for the nations when it comes to our marriages. Anyways, let's move on. Let's look at the standard. The standard. The Lord God

Chapter 3: The standard of marriage

said, this is Genesis. The Lord God said, "It is not good that man should be alone. I will make him a helper, comparable to him. Out of the ground, the Lord formed every beast of the field and every bird of the air and brought them to Adam to see what he would call them. That must have been a fun time in human history. Watching Adam name the animals. I think I'm going to call that one a cow. I don't know why. It's just I feel it in my gut. That one's going to be a cow. Over here, it's going to be a dog. Whatever. Whatever Adam called each living creature, that was its name. So Adam gave names to all cattle, to the birds of the air, to every beast of the field. But for Adam, there was not a

found a helper comparable to him. That's important right there. Comparable to him. When the Lord God caused the deep sleep to fall on Adam, and he slept, he took one of his ribs and closed up the flesh in his place. And the rib which the Lord God had taken for man, he made into a woman. And he brought her to the man. And Adam said, "This is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of a man. Therefore, a man shall leave his father and mother and be joined." That word for joined in the Hebrew is cling to his wife and they shall become one flesh. One flesh. So both Yeshua and Paul refers to this verse in the course

of their ministries as a standard for marriage when asked about or taught on divorce or marriage. Matthew 19 Ephesians 5. So this is our standard. But as you both started to point out, we we want to just we want to briefly briefly discuss what this means because this is this is one of those things that is often tossed around in marriage ceremonies, right? uh it's in the vows that so many people use to to get married. But there's some very deep meaning to the one flesh concept in the eyes of Yhovah. And let's briefly just look at him. Unity and permanence. Becoming one flesh signifies a profound inseparable union between husband and wife. Marriage is not just a contract. It's a divine

covenant. Yeshua affirms this in Matthew 19:6 where he reiterates Genesis verse that they are no longer two but one flesh. Therefore, what God has joined together, let not man separate. So, it's a divine

covenant that's ratified by God. That's that's an important thing for us who are married or for us those of us who want to be married to understand. The world that we live in has treated marriage as disposable. I know men and women who have been married four, five, six times. It's just one of those things you do. If you don't like this wife, you trade it in for a newer model. If you don't like this husband, you get rid of him and find somebody different.

No. One flesh means that it's a divine covenant that God himself is involved in and involved with. It's a physical and sexual union. It represents the intimate physical bond and marriage. Paul references this in 1 Corinthians 6, warning against sexual immorality. For do you not know that he who is jointed to a harlot is one body with her? For the two, he says, shall become one flesh. You're becoming one through physical union with the harlot. Sexual intimacy in marriage is meant to reflect exclusivity and unity of the relationship. Again, we're looking at the definition of one flesh, exclusivity, and unity. And we're going to see how even those things unfold more clearer as we move along

here. Emotional and spiritual bond. The one flesh union extends beyond the physical. It includes emotional and spiritual oneness emphasizing shared purpose, love, and commitment. And I believe, and I'm going to show you here in a moment, that the scriptures actually say this, that our one flesh union is not just legal. It's not just a contract. It's not just making me exclusive to her and her exclusive to me, but it's an emotional and spiritual bond with shared purpose, love, and commitment. Paul says in Ephesians 5, and we're going to look at this verse more closely in later on, "Husbands

ought to love their own wives with as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it just as the Lord does the church. So that is the the one flesh concept that I think the world is missing and certainly we all need to understand. So just as there is a standard in marriage, there's a standard

Chapter 4: Grounds for divorce

in divorce. And let's look at that here in Exodus 21. If a man sells his daughter to be a female slave, she shall not go out as the male slaves do. Let me stop right there. My wife was concerned that I even brought this verse into my lesson because of the whole slave thing. It's important for so many of you to understand that in that culture, in that day, it was very common to sell your sons and daughters for the purpose of servantthood. Now it uses the word slave but being in America in 2025 that word brings terrible images to our mind based on our history. But we should not conflate them because a slave or a servant in this day and age was completely different than what you and I understand as a slave.

So, it's very common for this activity, what we're about to read, to actually happen. Let's start from the top. If a man sells his daughter to be a female slave or servant, she shall not go out as the male slaves do. If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed, in other words, purchased back. He shall have no right to sell her to a foreign people since he has dealt deceitfully with her. And if he has betrothed her to his son, he shall deal with her according to the custom of daughters. If he takes another wife, who's the he? This is the son now that has been be been given this woman, this female slave as a wife.

If the son takes another wife, he shall not diminish her, the first wife, food, clothing or marriage rights. Now that first wife cannot be diminished, her food, her clothing, her marriage rights. If he does not do these three for her, she shall go out for free without paying money. So if a slave girl is given to a man's

son as a wife, she is to be treated as a daughter, granting her the full rights of a free wife. If she is neglected or abandon the areas of food, clothing, and marital rights, she has the right to leave the marriage through divorce. The term marital rights is particularly significant here as it refers not only to physical intimacy but also to deeper

relational interaction like we spoke of in the previous slide. The Hebrew word is that ona David? How do you say that word? Ona in this particular ona or ana. Okay. Ona derives from the word the word ana meaning to answer, respond, testify, speak or shout. The Greek satu translated as homaly implying discourse, exchange and emotional connection. This means that marital rights encompass more than just sexual relations. They include communication, affection, and relational engagement. So, as a result of Exodus 21, what do we see? Three of the four biblical reasons for divorce can be seen here in Exodus 21. food, clothing, marital rights are grounds of divorce because he in this case is sinning against her. For whatever

reason, this list was interrupted maybe due to hatred, maybe due to disrespect, maybe due to a whole host of different reasons. But at some point the food stopped, clothing stopped, and everything that encompasses marital rights stopped, which Exodus 21 says is reason enough for her to go out. And by going out, we mean divorce. Now, rabbis throughout the ages have concluded, and I agree, if this is true for the slave woman, then it's true for the free woman and true for the man, right? Because what's good good for the goose is good for the gander. And I and I happen to agree with that. So, here we see three, the four. Let's look at the fourth. And that takes us to the law of the husband in Deuteronomy 24. We've

Chapter 5: Legal and translation errors

exhausted this verse and so many other lessons, haven't we? We looked at it in Jacob to Jesus. We looked at it in um the Pauline studies. We've we've looked at it several times, but we're going to look at it again because it's important. Deuteronomy 24. When a man takes a wife and marries her, it happens that she finds no favor in his eyes because he has found some uncleanness in her. and he writes her a certificate of divorce, puts it in her hand, and sends her out of the house. When she has departed from his house and goes and becomes another man's wife, if the latter husband detests her and writes her a certificate of divorce, puts it in her hand and

sends her out of his house. Or if the latter husband dies, who took her as his wife, then her former husband, who divorced her, must not take her back to be his wife after she has been defiled. For that is an abomination before the Lord. and you shall not bring sin on the land which the Lord your God has given you as an inheritance. Okay, let's break this down. Some uncleanness. We want to look at the the the word here, the the phrase, the Hebrew phrase. Right, David? Is that how you say that? Or what? Okay, this this is that phrase in the Hebrew text. It means unclean. Means unclean and dvar is some thing or some cause. So some unclean thing or unclean cause. Why am I telling you that? Well, because in the days of Malachi and

through the intertestimonial period, this phrase was erroneously being interpreted as two separate commands. The first one being uncleanness and the second one being any thing or any cause. Do you see a challenge there? They they took this unclean some unclean thing which to most rational people would mean what? It would mean that she was adulterous or that she was sleeping around or she was some somehow uh violating the rights, the marital rights in the relationship. But no, even back in the

days of Malachi, they separated it and turned it into two separate things. one being unclean and one being anything or any cause. It became so prevalent in the Jewish community that it sparked a famous debate between prominent rabbis.

One of them I'm sure you've heard of, Hel versus Shmay, the house of Hell. This school took a more lenient approach to divorce, interpreting ervatar as referring to any type of fault or displeasure a husband found in his wife. They argued that Deuteronomy 24:1 mentions both erva, nakedness, and decency, and devar, matter, thing, cause, meaning that even trivial issues such as a wife burning a meal could justify divorce. This led to the any cause divorce Israel in ancient Israel. The any cause divorce. Shamai however took a stricter approach arguing that Irvat Dvar revert only to sexual immorality, adultery or other illicit sexual behavior. They insisted that

Deuteronomy 24:1 did not permit divorce for minor offenses but only for serious moral violations. Okay. So this is a very famous ancient debate between these two houses in trying to understand what votar means. This helps us to better understand the context of Matthew 19. In Matthew 19, the Pharisees also came to Yeshua testing him and saying to him, "Is it lawful for a man to divorce his wife for just any reason?" Why were they asking that question? They knew what the law said, but they were also aware of these two, you know, prominent rabbitical debates. Yeah. And he answered to them, "Have you not read that he who made them at the beginning made them male and female, and said, for this reason, a man shall leave

his father and mother and be joined to his wife, and the two shall become one flesh. So then, they're no longer two, but one flesh. Therefore, what God has joined together, let not let man separate." Now, we've looked at that verse, and guess what? We're going to look at it again. We're going to break it down to help us better understand this. But for the purposes of this slide, it's important for you to remember that there was this dynamic going on that spawned some of the questions that Yeshua was being asked about their married relationship. I want to take a closer look at the rest of this. What do we see in Deuteronomy 24 1-4 for the legal requirements of

divorce? Well, it's simple. A proper biblical divorce according to Deuteronomy 24 requires three things. One, a certificate of divorce. Two, puts it in her hand. What does that mean? the physical putting of the hand in hand. Yeah, it could mean that. But it also means communication. There is communication happening here between the two parties. And then three sends her out of his house. These are the three biblical divorce requirements that we see in scripture. And it mentions it twice there in that same verse. As stated in the previous slide, the practice of using any reason or any cause to divorce one's wife was well established in the Jewish community. In addition to this practice

was the common act of sending away a wife who had not been given a certificate of divorce. So looking at the three items above, the only thing that was happening was that she was being sent out. No certificate of divorce, no communication, just frustration in the marriage for one reason or another. And he didn't want to go through the hassle or the embarrassment of actually being divorced and going through the legalities. sends her out. And that was just as common in the days from Malachi and through the inner testimonial period as the previous issue of any cause. Okay? I'm building all of this up for a reason. You're going to see how all of the things I'm telling you here so far

mean something when we arrive at what Yeshua has to say about divorce. There's a passage in Malachi 2 that we want to take a look at. This is the second thing you do. You cover the altar of the Lord with

tears, with weeping and crying, so he does not regard the offering anymore, nor receive it with goodwill from your hands. Yet you say, "For what reason?" Because the Lord has been witness between you and the wife of your youth. Okay, so here we go. It's an issue between them and their wives, with whom you have dealt treacherously. Yet she is your companion and your wife by divine covenant. Did he not make them one? Having a remnant of the spirit? And why one? He seeks godly offspring. Therefore, take heed to your

spirit, and let none deal treacherously with the wife of his youth. For the Lord God of Israel says that he hates divorce, for it covers one's garment with violence, says the Lord of hosts. Therefore, take heed to your spirit that you do not deal treacherously. Okay. Now, for most of my adult life, up until I would say, what year is this? I I'd say up until about 10 years ago, Glenn, number two, all I knew was my NIV Bible. I I know. I know. Um, that's what our congregations used and so that's what I used and I Yeah. A nearly inspired version. So, the reason I'm telling you that is because in the NIV, it says, "I hate divorce. I hate divorce." God says, "I

hate divorce." And that's what it says here. And this is, by the way, the New King James Version. The Lord God of Israel says that he hates divorce. That's not what the scripture says. And we have to understand what that scripture says. We have to take that verse and better understand what it says. Lord God of Israel says he hates divorce. Okay, let's look at the word. The word they're using here for divorce is the wrong word. The word here in the Hebrew is shalak. And it means what? To send. To let go. To stretch out. To send away. Going back up. Look at the screen. Going back up. What do you see in Deuteronomy 4? The three requirements for a biblical divorce, their certificate, putting in

her hand, and what? The sending. Sending. Yep. The sending out of her house. What's the word for the real word for divorce? The real word for divorce here is kerut. Is that right, David? Say it for me. Okay, I said it right. Good. And it means to cut to divorce to cut off. It's that's that's a completely separate word. Yeah, that's the literal word is to cut off. Yeah, that's right. So, what that verse should say is not I hate divorce. He hates the sending away that's happening in the community. For it covers one's garment with violence, says the Lord. Therefore, take heed to your spirit that you do not deal treacherously. Why are they dealing

treacherously? Because they're sending away their wives and she can't remarry and they're getting married to new wives. Okay? So, there's been no certificate of divorce. There's been no communication. They're just being treated like a new toy. I'm I'm getting rid of this toy and buying a new toy. And this practice is what Malachi says the father hates. We can see in the verse above in Deuteronomy 24 the two words used. one is divorce and one is sending her out. However, in the publication of these Bibles, you if you recall just a couple weeks ago, we did a lesson on the error of the lawless, right? And what did we do in that lesson? We showed you how the publishers and in some case the translators have replaced certain words

in our Bibles because it did not fall within their dispensational leanings. In their mind, the words lawful did not belong in the New Testament because in their minds, the law was dead. So instead of using words like lawlessness, they would use the word wickedness or sin which completely changed the meaning of the verse. It's happening here in this case. They are using the words keratoot and shalock interchangeably when they should not because it changes the complete meaning of the sentence. And guess what? This mistake in translation has also been made in the New Testament as

we're going to see. But it's important for us to understand in this discussion about divorce. Let's look at Yeshua's words.

Chapter 6: Yeshua's teachings

He upholds the law when he's asked about divorce in Matthew 19. Now it came to pass when Jesus had finished saying these things that he departed from Galilee and came to the region of Judea beyond the Jordan. Great multitudes followed him and he healed them there. Pharisees also came to him testing him saying is it lawful for a man to divorce and in the Greek that word for divorce is apost apostasion. think I'm saying that right, but it means to cut. The same word that Hebrew means, the Hebrew word means to cut, to divorce. Apostasion. Is it lawful for a man to divorce his wife for just any reason, for just any cause? He answered and said

to them, "Have you not read what that he who made them at the beginning made them male and female, and said, for this reason a man shall leave his father and mother and be joined to his wife. two shall become one flesh. So then they are no longer two but one flesh. Therefore what God is joined together. Let not men separate. They said that they said to him, "Why then did Moses command to give a certificate of divorce apostasion and to put her away or send her away?" He said to them, "Moses, because of the hardness of your heart, permitted you to Apollio." That's different than apostasion. Apollio means to send away, but you can see in the text that both words are used interchangeably.

He permitted you to send away your wives, but from the beginning it was not so. And I say to you, whoever sends away his wife except for sexual immorality and marries another commits adultery. And whoever marries her who is sent away commits adultery. H let's look at this. Let's break this down. Is this permissible? When Moses commanded to give a certificate of divorce and send away, is that act permissible? Yes. Remember the three requirements. Certificate of divorce, put it in her hand, send her away. So what question? The question they're asking here of Moses is permissible. However, Moses because of the hardness of of your hearts permitted you. This is an

important point to make here because in reading this a person might go, well, see, God doesn't mind divorce. He doesn't mind the sending away. But that's not the case. Moses allowed it. Now, Moses is not God. Moses did a few bad things in his leadership cuz he's only human. But Moses did this. Moses allowed them to do this for the reason stated there in blue. Their hearts were hard. And we know this to be true, right, of ancient Israel going through the desert. They were rebellious people, unwilling to believe, unwilling to have faith, unwilling to obey. And because of that, Moses permitted you these things. But big bold letters, but Yeshua said, "This is not the case from the

beginning. This was never meant to be the case. This was never how he designed it. And then he says these words, "I say to you." Now, when Yeshua says, "And I say to you," you need to pay attention. Okay? And so we're going to give him the same respect and take a look at what follows a little closer. And I want you to pay careful attention here because we're going to change these erroneous translations and put in the right words so we know exactly what Yeshua is saying. I say to you, whoever divorces, no wrong word. The word is apolio to send away. Whoever sends away his wife except for sexual immorality and marries another commits adultery. And whoever marries her who is divorced,

no sent away. Whoever marries her who is sent away commits adultery. Now, just like I asked in the error of the lawless video, I'm going to ask you this. How does this change the meaning of the text, David? How does this change the meaning of the text? Basically, I mean, what he's saying, if we go back to what the original command was and the three-step process, he says that whoever skips the other steps of the process and only does the final step, that's where the sin is, right? And and consequently, the marriage is not legally dissolved. That's correct. The marriage is not legally dissolved. There was no certificate of divorce legally separating them. Which means the woman is still legally married

even though she has been sent away. Which means if he marries another, he is committing adultery. And if the man who marries her is also committing adultery, maybe unwittingly if she's not being honest about her past. So why is this important? It's important for us to understand this. Yeshua is not only clarifying the law of the husband in Deuteronomy 24, but he's also rebuking their practice of sending away a wife who has not been legally divorced. We need to get this here. How many people have misread this text in its published form and made terrible decisions for themselves and others? Let's look at that verse in its original published

form. I say to you, whoever divorces his wife except for sexual immorality and marries another commits adultery. And whoever marries her who is divorced commits adultery. What is the doctrine, Glenn? Number two, that comes as a result of a person not being a seeker to understand the truth in this statement. I can't wait to hear what you're going to say. I was asking you to answer the question. Glenn says, "I can't wait to hear what you have to say." Okay. Well, the answer is simple, right? The only way a divorce can happen is because of sexual immorality. That's basically what they get from this verse. Nothing else, right? If you

divorce your spouse for any reason other than sexual immorality, you are an adulterer. And now so is she. So if she gets married again, she's an adulterer. If you get married again, you are an adulterer. That's the doctrine that comes from this. What about abuse? What if the husband's beating his wife on a regular basis? What about neglect? What if he gets a paycheck and never gives her a dime? Nope. Sorry. You got to stick that out. You married him. You don't want to sin, right? You don't want to commit the sin of divorce. Pastors, priests, and clergymen of all types have told their people that marriage is one and done, baby. And anything else is adultery. and

in many cases have forbade them to marry again. But that's not what the verse says. I say to you, whoever sends his wife away except for sexual immorality and marries another commits adultery. Why is he committing adultery? Because he just sent her away. He didn't divorce her. And whoever marries her who is sent away commits adultery. Why? cuz he's laying with a married woman, a legally married woman. That's huge, brothers and sisters. And it's I'm I'm I'm ashamed to say it's hurt a lot of people over the years who have misunderstood Yeshua's words here. So, let's talk about some answers.

Chapter 7: Summary of biblical reasons

The four marriage commitments that we see in Exodus 21 and throughout scripture, faithfulness, provision of food, clothing, and love form the biblical basis for divorce, which I think is very interesting. Right? Look at that sentence again. The four marriage commitments are also the four reasons for divorce, right? Exodus 21, we looked at this verse. food, clothing, marriage rights, which is faithfulness and love. If these things aren't provided, she can go. We see it in the New Testament where

Paul talks about nourishment and cherishing. And we're going to break this down a little bit better. Husbands ought to love their own wives as their

own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it just as the Lord does the church. Where do you think Paul gets the word nourishment and cherish in his teaching to the Ephesians? He just pull it out of his out of thin air. No. Paul's an amazing Torah teacher. He understands what the Torah says. But let's look at these words. Nourish and cherish. Nourish. Erefo to bring up, to nourish, to rear, to nurture. The verb efo primarily means to nourish or to bring up, often in the context of raising children. It conveys the idea of providing for the physical, emotional, and spiritual needs of someone, ensuring their growth and development. In the New

Testament, it's used metaphorically to describe the nurturing and care that should be given to others, particularly within the family unit. The word thalpo is very much like it to keep warm, to cherish, to nourish, foster, and comfort. The Greek verb thalpo primarily means to warm or to cherish. It conveys the idea of providing warmth or comfort, often in a nurturing or caring manner. In the context of the New Testament, it's used metaphorically to describe the act of caring for or nurturing someone with love and tenderness. So the absence of any of the above, food, clothing, faithfulness, love constitutes grounds for legal divorce. In the case of Exodus 21, the

woman was the victim, but it most certainly can be the woman who was the perpetrator of such actions. in which case the man can be the one who quote goes out but only legally. So what what what is the conclusion that we should get from this? Is sexual immorality, adultery a reason for divorce? No question that it is biblically, but it's not the only one. It's not the only one. If if these things are breaking down or have never existed in the course of a marriage, they create grounds for biblical divorce. So what's our conclusion here

Chapter 8: Conclusion and cautions

that we need to have? Divorce, while never ideal, is addressed in scripture with both clarity and gravity. The Torah establishes that divorce must be grounded in specific covenantal violations, not arbitrary dissatisfaction, thereby safeguarding the sanctity of marriage. Yeshua reaffirmed this by rejecting the permissive any cause divorce and returning to the original intent of Deuteronomy 24 that only serious offenses such as sexual immorality justify such a separation. Paul likewise upheld marital marital obligations and acknowledged situations like abandonment that could dissolve the bond. It is vital to recognize that divorce is not merely a personal or emotional decision but a legal and

spiritual act with covenantal implications. Just as God himself issued a certificate of divorce to Israel for persistent covenant betrayal, so too must any human act of divorce rest on legitimate biblical grounds. Upholding the biblical framework ensures that the integrity of the marriage covenant is honored and justice is preserved for both parties involved. Now, having read that, I want to say two other small things. I'm concerned that as a result of hearing this lesson, there might be some in the audience, either physical or online, who think to themselves, "Oh, wow. Seems like I've got even more reason to divorce this guy or more reason to divorce this girl." And you're excited and you go, "Yeah. Yeah, matter of fact, he has

denied me of these things. And okay, well, that might be true, but I I want to caution you. I want to go back to that passage in Malachi chapter 2 that we looked at. He says, "Did he not make them one? Having a remnant of the spirit." And why one? He seeks godly offspring. Therefore, take heed to your spirit at and let none deal treacherously with the wife or the husband of his youth. For the Lord God of Israel says that he hates sending away. For it covers one's garment with violence, says the Lord God of hosts. Therefore, take heed to your spirit that you do not deal treacherously. Twice it says in Malachi to take heed to your spirit lest you deal treacherously with your spouse. Take heed to your

spirit means to pay close attention to what's going on inside of you. What's your motive? What are your thoughts, your intentions? because that's where unfaithfulness starts. In this context, God is warning men not to deal treacherously with their wives by letting their hearts turn away from the covenant. He's saying, "Watch yourselves closely because betrayal doesn't begin with an act. It begins in the spirit." So take heed to your spirit means do you believe you have biblical cause for divorce? Okay, fine. You you may have biblical cause for divorce, but check your heart and and make sure you do because remember what the scriptures say. The scriptures remind us that it's those

things that are going to be judged. our motives, our thoughts, our intentions. So, make sure you're checking those things before you act on some notion of divorcing your spouse. Now, again, I I offer a disclaimer. You you may have biblical reasons and if you do, I would urge you to seek counsel, seek help uh from people who know you and pe from people who know the word in this regard. But that are my that those are my thoughts on uh on divorce. Again, I told you it wasn't a long lesson or an exhaustive lesson.

Chapter 9: Q&A and discussion

But now that we've looked at these things, now that we've corrected certain things in the text, I would like to get your thoughts, your opinions. Correct me, challenge me, rebuke me, I don't care. Uh agree with me. All of it's it's all open for discussion. Samuel as as he usually is the first person to respond. Appreciate that, brother. Jump in there. Shabbat shalom. Um I think overall this is a solid teaching. I think you're on point when you examine the interchanging of divorce and sending away and that you brilliantly lay out the process where divorce is allowed. Amen. Thank you, brother. Appreciate that. Anybody else would like to make a comment um on our discussion this morning? I'm sure they're out there. Go ahead, Luke.

This one was uh hit home very much so. Um I've been married now three times and I've always been left to feel like I was uh I don't know. I was an adulterer. I was a sinner and I had done something really horrible. And um that that wasn't the case. that wasn't the case at all. And so, um, to get more of a a biblical understanding that I did things correctly and I wasn't doing anything that was sinful in the eyes of our father. Um, is very healing to me. So, I'm very appreciative. Thank you very much. That's all I have to say. Amen, brother. You are welcome. How about you, Glenn? Number two. Yeah, I'll come over here and talk to you. Okay. I'm going to turn the camera around so people can see you talking.

Um, hello everybody. Um, you know, I've been in Torah, in keeping the holy days, clean and unclean meats, uh, meeting on the Sabbath, keeping all the high days uh, for about 50 years. And I have seen this subject talked about from every different angle. And you know, unfortunately, what what I've seen the biases is, uh, first of all, uh, churches seem to say, be very strict. God hates divorce, don't do it. If you divorce for any reason, you know, you're sinning. But then when these leaders find situations in

their own marriages, then all of a sudden they start dancing around the rules and the rules change to justify. And it's almost like they got a okay, now I understand.

And so then they change everything. They don't they don't change the scriptures, but they start making exceptions. But what I've noticed is that they still say God hates divorce. any divorce for any reason. God hates divorce because he wants godly children. That's still their position. But then all of a sudden they view uh divorce as caused by sin. And we all know that sin can be forgiven. And so that justifies their situation. Yeah, I messed up in the past. Yeah, I got a divorce. Yeah, or she did this and she got a divorce. But all sins can be forgiven. Therefore, I'm okay. I can do whatever I want to do. Uh this is the first time uh and I I

don't want Ed's head to get all, you know, blown out of out of shape, but this is this is the first time that I've seen somebody really address the subject without a personal bias, without trying to justify a position and just look at what the word said. And so, um I really appreciate this. I think that this lesson is so powerful that uh I'm going to recommend this to a lot of my friends uh in the COGS because it straightens out a lot of misunderstanding and and misting. So that that's my two cents. I I really appreciate it and I I appreciate all the comments you guys do. I I gain a whole lot from this fellowship. So thanks guys. Amen. Okay. Amen. Thank you, Glenn.

Number two, okay, Teresa, quick question. I don't remember if you excuse me, address this in the teaching. Um, biblically, can a wife divorce her husband? Or is it only biblically that the husband can divorce the wife? Thank you. Uh, no. I haven't just addressed that, but the answer to your question is biblically no. Biblically, no. That a woman could not serve her husband with a certificate of divorce. Now, um we don't live in Israel and we don't live um according to all uh Israel's or I should say the Lord's laws that are that are meant for his people. We live in another culture in another land and uh that land has its own rules and laws. In the Jewish culture, a woman could not give her

husband a certificate of divorce because biblically he was the lord of that house. He was the priest of that house. Um, however, in Rome, in early Rome, that model was a bit flipped, especially if the woman happened to own the house for some reason or another. Uh, in Rome, they did divorce their husbands. And in the world that we live in, as noted in the statistics that I shared early on, uh, women do initiate divorces. Now, even though we don't see um a um commandment or direct teaching that I'm aware of from God on women serving their husbands, a certificate of divorce, excuse me. Uh I don't believe that that's prohibited for us today uh for all the

reasons that I shared in the lesson. So, I hope that I hope that answers your question. Um, Jared. Yes. Yes, sir. How you doing? Good. How are you? Um Um trying to get back to my screen. I was in the chat. Um I agree with brother Solomon. You handled the u Apalio and Apostaceion very well. Um, and my uh my comments on the post were mostly because of there's so much insidious teaching out there regarding divorce in uh Christianity that puts people in bondage. And um you know, from my stance on things, most people think that uh I'm a divorcee or something. I've never been divorced, same one wife for 18 years. and uh never planning on a divorce. So that that's not the issue. The issue is what the word says.

And people like to lord it over the leoty, the sen of the nickelutans, and control them through this issue. And um you'll you'll see this in several bigname men out there who have followings where they will uh lord it over the people prevent them from remarrying if they've been divorced and even one who

forces people who have remarried to divorce who they're with and go back to their original. And this is bondage that causes people to sin. and that's why it's such a contentious issue. And um I I do believe uh there's a few areas that uh you could use some clarity on, but for the most part, you did a really good job handling uh handling the issue with the conflation of the terms. Thank you. Amen. Jared,

thank you, brother. Uh Dave and Cassie, or maybe just Dave. Hey. Yeah, just Dave. Sorry. Here, let me put this on. Hey, I I um really appreciate this. We have a um couple friends that are dealing with this right now actually and that we're going to send this to them. Um, I'm curious your thoughts on, you know, that Malachi verse is really a big one for us because we have a son and we think about that a lot of we we see it a lot in family and friends that, you know, our culture today maybe and maybe I'm wrong about this, but I think our culture today, the way that I look at it is almost selfish when it comes to divorce. I mean marriage, not just divorce, but marriage

as well. And we marry for other re reasons other than biblical reasons. And that is why I feel like we end up getting divorces a lot of the times. I'm not divorced and neither is my wife. But um I think once we have a kid, it kind of changes gears a little bit and it it's our whole purpose of marriage is to raise godly offspring. And I see now today some of our friends who have children and are talking about divorce or anything. You know, it's tough because they're in a position now where they have somebody else that they're supposed to be bringing to the Lord. That's the whole po purpose of marriage if I'm not mistaken. But I don't know, our culture and our the world, Satan's

world here, um I think has really twisted it and twisted the reasoning for it. And it's just something to keep sight of like um it's hard for me to look at other people with children and listen to them talk about divorce and it's you know what that kid's going to go through and are they ever going to come to the Lord or or whatever you know I don't know but I think we need to step back and look at the bigger picture and what was the reasoning for it you know which you addressed you know at the end and I think it was a wonderful lesson and I just yeah hit home for us because of friends and family that we have. I appreciate it. Hey, man, bro. Appreciate your thoughts. Uh, Regina.

Oh, hi. I I just have a question. Um, because I've just been learning, well, actually over the last couple of years, just studying the Bible on my own and finding out obviously that what I was taught is really not what it is, as we all know. But here's the thing. Um, my husband and I, we're married. We were high school sweethearts. We're married for many years. We have two kids. But then we ended up divorced because he um had a drug problem. But that was years ago and that was before going into Bible education. But then after 15 years of being apart, we remarried. Now, and I was reading this in the Bible about if the former husband who sent her away is not allowed to take her back to

be his wife after she has been defiled because I was in a relationship. I wasn't married, but I was in a relationship after my husband and I um divorced. But then we remarried and now I'm looking at this and I'm thinking, "Oh my goodness, did I do something against God? Am I am I should I be divorcing my husband?" I I'm not really sure what that scripture means today. Thank you. And for you don't know what it means today for your specific situation. You mean right? Correct. Well, like should I be Yeah, I'm going to take a stab at answering that. But before I do, I'd like to get the galleries um thoughts and opinions. How would some of you answer um Regina's thoughts? Go ahead, Samuel. Hello, Regina. Shabbat shalom. Shabbat shalom.

You can you are only in iniquity or transgression after you know the truth. So the answer is not to divorce your man. The answer is for you and your man to go before Jehovah Elohim, ask for forgiveness, and continue to walk Torah forward without falling into sin again. Now you know the truth. Now you are responsible. So all you have to do is repent of the sin, but you don't undo your your covenant with your husband. That's not the way to go about it. And and you know, a lot of Christian preachers will tell you that, especially one particularly that I'm fully familiar with, and I'm not going to state his names, but I'll just say his initials are GJ. Um, and he has a mass following,

especially in the black community, where he's encouraging women to divorce their second husbands and, you know, go back to their first, whatever the case may be. But, but no, um, you you're you're good. So, continue to walk you and and and your man um in being set apart before Yovah Elohim and blessings to you. Oh, thank you so much. Looks like looks like Jared also want to say something the same too. Uh yes sir. I was uh I raised my hand before uh brother Samuel spoke. I was basically going to say the exact same thing he did. Um it was before you came to the full knowledge of the truth. And that's what repentance and redemption is about. Uh since y'all came to the truth in y'all's current marriage, you need to walk that out.

Okay. Go ahead, D. It was about something different. So, if somebody else has something on this, uh, well, okay. Well, let me let me just I wanted to share with you a a quick scripture here uh that I that I think shows God's heart. You guys can see this. Yes. Jeremiah 3, they say, "If a man divorces his wife and she goes from him and becomes another man's, may you return to her again." Here's Jeremiah quoting Deuteronomy 24, right? Would not that land be greatly polluted? But you have played the harlot with many lovers, yet return to me, says the Lord. So even though Israel had played the harlot with many lovers, this shows the father's heart that he wants to forgive. and in

fact makes a way to forgive as we know already from Romans 7 that he became the husband that died to redeem his bride. But this says a lot. And so I would agree with Samuel and Jared in this regard that it's important that you you know the truth before you can obey the truth. And I taught a lesson on that in my um a lesson called the veil. So if you want to get some clarity, a little bit more clarity on what Jared and Samuel are telling you, um you can look up that that lesson. But uh does that does that help, Regina? Oh, that helps tremendously. That helps tremendously. Thank you. And my husband, he's um I'm the one that really does all the studying and he doesn't oppose. Um

and he joins in from time to time, but he's not quite there yet, but he's on his way. But we've been remarried now. Um actually, our anniversary is coming up. We'll be remarried for um nine years. And initially, we're married for 21 years. So, um, yeah, and we have, like I said, we have two kids now. We have a grandchild, and the two kids obviously were from the first marriage. But then when I saw the scripture, I was thinking, "Oh my goodness, I did I do wrong?" And because my mom, you know, we were raised Catholic but not religious. And when I told my mother before she passed away that my husband and I were, you know, together, she's like, you know, that's what it says in the Bible.

Your first husband is the one that counts. But that's that Catholic point of view, you know, and I guess I I don't know. I I really didn't have the full understanding at that time. I just knew like, oh my goodness, you know, we're divorced and should we be getting back together? um you know it's okay because you know we were married we had kids and everything else but I never really looked at the scripture that showed that you know God said that that would be an abomination well amen growing and learning

yeah that's what we can do right what's that and thank I said that's all we can do keep learning and um thanking Yahovah for his great forgiveness and his love. Amen.

Amen. Amen. Okay, so let's hear from Dave and then we'll hear from ASF and then we'll probably have to wrap it up. Um and Jerry, did you just recently raise your hand? But anyways, go ahead Dave. Yeah, I was reading in the chat. I was reading about uh with this conversation Kaziah and Samuel and I have a question about this kind of now when it comes to adultery would that be considered you know going after strange gods like if you were married to a woman and she then turns to paganism or she was in paganism from the start. I know Paul says not to be unequally yolked. I'm assuming that

goes for this. Um, would that be grounds for divorce if somebody in the middle of a marriage, you know, says, "Oh, I'm going to go worship Ra," or something like that? Well, Paul addresses it. Uh, where what are you thinking? Uh, when when Paul talks about his is telling women, should they leave their husbands and husband? Yeah. Sanctified through. Yeah, that's exactly the thought that came to my mind. Um Paul addressing this with um with the situation where the husband is or the wife and know it was the husband husband in Paul's case was sanctified uh through the woman. So I I tend to agree with what Len number two just said.

Um I I wouldn't I don't think that if say for instance my wife and I were on the way we're on the path let's just say tomorrow she decided that she wanted to go to the uh I don't know pick one um she wanted to become a Jehovah's Witness or she she you know wanted to do something that was just so off the beaten path from what we knew could is that ground sort divorce. I don't I don't at this moment I can't say that. I believe it is. 1 Corinthians 7:14. Yeah, Glenn is referring to 1 Corinthians 7:14. Would that not be considered an adultery to Yhovah? Well, no question. That is that is no question. But we're not talking about her relationship to him. We're talking about her relationship to you.

So, um, I'd have to give some more thought to that because I think somebody in the chat said, "Yes, that's grounds for divorce." But based on what we looked at in scripture, I I can't I can't say that we can absolutely say that. But I'll have to I'll have to look more a little more into that and see if we can come to a solid a more solid conclusion. Okay. What happened to Asf? He was going to share. ASF, did you take your hand down or did he leave? He may have left. Okay. No, no, brother by mistake. It's okay. I don't understand everything. Okay. Go ahead, bro. Okay. Okay. Did you want to share something? What did he say? I didn't hear what he say. Okay. Go ahead, Jared.

Yes sir. To uh Sister Reene uh I wanted to encourage her to read u first Peter 3 particularly verse one. Uh that will since she gave more context on her situation that would help her out a lot. Okay. Thank you, bro. All right. Samuel, did you have your hand up too or we'll make you our last comment here? Yes. I wanted to address the um the earlier question that that that Dave had with respect to the relationship and paganism. I I think it's important to look at the context because um the Apostle Paul was sent out to the Gentiles in order to bring them into covenant. Usually in those situations, the women were more responsive to the

message and turned to covenant with Messiah and following Torah. and the husbands who were amongst the Greeks tended to stay within their pagan practices. Um but they were already joined together or married. So the idea was that um if the husband is pleased to stay with the woman so he's not abusing her and he doesn't desert her. The idea is that the woman through her belief provides covering for the husband who's engaged in wayward and adul in in in idolatry and the children

because you didn't know whether or not by being faithful and staying in prayer and staying in submission. But being in walking with Messiah, you may yet convert the husband and save the

children because they'll eventually return to to Yeshua Hamash. For the men, you know, if you think about the commandments within Torah, the idea was that things were to be kept inhouse in Israel. You were strongly discouraged from going outside of Israel to marry women with strange gods. There were some exceptions made, of course. You have Rahab. you have Ruth. Um, and you may have had other exceptions, but you see later within um, the scripture in the Tanakh where there was a push for getting away from the the wives who followed strange Elohim. So the the the important thing is not to become unequally yolked to begin with. If if you want to marry, it's best to marry a believer as opposed to marrying someone

who's a practicing witch and thinking that you're going to change them because you may end up being changed yourself. That's just my two cents. Um, that's all I wanted to share. Thank you. Amen. All right, guys. Listen, amen to everything everyone shared. It's awesome. I love the interaction. I love the questions. Um, and by the way, there he is. There's my boy Robert Atlas is here. Guys, I wanted to introduce you to him. Um, Robert, turn your mic on and say something so people can see you. Um, Robert is Hello everyone. Hello everyone and good morning. Thanks for uh the invite, Ed, and I appreciate the topic of discussion. I sent you a text on a

book that I had just recently finished reading about divorce and remarage in the church. And a bunch of the stuff that uh I read through and studied fell in line with some of the stuff you talked about this morning, which was, you know, discouraging and encouraging all in the same uh breath there. But thank you and hello to everyone. Nice to meet you. Oh, man. Bro, it's great to have you. So, Robert was uh Robert and I served in the ministry together for many years. He was a preacher like I was and um we have the same middle name and and uh I was

telling people before you came this morning, Robert, you and I are like twins like Schwarzenegger and Devito, right? Uh got a lot of history, a lot of love, and it's great to have you here. Really, really happy to have you here. But guys, that's it for the day, man. And we're done. Thanks for coming. Have a fantastic Sabbath. I don't think you'll get fireworks with my little background here, but normally I get fireworks with thumbs up. But have a fantastic uh rest of your day, guys. And we will see you soon. Thank you. Thank you. Thank you. All brothers and sisters, thank you so much everyone. Bye-bye.