

What therefore God hath joined together ... 11-21-10

By David Keeling

www.earlychurchtruth.com

keelingdavid@hotmail.com

Greetings in the precious name of our Lord and Savior... I appreciated that last song – it talked about praising and worshipping the Lord. Taking time just to think about the Lord; I think that ought to be a part of our lives ... that we just stand in awe at the Lord – His goodness and mercy to us.

This morning I want to talk again about divorce and remarriage. It's been a while since I've preached about this and I've just been blessed in teaching about it lately and I just want to try to show how simple it really is. It's not hard to understand.

I want to go through all the verses that pertain to this, but I want to start in Mark 10. I probably won't speak a lot about these others until we get back to Matthew.

Mark 10: ² And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. ³ And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. ⁵ And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. ⁶ But from the beginning of the creation God made them male and female. ⁷ For this cause shall a man leave his father and mother, and cleave to his wife; ⁸ And they twain shall be one flesh: so then they are no more twain, but one flesh. ⁹ What therefore God hath joined together, let not man put asunder. ¹⁰ And in the house his disciples asked him again of the same matter. ¹¹ And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. ¹² And if a woman shall put away her husband, and be married to another, she committeth adultery.

Remember the words, "tempting Him" in verse 2 and also "Moses suffered" ... he allowed or permitted it. Jesus said it was for the hardness of their hearts ... BUT from the beginning ...

Jesus is very clear and plain! Moses, because of the hardness of their hearts, granted a divorce. He permitted it. He took it into his own hands, deviating from God's perfect plan, and allowed or permitted them to have a divorce to keep something more evil from happening. They were hard hearted ... they weren't above killing their wives or making an excuse to have them put to death so they could marry another. So Moses, because of the hardness of their hearts, to try to curb that, created another law, another rule to permit it.

One thing I've noticed in following the Lord is that the closer a man or a woman gets to the Lord, the less rules or laws it takes. Whenever the people have a heart for God, you don't need a bunch of rules to tell you what is right and wrong. Jesus said that if we love God with all our heart, mind, body, soul and strength and our neighbor as ourselves ... that's all you need. All these other rules are hung on them, and the further a man gets away from God, the more rules he needs to guide him. When people throw the idea of God out of the schools, out of the world, out of their lives, they have to make a bunch more rules to control people because they won't control themselves. The further a church gets away from God, the more rules they have to write because the people don't have it in them to control themselves.

That's exactly what happened here with Moses. Do you know what happened? After a few hundred years Moses' law stood and God's law just got thrown out the window. Not incriminating Moses ... he did what he had to, but it was not the law of God. And that's what Jesus reaffirms here. And the Pharisees were trying to condemn Him, saying that He was speaking against Moses. They were trying to entangle Him again.

Luke 16: ¹⁸ Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

The plain words of Jesus.

Matthew 5 – this is the Sermon on the Mount, the precious teachings of the Kingdom of God, of the which, if we are not keeping these teachings, we are not disciples of Christ. I don't care what kind of experience you've had or revelations you've seen or how well esteemed you may be among other Christians, if you are not involved in knowing these teachings and following them and putting them into practice in your life, you are not following the Christ of the bible, you are following another god. You may call him Christ and call him Jesus ... you may swoon at His name, but you are not following Christ. If you are not following His words, you are

not following Christ. I don't know why that is so hard for the church world to understand? I had a whole message on this ... why is it so hard for someone to say, "That man is not a Christian because he is not following the teachings of Christ." There's not another religion in the world where you could be not following the teachings of its leader and still be called a follower. If you are not following Christ, you are not a Christian. If you are not following His teachings, you are not a Christian. There's an exceptionalism that's missing in being a Christian. A Christian is a follower of Jesus – no more, no less. If you are not following Him, you are a liar if you say you are. A liar – the Bible makes it clear:

1 John 2:⁴ He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

If we don't believe that and we can't state that plainly, maybe we don't believe it either. All these people who are afraid to offend anyone and say, "Oh I don't know their heart, they might be a Christian. They say they are a Christian..." A Christian is a follower of Jesus – he believes Jesus' words and follows them; it's just that simple.

The Sermon on the Mount – the teachings of Jesus.

Matthew 5:³¹ It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

"It hath been said..." How many times does Jesus start out in the Sermon on the Mount, "You've heard", or "It hath been said", or "You've been taught"... And then He says, "But I say unto you..." You cannot, just in the Sermon on the Mount, say that the Old Covenant and the New Covenant have the same merit. Jesus said, "You've heard, but I say unto you" You've been taught this way, but I say unto you ...

This phoniness that we have to adapt Christianity to the culture that you are living in is nothing more than "you've heard it said". Jesus just puts all that away. Whenever we become a Christian we become a follower of Christ. It doesn't matter what your culture is. A Christian follows Jesus against the culture he was taught in and brought up in. Clear and simple. Forget it – if your Christianity adapts to culture, you are not following Jesus. Jesus is supposed to change you, you are not supposed to change Him, or it's phony.

It's the culture in America to be divorced and remarried, and when Christianity adapts to that, it's from hell ... not following Jesus. And if you get used to it and adapted to it, you are on the wrong road. It's time that we let God change us, instead of us trying to adapt God to us. That's worthless. It's worse than worthless, it's a lie.

Matthew 5:³² But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

We don't need a whole bunch of explanation for this. I want you to look at this. Whosoever shall put away his wife ... just like it said in the other places we've already read:

Luke 16:¹⁸ Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband committeth adultery.

Mark 10:¹¹ And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.¹² And if a woman shall put away her husband, and be married to another, she committeth adultery.

And He gives one exception for putting her away. That is, if she is so unclean and unfaithful that he can no longer be a partaker because he is sharing her body with another man – that he would become a partaker of her sin with another. He doesn't and should not continue to be a partaker in that. The Lord gives him that right – that if she is going to be unfaithful, he can put her away from him so he is not a partaker in it. That's the only place, and that's all that this is doing. If he puts her away for any other reason, he is causing her to commit adultery – it's now HIS sin. *That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery:* If she is living in sin she is bearing her sin. If he puts her away for anything but fornication (pollutedness) and marries another, that is his sin.

That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: It's saying the exact same thing the others are saying except in this case it give him the privilege to put her away, but it DOES NOT give him the privilege to marry another. It doesn't even mention it in this verse. It's not there.

This is the Sermon on the Mount, the instructions, the teachings of Christ. *Whosoever shall put away his wife, saving for the cause of fornication* – if she’s committing fornication, that’s her sin, but if he puts her away, he’s causing her to fall into sin. Her sin and his sin here, that’s what this is pointing out.

And whosoever shall marry her that is divorced committeth adultery. I was just blessed by that idea that this is the Sermon on the Mount. The message here has a spirit about it – a message of forgiveness. A message of turning the other cheek. Non-retaliation. When a woman would be unfaithful to her husband, while she’s unfaithful he is to not have anything to do with her. He’s not to have any fellowship with her in that way, but he is to forgive her. This is a picture of how the Lord is. The prodigal son that went away – the father loved his son. Whenever he was out in the pigpen the father loved him and was faithful to him and would take him home any time that he would return. He would forgive him! But as long as he was in the pigpen, he couldn’t help him. If your wife or husband is unfaithful, forgive them. Forgive them. The thing about it is, that’s probably the person that can hurt you the worse – those that are nearest to you have the potential to hurt you the worse because you have opened up your life to them. I’ve often said I don’t care what my enemies do to me, what hurts me is what my closest friends and my family does to me. That’s what hurts. That’s where forgiveness needs to take place first. Jesus makes it very plain that if we do not forgive what others have done to us, neither will we be forgiven. Divorce and marrying someone else is saying, “I am through with you. I will never take you back. I don’t want you. I am done with you.” That’s unforgiveness. Look at the whole spirit of the gospel. The whole spirit of Matthew 5, 6 and 7, the beatitudes, the sermon on the mount, the kingdom of God. It’s about forgiveness, longsuffering, gentleness, goodness, faith, meekness. If someone does you wrong and you are putting them away and you don’t want them because you are looking for someone else, that’s the opposite spirit of the kingdom of God, and it will not fit there.

The whole idea of divorce – the Bible says, God hates putting away. When two people become one, they become one flesh. They are no longer two, they become one.

*Matthew 19:*³ *The Pharisees also came unto him, tempting him...*

Again the Pharisees came to trip Him up. How many times this is played out over and over when we are out preaching ... the Pharisees come and ask questions. What I mean by Pharisees, I’m talking about the religious hypocrite Christians who say they are following Him. They come up every time we go anywhere and try to ask us a bunch of questions, trying to trip us up. The Pharisees are the same today as they were then – a bunch of lawyers looking for loopholes so that they can keep from obeying the Word of God.

*Matthew 19:*³ *The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?*⁴ *And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,*

You know we are criticized sometimes of putting higher emphasis on Jesus and His teachings than we are on Paul’s. Paul is trying to teach us what Jesus taught, not the other way around. And right here Jesus says, “Have ye not read...” Don’t you realize that when God started this whole thing, He did it this way? And now you have learned from Moses and you are putting more emphasis on what Moses taught than what was from the very beginning. That’s what is happening today – people have taken the teachers and supplanted what The Teacher taught.

*Matthew 19:*⁵ *And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?*⁶ *Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.*

Marriage today is under attack. We’ve permitted in this world divorce and remarriage – to where people are married, and then divorced, and then married again, and divorced, married again ... it’s become so common that the marriage becomes degraded. They’ve defiled it. And it’s gotten to the point now where it’s so defiled, it means so little, that people aren’t even bothering to do it any more. I don’t know the exact statistics, but they are climbing every day of people who just start living together and don’t get married – because the institution, the beautiful function of the marriage, has been so belittle and defiled they don’t even bother anymore. It’s so polluted, so adulterated. That’s what that word means – pollution. It’s adulterated. And the generations that grow up seeing it adulterated see it as something they don’t even need, it’s so corrupt and polluted they don’t even bother with it. You know what that does? That causes fornication to abound. Where it doesn’t mean a thing. You know what that does? That just opens the door to homosexuality, perversion, and wickedness of every kind. Why? Because what God has ordained has been completely set aside.

WHAT GOD HATH JOINED TOGETHER LET NO MAN PUT ASUNDER.

“OH, the judge said it’s all right!” “Human law says it’s all right!”

WHAT GOD HATH JOINED TOGETHER LET NO MAN PUT ASUNDER.

“Moses said it’s all right, put her away!”

WHAT GOD HATH JOINED TOGETHER LET NO MAN PUT ASUNDER.

“Oh, she married another man!”

WHAT GOD HATH JOINED TOGETHER LET NO MAN PUT ASUNDER.

That other marriage doesn’t destroy the original marriage. Anyone who teaches anything different than that is undermining what marriage is. Marriage is one man, free, marrying another woman that is free to marry – never been married before outside of being widowed – and them joining together. That’s ALL that God calls pure. When two people join themselves together, they are no more twain. And what God has joined together, let NO MAN put asunder. It doesn’t matter how far she may stray or he may stray, it’s still your wife/husband. Let your yay be yay and your nay, nay. Whenever you make a promise, a covenant, a commitment to be with that person till death do you part, for richer or poorer, for better or worse, sickness or health. You are committing yourself to that person. You are promising – you are opening your life, your door for that person to do whatever they want to do. YOU are promising. You are committing yourself to that person and you are opening yourself to the will of that person and if they are unfaithful to you, it’s not their word anymore that’s at stake, it’s yours. You promised you’d be faithful tot hem, no matter what happened. You said you’d keep your part. That’s what a covenant is about. That’s what honesty is about. That’s what being loyal is about. That’s what love is about. It doesn’t matter what they do, I’m going to be faithful. And that’s the way the Lord will be. I’m going to be waiting for them to return. I’m going to leave the door open. It doesn’t mean they are safe and secure out there in their wickedness, not at all. What would happen if any time you messed up the Lord would say, “I’m done with you, we are divorced. It’s over and I am having nothing more to do with you.” That’s not the way God has done this. He’s offered us the opportunity to return.

Jer. 3: They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again?

“They say...” What God hath joined together let no man put asunder. “They say it’s ok” and then they say “if she returns, she isn’t his anymore” that’s what “they say” [See Deut. 24:1-4] But the LORD says

... but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

You are still my wife! Return!

Matthew 19: 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

He still left that little clause that gave him the opportunity to put her away if she was living a polluted lifestyle. But He is still saying the same thing He is saying in every other place, “Whosoever shall put away his wife and marry another committeth adultery.” There is no exception in this clause outside of putting away for uncleanness until she returns. There is not an exception clause for remarriage here – it’s saying the exact same thing it does in every other place.

Mark 10: 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Luke 16: 18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from [her] husband committeth adultery.

He’s saying the same thing all the way through except He put in the opportunity in one place that if she commits adultery he does not have to stay with her. But He never gives the exception of remarriage – that’s built in there, an idea for man. What God hath

joined together let no man put asunder. The guilt is on HIM if he puts away his wife for any other cause than her committing adultery, and this putting away is not going to the law to get it done. This putting away is just separating himself from her uncleanness. It's not, "oh I have to get a legal divorce." A legal divorce is not legitimate, it does not matter. He is putting her away, setting her aside because he can't have a relationship with her as long as she is living in pollution. Just like God cannot have a relationship with us if we are living in pollution; He sets us aside, separates Himself from us, and waits for us to return in purity and holiness and cleanliness back to Him.

There is no guilt on his part if he separates himself from her if she is fornicating. But there is guilt on his part if he puts her away for any other reason. People often run to Paul again and think they find another excuse in 1 Corinthians 7. Again, the importance of listening to Jesus first. Whenever Jesus is so clear about something and you are trying to make a loophole by something that Paul said, you are misunderstanding Paul – you have Paul twisted all up.

1 Corinthians 7: ¹⁰ And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: ¹¹ But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. ¹² But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. ¹³ And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. ¹⁴ For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. ¹⁵ But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

When you become a disciple of Jesus and they do not want to have anything to do with that and they leave, you are not under the bondage of them departing ... you are not guilty of the divorce because they departed. It does not mean they are not still your wife. What God hath joined together let no man put asunder. It doesn't mean they are not your husband anymore and you are free to go 'in the Lord' and get married; there's nothing about that here. It's about an unbeliever departing. When two people become one, nothing ... nothing ... divides that [except death]. What God hath joined together, let no man put asunder.

Chapter 19 in Matthew where so many people run is not saying anything other than what the rest of the verses are saying, "Whosoever shall put away his wife and marry another committeth adultery." He is saying the exact same thing, He just stopped in the middle of it to say you can separate from her because of uncleanness, but if you marry another, you are committing adultery. The words line up from the front to the back, "Whosoever shall put away his wife and marry another committeth adultery." There's not an exception there.

What God hath joined together ... Don't let this society, the lawyers, the religious hypocrites twist this up in your mind. Stand on what Jesus said. The Devil would have everything clouded if it were up to him. Don't let the unbelievers try to make it say something it doesn't say.

In 1 Corinthians 7 again – the 'bounding' ... no longer bound ... is just like the prodigal son again. When the son left the safety of the father, the father is no longer bound to be apart of what he is doing. He is free from what the son is doing because they are separated now. It's still his son, but he's no longer bound to watch over, protect and take care of because he left the safety of that bond. It's just like the marriage. They are no longer bound – they are gone! You can't help them anymore and are not bound by that anymore because you can't ... they are gone. But that does not mean they stop being your wife, but they are outside of that protection that comes with all of that. They are lost. But the one that has been departed from is not bound to go after them, take care of them again and watch over every little move they make. They've walked away from that safety.

1 Corinthians 7: ³⁹ The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

They are still bound by that marriage vow – what God hath joined together – that is still valid, but the responsibilities he can no longer fulfill. But what makes this an adulterous relationship is that she is bound by the law as long as her husband lives.

Another is Romans 7; Paul reaffirming.

Romans 7: ² For the woman which hath an husband is bound by the law to her husband so long as he liveth;

What is that law? "What God hath joined together let not man put asunder." It doesn't matter how many rules have had to come in between because of the hardness of their heart, this is the one that is important. Whenever divorce and sin is abounding the land,

we have to make up new little rules to make it all fit together, but the law is, *from the very beginning*, “What God hath joined together let not man put asunder.”

Romans 7: ² For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. ³ So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

“*So long as he liveth*” it doesn’t matter what has happened in between – it does not destroy that bond. The only thing that separates man’s bond to his wife or a wife’s bond to her husband in this sense is death. Death. And it’s not some pretended ‘spiritual death’ that makes you believe you are set free from all of this ... so that if you get saved you are a different person and you can go find somebody else. That’s just like saying if you kill someone and end up in jail and then you get saved while you are there you just get out of jail free because you are a ‘new person’. Whenever you join yourself and make a covenant with another human being, that’s till death do you part. That’s what the marriage is, when two people say and declare to everyone else openly, “this is my wife”, “this is my husband”. Let not man put asunder.

“*So then if, while her husband liveth, she be married to another man, she shall be called an adulteress*”. Why is she called an adulteress? Because her husband is still living. Her pure marriage is still with her husband and she’s polluted that. It does not dissolve the marriage or make it unreconcilable so that she cannot go back, it establishes that that’s the reason she is in adultery (or he is in adultery) – because the other spouse is still living. It’s just that simple.

If someone goes out and gets married again, or marries ten other people, it still does not dissolve that marriage. Those who say you cannot go back to your first spouse are actually just permitting that marriage to be dissolved, and that undermines the whole idea of, “What God hath joined together let no man put asunder.”