

Mat 19:3-9 Bill of divorce, adultery, put away

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Introduction

As someone who subscribes to the Two House One Covenant doctrine^A and the utmost importance of recognizing and understanding the House of Israel, the topic of the Bill of Divorce is very important to me.^B Why? Because the House of Israel got a Bill of Divorce from YHVH, and it was the major issue that the prophets talk about. In addition it was, I believe (or more precisely my claim), the biggest thing that the Messiah came to resolve.^C

I discuss Matthew 19:9 because there is a translation question that's important, which I think is wrong in the KJV (King James Version). My objection is not because of my opinion about divorce, but because it violates Torah which the Messiah cannot do^D. Here are some various translations, but first some background verses.

^A See, among many like this, Two-House-One-Covenant-and-American-Excellence, Article #[1411](#); America-and-Jer-31-31-to-34, article #[1415](#).

^B If you can accept the premise that the covenant Israel has with YHVH as being the weightiest matter (see Rule #1 of Marsings-Rules-and-Key-Definitions, article #[501](#)) and the thing we should do with this more than anything else is to study it, act on it (authoritatively), and guard it (because others want to take it from us), then it behooves Israel to pay attention to this awesome thing. To understand this most important spiritual thing you need to understand that this covenant is the spiritual equivalent of a physical marriage covenant between a man and a wife. What's that go to do with the Bill of Divorce? It's the exact opposite and that's where you don't ever want to be. Understanding our covenant with YHVH dictates that we understand it's opposite...the Bill of Divorce.

^C This gets into the question about salvation see Salvation-3-questions-answered-with-my-claimed-2H1C-status, see article #[1403](#).

^D Certainly that's the view of pronomian Christians. As for me it's a crucial part of my "strongly held religious beliefs and convictions".

Mat 19:3-9 ^{KJV} | Yeshua dialogs with the Pharisees concerning divorce

Yeshua dialogs with the Pharisees concerning divorce

³ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? ⁴ And he answered and said unto them, **Have ye not read, that he which made *them* at the beginning made them male and female,** ⁵ **And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?** ⁶ **Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.** 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.**

I embolden and underlined the words in question.

Mat 19:9 LEB ^{Lexham English Bible}

Now I say to you that whoever divorces his wife, except on the basis of sexual immorality, and marries another commits adultery, and whoever marries her who is divorced commits adultery.” [Some manuscripts omit “and whoever marries her who is divorced commits adultery”]

The LEB version says the words in question aren’t even found in some transcripts.

Mat 19:9 Lamsa NT^E

But I say to you, Whoever leaves his wife without a charge of adultery and marries another commits adultery; and he who marries a woman thus separated commits adultery.

This Aramaic / Peshitta translation talks about adultery occurring when a man marries a woman who is merely separated. This makes sense because she needs to be divorced as the RSTNE translation shows.

Mat 19:9 RSTNE ^F

And I say to you, Whoever shall divorce his wife, except it be for fornication, and shall marry another, commits adultery: and whoever marries her who has not yet been divorced ⁴⁵⁶³ does commit adultery.

4563 Aramaic Peshitta uses the word “*shbikta*” meaning undivorced, or not yet put away. This lines up with Torah more so than the Greek versions of the Renewed Covenant, which seem to forbid any kind of remarriage. The Aramaic allows for remarriage, as does Torah, but not until a full and legal divorce of any prior marriage has taken place. This prevents remarriage before a prior marriage has been dissolved. See [Mat 5:32](#).

^E Holy Bible From The Ancient Eastern Texts: Aramaic Of The Peshitta by George M. Lamsa (1933)

^F Restored Scripture True Name Edition (RSTNE)

Different Verses

Luk 16:18 KJV

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

The Luke 16:18 KJV implies that the one who sin is not the woman, but the men involved.

Luk 16:18 Lamsa NT

He who divorces his wife and marries another commits adultery; and he who marries the one who is **separated** commits adultery.

Mat 5:32 KJV

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.

Mat 5:32 Lamsa NT

But I say to you, that whoever divorces his wife, except for fornication, causes her to commit adultery; and whoever marries a woman who is separated but not divorced, commits adultery.

Mat 5:32 LEB But I say to you that everyone who divorces his wife, except for a matter of sexual immorality, causes her to commit adultery, and whoever marries a divorced woman commits adultery.

Mat 5:32 RSTNE

Therefore I say to you, That whoever shall put away his wife, except for the cause of fornication, causes her to commit adultery: and whoever shall marry her that is **undivorced**⁴⁴²⁸ commits adultery.⁴⁴²⁹

4428 Aramaic Peshitta word is sh'bikta/undivorced.

4429 See note on Matthew 19:9.

Malachi 2:16 | God says he hates putting away *shalach* (sending away)

Mal 2:16 KJV For YHVH, the God of Israel, saith that he hateth putting away שָׁלַח *shal·Lach* :^G for *one* covereth violence with his garment, saith YHVH of hosts: therefore take heed to your spirit, that ye deal not treacherously.

Notes from [Mat 5:31](http://gods-kingdom-ministries.org/FFI/article.cfm?AID=77)...Source?: <http://gods-kingdom-ministries.org/FFI/article.cfm?AID=77>

The Bible corrects this situation by mandating that a man give her a written bill of divorce before putting her away (sending her away). That way, she would not be afraid to remarry, and this is also why [Deu 24:2](#) says,

“And when she is departed out of his house, she may go and be another man's wife.”

That was the whole point of the written bill of divorce. It ended the previous marriage and set her free to remarry.

The second point is that divorce and “putting away” were two separate things. The law mandated that she be divorced **FIRST** before he could send her away, i.e., “put her away”. The law mandated that these two things always be done together. It was not lawful to put her away without proper divorce papers.

That was, in fact, the primary purpose of this law, as we see from its historical context. As time passed, the two tended to become merged in people's minds--but only because the law demanded that they go together. But they were always distinct actions. Thus, in [Mal 2:16](#), the prophet says, “For the Lord, the God of Israel, saith that He hateth **PUTTING AWAY**.” The word used here is NOT *keriythooth*, “divorce”, but rather *shalach*, “to send away”. These are the same words used in [Deu 24:1](#),

“ . . . let him write her a bill of divorcement (*keriythoth*) and give it in her hand, and send her out (*shalach*) of his house.”

I have no doubt that God hates divorce, **but God Himself divorced the House of Israel**, and I do not believe that God sinned against His own law in doing so. But the real force of Malachi's prophecy is that God hates it when husbands put away their wives **without a bill of divorce**. That is the sin which God hates, because, as Malachi says, it causes violence by dealing treacherously with the woman.

Deu 24:1 ^{2nd half} | Torah instructions regarding Bill of Divorce and Sending her away

..some דָּבָר *da·Var* [H1697](#) uncleanness עֲרוֹת *'er·Vat* [H6172](#) in her: then let him write וְכָתַב *ve·Cha·tav* [H3789](#) her a bill סֵפֶר *Se·fer* [H5612](#) of divorcement כְּרִיתוֹת *ke·ri·Tut* [H3748](#), and give it in her hand and send שָׁלַח *ve·shil·le·Chah* [H7971](#) her out of his house;

My comments: YHVH may not like that a man divorced his wife, but might I suggest that YHVH hates (i.e. finds it unacceptable) that if a divorce does happen, the woman be sent out *shalach* but not be given her “walking papers” the Bill of Divorce *sepher keriythuth*.^H By not giving her that document leaves her in legal limbo.

^G #**H7971 putting away** is *shalach*, see Bill-of-Divorce-H3748-keriythuth-**H7971-shalached**-H1644-garish-get, article #[881](#).

^H Similarly I think it's safe to say that YHVH hates it when Israel put themselves into bond servitude. Yet that is the (foolish) option that fallen man can opt for. So what shall a merciful Elohim do, but put laws and constraints around a practice that man shouldn't have put himself in in the first place. BTW, How does man do this? By entering into what should be unconscionable contracts.