

Doctrine of Marriage and Divorce

Introduction: Let's first take a look at the concept of Right Man - Right Woman.

1. The term Right Man/Right Woman refers to two souls prepared in eternity past uniquely designed perfect one for the other.

Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

2. It is God's desire that the RM and RW come together in marriage. There are no doubt those who have married someone other than their RM/RW. When this occurs God's protocol demands you take in the Word and enjoy the mistake.

3. If you are married, as far as the Scripture is concerned, you have your SPOUSE. Your job is to acquire the skills to enjoy him or her. Even if you think you have missed the boat the Bible tells you to row a little faster, you can still reach the port of conjugal bliss.

4. The Scripture has so much to say concerning the RM and the RW; we must therefore consider it a most important gift. For example:

Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of that body.

Eph 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands.

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

5. God has blessed planet earth with Woman; God created the first woman as a perfect completer of the first man. Man had a need for the woman even in perfection. God built her soul and body to perfectly fulfill his needs.

Gen 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took (**LAQACH**) one of his ribs (**TSELAH**), and closed up the flesh instead thereof;

Gen 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

5.1 From Gen 1:27 compared with both Gen 2:24 and Mat 22:30, we can safely conclude that the souls of the RM and RW were created in eternity past concurrently. Though created in eternity past they are to become one in time. Perfect souls housed in perfect bodies designed one for another.

5.2 God provided an essential helper for man in order to complete him, be he unbeliever or believer. Even the unbeliever can enjoy the RM-RW relationship.

Gen 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

Ecc 9:9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labor which thou takest under the sun.

5.3 God cured the very prevalent in-law problem before it existed. Clearly God graced out the first family in the garden before the fall.

Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

5.4 As a result of the fall the woman received two curses and one of these was a desire to love and obey the husband. Men must recognize the curse, it can be either a wonderful blessing to man or a terrible curse.

5.5 Usually men get what they precipitate but then again not always for she does have an old sin nature and volition. Unfortunately young men are often so insecure they squelch the woman's natural desire for the RM. This failure takes many forms.

Gen 3:16 To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. **Your desire will be for your husband, and he will rule over you.**"

6. The pattern of RM and RW was established in Gen 2:21-25.

Gen 2:21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh.

Gen 2:22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

Gen 2:23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

Gen 2:24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

Gen 2:25 The man and his wife were both naked, and they felt no shame.

7. The soul and body of the RM-RW were made compatible and designed for proper functioning in time.

7.1 Their souls are compatible and compliment one another in their likes and dislikes, affinities, differences etc. Only doctrine cycled by the RM and RW will bring these propensities into harmony.

7.2 Sex with someone other than the RM/RW is less than the best and an abomination to God.

Pro 6:32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

1Co 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

1Co 6:17 But he that is joined unto the Lord is one spirit.

1Co 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

1Co 6:19 What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?

8. Monogamy is ordained of God; the two souls are considered as one.

1Co 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

1Co 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

1Co 7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

9. A man must look upon the wife as the weaker vessel much like a daughter given to him for his protection but always recognizing she has volition.

1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

1Pe 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be sympathetic, be courteous:

1Pe 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

9.1 This is a formidable task so the RM and RW must know a great deal about one another. Things the RM and RW should know:

9.1.1 To find a RW is a precious gift from the Lord. Pro 18:22

Pro 18:22 He who finds a wife finds what is good and receives favor from the LORD.

9.1.2 To find your RM/RW you must be in the Word growing spiritually.

9.1.3 The RW is the glory of the RM. The woman is under the authority of the man and her hair should always be longer than the man; it is a sign of her recognition of the divinely established organization chart.

1Co 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

1Co 11:8 For the man is not of the woman: but the woman of the man.

1Co 11:9 Neither was the man created for the woman; but the woman for the man.

1Co 11:10 For this cause ought the woman to have power on her head **because of the angels.**

10. The husband is to love the wife as Christ loved the Church and gave Himself for it.
Eph 5:25

10.1 For the husband to love like Christ loved the Church and for the woman to be obedient even as was Sarah to Abraham calling him Lord is unique and yes impossible apart from a major transformation of the mind.

10.2 Notice how Peter describes this complex relationship.

1Pe 3:1 Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives,

1Pe 3:2 when they see the purity and reverence of your lives.

1Pe 3:3 Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes.

1Pe 3:4 Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.

1Pe 3:5 For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands,

1Pe 3:6 like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear.

10.3 As the believer responds to doctrine so also should the RW respond to the RM and the RM must love his wife even as he loves and takes care of himself. Eph 5:28-33

Eph 5:28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself.

Eph 5:29 After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church--

Eph 5:30 for we are members of his body.

Eph 5:31 "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh."

Eph 5:32 This is a profound mystery-- but I am talking about Christ and the church.

Eph 5:33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

10.4 The RW must know her natural proclivity to be deceived.

1Ti 2:11 Let the woman learn in silence with all subjection.

1Ti 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

1Ti 2:13 For Adam was first formed, then Eve.

1Ti 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

10.4.1 As Eve in the garden should have called Adam when the snake began to speak, the RW must not eschew the protection of her father and later her husband.

Gen 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Gen 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Gen 3:4 And the serpent said unto the woman, Ye shall not surely die:

Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

10.4.2 The male likewise must be the wise protector of the weaker vessel even when she is hell bent for destruction and boy does this take skill. The skill can only come from metabolized doctrine.

10.4.3 Both the man and the woman in deciding to become man and wife are making significant lifetime decisions with great potential both for blessing and discipline.

11. The greatest attacks on RM/RW are:

11.1 man's rejection of doctrine and his failure to look beyond outward appearance,

11.2 the failure of the RW to take in the Word and wait for her knight in shining armor,

11.3 woman's failure to submit after she has found her RM,

11.4 the man reacting to his RW,

11.5 the woman in error thinking she can change the RM.

11.6 Reversionistic attacks against RM-RW often take the form of:

11.6.1 promiscuity,

Pro 5:1 My son, pay attention to my wisdom, listen well to my words of insight,

Pro 5:2 that you may maintain discretion and your lips may preserve knowledge.

Pro 5:3 For the lips of an adulteress drip honey, and her speech is smoother than oil;

Pro 5:4 but in the end she is bitter as gall, sharp as a double-edged sword.

Pro 5:5 Her feet go down to death; her steps lead straight to the grave.

Pro 5:6 She gives no thought to the way of life; her paths are crooked, but she knows it not.

Pro 5:7 Now then, my sons, listen to me; do not turn aside from what I say.

Pro 5:8 Keep to a path far from her, do not go near the door of her house,

Pro 5:9 lest you give your best strength to others and your years to one who is cruel,

Pro 5:10 lest strangers feast on your wealth and your toil enrich another man's house.

Pro 5:11 At the end of your life you will groan, when your flesh and body are spent.

Pro 5:12 You will say, "How I hated discipline! How my heart spurned correction!

Pro 5:13 I would not obey my teachers or listen to my instructors.

Pro 5:14 I have come to the brink of utter ruin in the midst of the whole assembly."

Pro 5:15 Drink water from your own cistern, running water from your own well.

Pro 5:16 Should your springs overflow in the streets, your streams of water in the public squares?

Pro 5:17 Let them be yours alone, never to be shared with strangers.

Pro 5:18 May your fountain be blessed, and may you rejoice in the wife of your youth.

Pro 5:19 A loving doe, a graceful deer--may her breasts satisfy you always, may you ever be captivated by her love.

Pro 5:20 Why be captivated, my son, by an adulteress? Why embrace the bosom of another man's wife?

Pro 5:21 For a man's ways are in full view of the LORD, and he examines all his paths.

Pro 5:22 The evil deeds of a wicked man ensnare him; the cords of his sin hold him fast.

Pro 5:23 He will die for lack of discipline, led astray by his own great folly.

11.6.2 rebellion against constituted authority.

1Co 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

1Co 11:4 Every man praying or prophesying, having his head covered, dishonoureth his head.

1Co 11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

1Co 11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

1Co 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

1Co 11:8 For the man is not of the woman: but the woman of the man.

1Co 11:9 Neither was the man created for the woman; but the woman for the man.

1Co 11:10 For this cause ought the woman to have power on her head because of the angels.

1Co 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

1Co 11:12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

1Co 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

1Co 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

1Co 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

11.6.3 Wide spread reversionism in a nation will result in the fifth cycle of discipline and the destruction of the four divine institutions. Especially effected will be marriage and family.

Jer 12:7 "I will forsake my house, abandon my inheritance; I will give the one I love into the hands of her enemies.

Jer 15:8 I will make their widows more numerous than the sand of the sea. At midday I will bring a destroyer against the mothers of their young men; suddenly I will bring down on them anguish and terror.

Jer 16:2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

Jer 16:3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

Jer 16:4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

12. The Mosaic Law called for capital punishment for 14 crimes and 6 of the 14 were designed to protect the RM/RW relationship.

12.1 Homosexuality

Lev 20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

12.2 Bestiality

Exo 22:19 Whosoever lieth with a beast shall surely be put to death.

12.3 Adultery

Lev 20:10 "If a man commits adultery with another man's wife--with the wife of his neighbor--both the adulterer and the adulteress must be put to death.

12.4 Unchaste Status

Deu 22:20 But if this thing be true, and the tokens of virginity be not found for the damsel:

Deu 22:21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

12.5 Incest

Lev 18:6 "'No one is to approach any close relative to have sexual relations. I am the LORD.

Lev 18:7 "'Do not dishonor your father by having sexual relations with your mother. She is your mother; do not have relations with her.

Lev 18:8 "'Do not have sexual relations with your father's wife; that would dishonor your father.

Lev 18:9 "'Do not have sexual relations with your sister, either your father's daughter or your mother's daughter, whether she was born in the same home or elsewhere.

Lev 18:10 "'Do not have sexual relations with your son's daughter or your daughter's daughter; that would dishonor you.

Lev 18:11 "'Do not have sexual relations with the daughter of your father's wife, born to your father; she is your sister.

Lev 18:12 "'Do not have sexual relations with your father's sister; she is your father's close relative.

Lev 18:13 "'Do not have sexual relations with your mother's sister, because she is your mother's close relative.

Lev 18:14 "'Do not dishonor your father's brother by approaching his wife to have sexual relations; she is your aunt.

Lev 18:15 "'Do not have sexual relations with your daughter-in-law. She is your son's wife; do not have relations with her.

Lev 18:16 "'Do not have sexual relations with your brother's wife; that would dishonor your brother.

Lev 18:17 "'Do not have sexual relations with both a woman and her daughter. Do not have sexual relations with either her son's daughter or her daughter's daughter; they are her close relatives. That is wickedness.

Lev 18:18 "'Do not take your wife's sister as a rival wife and have sexual relations with her while your wife is living.

12.6 Rape:

Deu 22:25 But if out in the country a man happens to meet a girl pledged to be married and rapes her, only the man who has done this shall die.

13. The concept of RM-RW was used metaphorically to teach many other doctrines:

13.1 Christ and His relationship with the Church,

Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,

Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Eph 5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

13.2 man is the image and glory of God,

1Co 11:7 A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

13.3 the woman does not always refuse the authority of her man as she did in the garden.

1Co 11:10 For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

14. Marriage of the RM-RW to one another is demanded in the Scripture.

Heb 13:4 Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

1Ti 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15. Everyone has a RM/RW, unless they possess the unusual gift of celibacy.

16. Sexual sins are against the body and receive special attention in the Word.

1Co 6:13 "Food for the stomach and the stomach for food"--but God will destroy them both. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.

1Co 6:14 By his power God raised the Lord from the dead, and he will raise us also.

1Co 6:15 Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never!

1Co 6:16 Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh."

1Co 6:17 But he who unites himself with the Lord is one with him in spirit.

1Co 6:18 Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.

1Co 6:19 Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

16.1 Sexual sins then are unique since the Scripture makes clear they attack not only the soul but also the body.

17. It is God's desire that Christians take in the Word until their right man or woman comes along and then they are to get married and stay together forever as happy and close as two peas in a pod. But this does not automatically happen.

Making a marriage work is hard work; in talking to a young lady about this subject she said "I told my husband he had to think of marriage as a savings account and the money you put in the bank is like the efforts you make in marriage, the more money you put in the more the savings account grows and so in the case of your efforts to make a marriage work, the more the effort the more the marriage grows." She then added "if you want to use that in one of your sermons, please feel free to do so." And so I have done!

Marriage And Divorce

1. It is necessary that preachers teach what the Bible has to say about marriage and divorce.

2. In the earliest teachings of the Bible man and woman were to "marry" and stay together refraining from sexual relations with any other; anything other than that was adultery.

3. But mankind being what mankind "was and is" has found staying married to one man or woman a difficult task; so polygamy early developed and God, given mankind's wayward nature taught and authorized divorce.

3.1 So men began to have multiple wives and concubines; women were divorced right and left and family problems prevailed; even the better Kings of Israel were not spared incest, rape, murder, family rebellion etc. and all because they didn't heed God's call for monogamy.

3.2 So the Old Testament is replete with accounts of misadventures in marriage.

3.3 Christ in His Kingdom teachings explained that God permitted divorce only because of the hardness of man's heart and He further added that the only grounds for divorce was adultery.

3.4 The Lord Jesus then expanded His teaching by saying if a man lusted in his heart for a woman, he was guilty of adultery.

3.5 This then complicated everything; for what healthy red blooded male could avoid adultery as defined by the Lord.

3.5.1 A vicarious adventure in the privacy of the mind of men and women everywhere was and is no doubt common.

3.6 And then came the Epistles to the Church which teach all sin including adultery is to be attacked in the privacy of the mind by using 1Jo 1:9 and the epistles also stressed the heinous nature of sexual sins because sex outside of the right man and right woman relationship was said to attack not only the soul but also the body.

3.7 The body for the believer is the temple for the Holy Spirit and therefore it was blasphemous to think of the body being joined to a harlot - a not so kindly description for a woman other than the right woman and certainly to include union with an unbeliever even in marriage.

3.8 Paul in recognition of the difficulty associated with marriage provided specific teachings about marriage and divorce in 1Co 7:7-17. These teachings are quite complex and will require extensive study.

1Co 7:7 I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.

1Co 7:8 Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am.

1Co 7:9 But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

1Co 7:10 To the married I give this command (not I, but the Lord): A wife must not separate from her husband.

1Co 7:11 But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

1Co 7:12 To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her.

1Co 7:13 And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him.

1Co 7:14 For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

1Co 7:15 But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace.

1Co 7:16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

1Co 7:17 Nevertheless, each one should retain the place in life that the Lord assigned to him and to which God has called him. This is the rule I lay down in all the churches.

3.9 Marriage is sacred and Paul teaches it as a special divine institution. He begins by asserting he has the rare gift of celibacy.

1Co 7:7 I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.

3.10 Paul recognizes that not all men and women can handle being single as he can; the sex drive notes Paul is made to be satisfied within the confines of marriage. The Apostle is not knocking marriage but setting rules for marriage. He knows there are few with the gift of celibacy.

3.11 Let's look further at what Paul had to say about marriage between a believer and an unbeliever. These are our Church Age teachings appropriate for our application.

3.11.1 Now for a very common problem which sometimes works out and sometimes doesn't. I think an anecdote might prove useful.

3.11.2 Lewis Johnson a professor of theology at Dallas Theological and a Pastor of a Bible Church in Dallas was an unbeliever when he married his wife. She prayed and submitted and fortunately for both he accepted Christ as his Savior. Theirs was a happy ending but most often such an unequal yoking doesn't work out.

3.12 It was a problem in Paul's day and he teaches and warns of the error of mixed marriages and cites rules concerning what to do when it happens.

3.12.1 The body for the believer is the temple for the Holy Spirit and therefore it was blasphemous to think of the body being joined to a harlot - a not so kindly description for the wrong man or woman.

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

3.13 Paul also knows believers are going to marry unbelievers and that people are going to want to divorce, get divorced etc. therefore he speaks to these issues.

1Co 7:10 To the married I give this command (not I, but the Lord): A wife must not separate from her husband.

1Co 7:11 But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

3.14 In 1Co 7:10 and 11 Paul is speaking about marriage in general and its sanctity; Paul makes clear he knows what the Lord said about the sanctity of what God has joined and that man should not dissolve His union.

3.15 Again keep in mind clearly the Bible teaches believers must not marry unbelievers. Recognizing there will be many who could care less about what the Bible has to say and will in fact unequally yoke themselves with unbelievers, the apostle feels compelled to comment.

1Co 7:12 To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her.

1Co 7:13 And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him.

3.16 In verses 12 and 13 above Paul makes the sanctity of marriage clear and the responsibility of the believing spouse to be an establishment type person and stay in the marriage. In verse 14 the Apostle will speak to the status of the children of such a marriage.

1Co 7:14 For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

3.17 The children of a marriage where one is a believer will, under the best of circumstances, have salvation doctrine and post salvation doctrine available in the family says verse fourteen. More about this when we speak to the subject of divorce.

3.18 In 1Co 7:16 Paul warns that no one can know how things will work out. Some unbelieving spouses become believers and other do not.

1Co 7:16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

3.18.1 Peter also addresses the problem in 1Pe 3:1-6.

1Pe 3:1 Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives,

1Pe 3:2 when they see the purity and reverence of your lives.

1Pe 3:3 Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes.

1Pe 3:4 Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.

1Pe 3:5 For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands,

1Pe 3:6 like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear.

3.19 There is also an application for two believers when one is a reversionistic believer and the other is a positive believer. In practice it is usually the female who is the one positive and the male believer who is negative.

3.20 The male is often one who does not give a hoot in hell about doctrine and wants to make sure his wife is brought down to his level. Very often it works but the one who really loses is the male reversionist for he gives up the blessings which could accrue to

him by being married to a positive woman and loses all those potential blessings by association. Samuel Clemens and his wife are a perfect example of an unbeliever trying to bring his wife down to his level.

3.21 There is the case where the witness of the believer in the mixed marriage may cause the negative spouse to seek the Lord.

1Pe 3:1 Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives,

4. Now let's take a look at what the Bible teaches about divorce.

4.1 Let's first look at what the OT taught.

4.1.1 In Deu 24:1-4 Moses permitted divorce of a husband from his wife if the husband found "**Ervat Davar**," "some uncleanness" in her (literally "a case of nakedness," or "nakedness of a thing").

Deu 24:1 If a man marries a woman who becomes displeasing to him because he finds "**something indecent**" about her, and he writes her a certificate of divorce, gives it to her and sends her from his house,

Deu 24:2 and if after she leaves his house she becomes the wife of another man,

Deu 24:3 and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies,

Deu 24:4 then her first husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the LORD. Do not bring sin upon the land the LORD your God is giving you as an inheritance.

4.1.2 The nature of such an accusation was so general that it led to two interpretations at the time of Christ: a narrower one taught by the school of Shammai, which confined it to unfaithfulness.

4.1.3 A broader view, taught by the school of Hillel, extended reasons for divorce to include anything that might displease the husband.

4.1.4 The requirement that a man give his wife a bill of divorcement gave the act a legal and official status, since it needed the aid of at least a Levite to execute it properly.

4.1.5 The further rule forbidding him to take his wife back after she had married another showed the gravity of the act (Deu 24:4).

Deu 24:4 then her first husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the LORD. Do not bring sin upon the land the LORD your God is giving you as an inheritance.

4.1.6 There were several circumstances, however, in which divorce was forbidden. When a man had openly and wrongfully accused his young bride of premarital unfaithfulness, he must pay damages to her father and thereafter "he may not put her away all his days" (Deu 22:19).

Deu 22:19 They shall fine him a hundred shekels of silver and give them to the girl's father, because this man has given an Israelite virgin a bad name. She shall continue to be his wife; he must not divorce her as long as he lives.

4.1.7 Again, if a man had premarital relations with a maiden, he must first pay an indemnity to the father and then marry the girl. Because he had humbled her, he also was not allowed ever to divorce her thereafter. (Deu 22:28-29 and Exo 22:16-17)

Deu 22:28 If a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered,

Deu 22:29 he shall pay the girl's father fifty shekels of silver. He must marry the girl, for he has violated her. He can never divorce her as long as he lives.

Exo 22:16 "If a man seduces a virgin who is not pledged to be married and sleeps with her, he must pay the bride-price, and she shall be his wife.

Exo 22:17 If her father absolutely refuses to give her to him, he must still pay the bride-price for virgins.

4.1.8 In the case of adultery with either another married person or between a married and an unmarried person, the OT penalty was death (Lev 20:10; Deu 22:22-24). The same penalty applied even to a wife who had practiced fornication before marriage (Deu 22:21 compared with verses 23 and 24). Thus the possibility of divorce was replaced by the penalty of death in such cases.

Lev 20:10 "If a man commits adultery with another man's wife-- with the wife of his neighbor--both the adulterer and the adulteress must be put to death.

Deu 22:22 If a man is found sleeping with another man's wife, both the man who slept with her and the woman must die. You must purge the evil from Israel.

Deu 22:21 she shall be brought to the door of her father's house and there the men of her town shall stone her to death. She has done a disgraceful thing in Israel by being promiscuous while still in her father's house. You must purge the evil from among you.

Deu 22:23 If a man happens to meet in a town a virgin pledged to be married and he sleeps with her,

Deu 22:24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

4.1.9 One more example of divorce remains. The Israelites were commanded to put away unbelieving heathen wives since these wives were leading them astray. Ezra (Ezr 9-10) and Nehemiah (Neh 13:23 compared with Mal 2:11-16)

Ezr 9:1 After these things had been done, the leaders came to me and said, "The people of Israel, including the priests and the Levites, have not kept themselves separate from the neighboring peoples with their detestable practices, like those of the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians and Amorites.

Ezr 9:2 They have taken some of their daughters as wives for themselves and their sons, and have mingled the holy race with the peoples around them. And the leaders and officials have led the way in this unfaithfulness." ...

Ezr 10:7 A proclamation was then issued throughout Judah and Jerusalem for all the exiles to assemble in Jerusalem.

Ezr 10:8 Anyone who failed to appear within three days would forfeit all his property, in accordance with the decision of the officials and elders, and would himself be expelled from the assembly of the exiles.

Ezr 10:9 Within the three days, all the men of Judah and Benjamin had gathered in Jerusalem. And on the twentieth day of the ninth month, all the people were sitting in the square before the house of God, greatly distressed by the occasion and because of the rain.

Ezr 10:10 Then Ezra the priest stood up and said to them, "You have been unfaithful; you have married foreign women, adding to Israel's guilt.

Ezr 10:11 Now make confession to the LORD, the God of your fathers, and do his will. Separate yourselves from the peoples around you and from your foreign wives."

Ezr 10:12 The whole assembly responded with a loud voice: "You are right! We must do as you say ...

Mal 2:11 Judah has broken faith. A detestable thing has been committed in Israel and in Jerusalem: Judah has desecrated the sanctuary the LORD loves, by marrying the daughter of a foreign god.

Mal 2:12 As for the man who does this, whoever he may be, may the LORD cut him off from the tents of Jacob--even though he brings offerings to the LORD Almighty.

Mal 2:13 Another thing you do: You flood the LORD'S altar with tears. You weep and wail because he no longer pays attention to your offerings or accepts them with pleasure from your hands.

Mal 2:14 You ask, "Why?" It is because the LORD is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant.

Mal 2:15 Has not the LORD made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth.

Mal 2:16 "I hate divorce," says the LORD God of Israel, "and I hate a man's covering himself with violence as well as with his garment," says the LORD Almighty. So guard yourself in your spirit, and do not break faith.

4.1.10 The command in 2Co 6:14-17 not to be unequally yoked with unbelievers deals with the same problem.

2Co 6:14 Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?

2Co 6:15 What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever?

2Co 6:16 What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people."

2Co 6:17 "Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you."

4.2 Now let's see what the Bible teaches about divorce in the NT.

4.2.1 The Pharisees approached Christ concerning the views of Shammai and Hillel and asked, "Is it lawful for a man to put away his wife for every cause?" (Mat 19:3-7).

Mat 19:3 Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife for any and every reason?"

Mat 19:4 "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,'

Mat 19:5 and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'?

Mat 19:6 So they are no longer two, but one. Therefore what God has joined together, let man not separate."

4.2.2 His answer throws light on Deu 24:1-4. Moses did not "command" that a bill of divorcement be given for any reason as Hillel and his followers maintained, there were always conditions.

Deu 24:1 If a man marries a woman who becomes displeasing to him **because he finds something indecent about her**, and he writes her a certificate of divorce, gives it to her and sends her from his house,

Deu 24:2 and if after she leaves his house she becomes the wife of another man,

Deu 24:3 and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies,

Deu 24:4 then her first husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the LORD. Do not bring sin upon the land the LORD your God is giving you as an inheritance.

Mat 19:7 "Why then," they asked, "did Moses command that a man give his wife a certificate of divorce and send her away?"

4.2.3 God permitted divorce because of the hardness of their hearts said our Lord.

Mat 19:8 Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.

4.2.4 From the beginning, that is, from the first revelation of the nature and meaning of marriage in Gen 2:23-24, man was to have only one wife-"they shall be one flesh" and to have her permanently (Mat 19:6) - "cleave unto his wife."

Gen 2:23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

Gen 2:24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

Mat 19:6 So they are no longer two, but one. Therefore what God has joined together, let man not separate."

4.2.5 The one exception permitting divorce, which Christ mentioned in his Kingdom Age teaching was marital unfaithfulness (Mat 19:9 and Mat 5:32).

Mat 19:9 I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."

Mat 5:32 But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.

4.2.6 The epistles to the Church do not rescind this command. In 1Co 7:10 Paul gives further teaching of Christ concerning marriage and divorce as he writes, "Unto the married I command, yet not I, but the Lord ..." Paul is saying that he is writing what Christ taught "stay together and make it better each day!"

1Co 7:10 To the married I give this command (not I, but the Lord): A wife must not separate from her husband.

4.2.7 Let's go through 1st Corinthians chapter seven again using the NIV and see what Paul teaches the Corinthians about marriage and its relationship to divorce.

4.2.8 Paul has received a question from the church at Corinth. "Is it a good thing to have sexual relations or not?" Paul responds by answering "of course, but only inside the bonds of matrimony." He adds however "if you have the gift of celibacy you are better off because you can serve God much better as a celibate than a married person."

1Co 7:1 Now for the matters you wrote about: It is good for a man not to marry.

1Co 7:2 But since there is so much immorality, each man should have his own wife, and each woman her own husband.

4.2.9 Paul adds by way of explanation "given there is so much emphasis on sex and the sexual drive is so strong, a man and to a lesser extent a woman without the gift of

celibacy will need to take care of their sexual drives within the framework of marriage. Notice how strongly Paul describes sex inside the marriage bond.

1Co 7:3 The husband should fulfill his marital duty to his wife, and likewise the wife to her husband.

1Co 7:4 The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife.

1Co 7:5 Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.

1Co 7:6 I say this as a concession, not as a command.

1Co 7:7 I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.

1Co 7:8 Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am.

1Co 7:9 But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

4.2.10 In 1Co 7:10 Paul gives us our first direction about divorce, keep in mind this first answer is for two believers who have married, "A wife must not separate from her husband!"

1Co 7:10 To the married I give this command (not I, but the Lord): A wife must not separate from her husband.

4.2.11 In 1Co 7:11 we have a qualification concerning divorce; if a believing spouse leaves a believing spouse, he or she must stay single or else return to the marriage and the offended party under these circumstances has no right to divorce his wife.

1Co 7:11 But if she does separate, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

4.2.12 If the believing party leaves, he is not to marry again (1Co 7:11) unless the believer breaks the marriage vow by adultery or remarriage (compare again Mat 5:32 and Mat 19:9).

Mat 5:32 But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.

Mat 19:9 I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."

4.2.13 Beginning in 1Co 7:12 the Apostle Paul shifts gears and speaks to those who have violated the principle of yoking themselves to an unbeliever. Paul has a special teaching for these folks.

1Co 7:12 To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her.

1Co 7:13 And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him.

4.2.14 The direction is clear; even after the mistake the two are to stay together provided both parties want to remain married. The believing spouse must not leave the unbelieving spouse. The reason they should stay together is made clear, the unbeliever in the relationship shares to an extent (because of the positional holiness of his spouse); and hopefully some part his or her temporal holiness will serve as a witness.

4.2.15 He adds, "the children will certainly be better off if one of their parents is a believer; the children will most clearly get some instruction about the Lord. Furthermore God cares for his children and though He hates the unbeliever's unbelief, when an unbeliever and believer become one, God's hand cannot help but assist the other half even though one-half of the partnership is an enemy of God."

4.2.16 To express it in theological terms, the covenant family relationship made by a believer with God for himself and his children also provides an umbrella of protection for the marriage.

1Co 7:14 For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy and set apart.

4.2.17 Beginning at verse fifteen Paul provides instruction about what to do when the unbeliever leaves. If the unbeliever wants to leave says Paul, you must let him or her go. The believer is no longer bound by his marriage vow.

4.2.18 Paul explains to the believer left in the lurch, you really had no assurance that your living with your unbelieving spouse would result in him or her becoming a Christian.

1Co 7:15 But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace.

1Co 7:16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

4.2.19 As long as we are on this subject of reasons for divorce I, along with others, conclude that homosexuality on the part of either spouse is justification for divorce just as is fornication and adultery. It is, after all, listed as an even greater sin than adultery, being "against nature" (Rom 1:26-27).

Rom 1:26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones.

Rom 1:27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

4.2.20 Paul in verse seventeen begins a series of verses (1Co 7:17-24) teaching the importance of remaining in the status God has left you. Not demanding the wife return, not trying to gain your freedom if a slave and/or fretting over whether you were or were not circumcised when you were saved etc.

4.2.21 "Don't be wishing" says Paul "that you were somewhere else doing something else. Where you are right now is God's place for you. Live and obey and love and believe where God has led you. God, not your marital status should define your life."

1Co 7:17 Nevertheless, each one should retain the place in life that the Lord assigned to him and to which God has called him. This is the rule I lay down in all the churches.

1Co 7:18 Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be circumcised.

1Co 7:19 Circumcision is nothing and uncircumcision is nothing. Keeping God's commands is what counts.

1Co 7:20 Each one should remain in the situation which he was in when God called him.

1Co 7:21 Were you a slave when you were called? Don't let it trouble you--although if you can gain your freedom, do so.

1Co 7:22 For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave.

1Co 7:23 You were bought at a price; do not become slaves of men.

1Co 7:24 Brothers, each man, as responsible to God, should remain in the situation God called him to.

4.2.22 In 1Co 7:25-38 Paul speaks to the predicament of the maiden or unmarried female - called in the KJV, NIV and Message Bible a virgin and he again makes clear his position on the unmarried man, celibacy, marriage, and more. Paul says "Are you married? Stay married. Are you single? Stay single.

4.2.23 He then begins an extensive dissertation on what hard work is involved in being married. Paul also seems to differentiate between the sex drive of a man over against a woman, noting by implication the man's drive is no doubt stronger and without the gift of celibacy a man will have a real problem.

1Co 7:25 Now about virgins: I have no command from the Lord, but I give a judgment as one who by the Lord's mercy is trustworthy.

1Co 7:26 Because of the present crisis, I think that it is good for you to remain as you are.

1Co 7:27 Are you married? Do not seek a divorce. Are you unmarried? Do not look for a wife.

1Co 7:28 But if you do marry, you have not sinned; and if a virgin marries, she has not sinned. But those who marry will face many troubles in this life, and I want to spare you this.

1Co 7:29 What I mean, brothers, is that the time is short. From now on those who have wives should live as if they had none;

1Co 7:30 those who mourn, as if they did not; those who are happy, as if they were not; those who buy something, as if it were not theirs to keep;

1Co 7:31 those who use the things of the world, as if not engrossed in them. For this world in its present form is passing away.

1Co 7:32 I would like you to be free from concern. An unmarried man is concerned about the Lord's affairs--how he can please the Lord.

1Co 7:33 But a married man is concerned about the affairs of this world--how he can please his wife--

1Co 7:34 and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world--how she can please her husband.

1Co 7:35 I am saying this for your own good, not to restrict you, but that you may live in a right way in undivided devotion to the Lord.

1Co 7:36 If anyone thinks he is acting improperly toward the virgin he is engaged to, and if she is getting along in years and he feels he ought to marry, he should do as he wants. He is not sinning. They should get married.

1Co 7:37 But the man who has settled the matter in his own mind, who is under no compulsion but has control over his own will, and who has made up his mind not to marry the virgin-- this man also does the right thing.

1Co 7:38 So then, he who marries the virgin does right, but he who does not marry her does even better.

4.2.24 Paul closes out the chapter with a statement about the widow.

1Co 7:39 A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord.

1Co 7:40 In my judgment, she is happier if she stays as she is-- and I think that I too have the Spirit of God.

4.3 How is Christ's view of divorce to be reconciled with the OT? How could Moses have been instructed of God to give such general permission? The condition of mankind at that time needs to be considered. These instructions were given to Moses because of the amoral attitudes of man since the Fall.

4.3.1 The ideal conditions which existed when God gave the original ordinance of marriage no longer existed. Moses was told to promulgate a civil law which would regulate divorce rather than by a divine law, such as later would be revealed by Christ.

4.3.2 Such being the case, this civil law can well be a guide to man as he deals with unsaved persons and for civil laws even today, but it cannot be set up as the spiritual standard of the church.

4.3.3 In the NT Christ removed the judgment of adultery and fornication from the realm of civil law, where they were punishable by physical death, and placed it fully under the judgment of the moral law and God Himself.

4.3.4 Inasmuch as the moral law is a higher tribunal than the civil, He put it under an even severer judgment. Christ did not mention adultery as a ground for divorce, but only fornication. Is it therefore not included? of course!

4.3.5 This can be explained first by the fact that the admission of the lesser sin of fornication implies the inclusion of the greater sin of adultery. Further, adultery was already considered in both Jewish and Roman law as a legitimate reason for divorce, and therefore would not require further instruction.

4.3.6 To this must be added the fact that though fornication and adultery are separately mentioned in many cases (1Co 6:9; Gal 5:19), fornication is often used to cover both (Acts 15:20; 21:25; Rom 1:29; Eph 5:3).

1Co 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind ...

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness ...

Acts 15:20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Acts 21:25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Eph 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4.3.7 The view generally held, therefore, is that by the use of the term fornication our Lord meant to cover the two. This is borne out further by the fact that the sinful conduct of Israel as Jehovah's wife is sometimes called adultery (Jer 3:8; Eze 23:45) and sometimes fornication (Jer 3:2-3; Eze 23:43).

Jer 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

Eze 23:45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

Jer 3:2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

Jer 3:3 Therefore the showers have been withheld, and there hath been no latter rain; and thou hadst a whore's forehead, and you refuse to be ashamed.

Eze 23:43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

4.3.8 In the NT, we find that a divorce is permitted where there has been fornication or adultery and perhaps some other sexual deviation like homosexuality, lesbianism and/or bestiality, and in the case of willful desertion of an unbeliever married to a believer; but not because of some whim or even incompatibility. For the latter, only separation is permitted. (1Co 7:10-11)

1Co 7:10 To the married I give this command (not I, but the Lord): A wife must not separate from her husband.

1Co 7:11 But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.