

**What Jesus really taught
about marriage, divorce
and remarriage.**

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Foreword

Peace be with you my precious neighbour. As the title suggests, the content is about marriage, divorce and remarriage and what Jesus really taught about it. In my first book, entitled, *From suicide to Jesus: A true story about crime, drug use, the search for meaning, despair, towards true hope and divine peace.*, in which I report how I came to Jesus, and in 2017 began to follow him consciously, I go into detail about what to do if a person wants to enter into a living relationship with God and also wants to follow Jesus himself, and receive eternal life. Furthermore, in a separate chapter, entitled, *Marriage, Divorce and Remarriage*, I report what Jesus taught about it, and also mention, as I was able to learn from the Holy Spirit years ago, that unfortunately the Greek text of Erasmus of Rotterdam, the so-called *Textus Receptus*, which is used for many Bible translations, was falsified by Him, and that Jesus never taught an exception for divorce with subsequent remarriage. In this chapter, which I pass on with some adjustments and additions in this book, I cite a lot of evidence, such as pictures of Greek manuscripts, that show that Jesus never taught an exception regarding divorce and remarriage, as is unfortunately proclaimed in some churches. Since God tells us very clearly in His holy Word, in the Bible, that a person's relationship status can lead to him being lost forever, such as a homosexual partnership or even when people live in fornication, for example when a

man and woman live together as a couple, and also have sex but are not married, or a spouse commits adultery and perhaps even has a so-called "affair" with the person, then people who do not turn away from such ungodly relationships cannot be saved and thus cannot achieve the eternal glory that God wants for every person. Since unfortunately many pastors, teachers and other Christians do not yet know the discovery of Brother Dr. Leslie McFall, I would like to contribute with this book to be a blessing for humanity and to spread this important information on earth, and thus to give clarity on this topic, as well as answers to certain questions that one or the other may have. I am convinced that much of the information provided can be a blessing to those who love God and want to live in the truth and perhaps have had certain questions on this subject for years but have never received some satisfactory answers. May this book honour our triune God, and the church of Jesus and all other people, shed light on this important topic and thus be a lamp on the path of life.

In peace, David.

Marriage, divorce and remarriage

When it comes to following Jesus and thus also being saved and attaining the eternal glory that God has prepared for each of us and thus, for all eternity in the new universe that God will make, to live forever in holiness, love and peace, then this means for every human being, wherever he or she stands in life, to be ready, in cooperation with the Holy Spirit, to be transformed into the morally perfect image of Jesus in all areas of life, be it in holiness, in justice, in love, in patience, in self-control and much more. Since it is the will of the heavenly Father that all His children live in divine order in all areas of their thoughts and actions, this also applies to the area of relationships. As God teaches us in His Holy Word when it comes to the subject of marriage, the divine order is that the sacred covenant of marriage can only be consummated between a man and a woman. 1 Corinthians 6:9-11 says: "Do you not realize that there will be no place in God's kingdom for people who do wrong? Do not be deceived: whoever lives sexually immorally, worships idols, commits adultery, who is driven by his desires and has homosexual intercourse, will not enter the kingdom of God; neither thief, nor greedy, nor drunkard, nor slanderer, nor robber. And some of you have been. But now your sins have been washed away. You now belong entirely to God; by our Lord Jesus Christ and by the Spirit of our God you are acquitted. (Hoffnung für alle) As can

be seen, homosexual relationships, as well as adultery, fornication and many other things, are sin. Since God makes it very clear in the New Testament that even if you are born again with the Holy Spirit and are therefore a child of God, you can still be lost if you do not turn away from sin and have received forgiveness through Jesus for your precious blood, it is of course very important for every person who truly loves God and wants to be saved to know what the divine order is for interpersonal relationships, and then to align one's own life accordingly. God loves all of us, each and every one of us, with an eternal love and because that is so, God wants to help us from the bottom of his heart to put our lives in order. When it comes to the relationship between a man and a woman, any relationship in the sense of "living together as a couple and having sex" is a sin, and fornication, so it is important to understand that if you want to follow Jesus and be saved, you have to turn away from that sin. Because true repentance always consists of a rethinking with corresponding action, so when Jesus calls us to repentance, no matter in which area of life, then He wants us to adapt our attitude, i.e. our thinking to a certain area, to God's thinking and act accordingly. When I consciously made Jesus my Lord and Savior in 2017 and was baptized in the Donau in Regensburg and began to follow Jesus from the heart, I understood that I had to stop sleeping with women immediately and if I ever had a love relationship with a woman again, including sex, then only in marriage. So, for those who love God and want to follow Jesus, repenting of fornication means immediately stopping all sexual activity permanently,

asking God for forgiveness for it, and if both of you have not yet been married, or one of you or both are widowed, then either marrying or ending that relationship. Because everything outside of a legitimate marriage is fornication. It is therefore not possible to be saved if one has adapted many other areas of one's life to the will of God but lives permanently in fornication. This important topic was already on the minds of Christians living in Corinth almost 2000 years ago, who wanted to know the will of God in these areas and therefore had questions about marriage, divorce and remarriage. In 1 Corinthians chapter 7, where Paul addresses questions from the Corinthian brethren, it says:

But as for what you have written to me about, it is good for a man not to touch a woman; but in order to avoid fornication, every man must have his own wife, and every woman her own husband. The man gives the woman the affection he owes her, but also the woman gives the man.

Therefore, those who cannot live without sexual activity should marry in order to avoid fornication and thus sin. And not many spouses at once, but only one, so not polygamy, but monogamy. Provided, of course, that both are single. For a few lines later, Paul addresses the subject of marriage, divorce, and remarriage, declaring: "To those who are married, it is not I, but the Lord, that a woman should not divorce her husband (but if she is already divorced, let her remain unmarried or be reconciled to her husband), and that the husband

should not divorce the wife. So he explains to you that Jesus is against divorce, and therefore it is not in the will of God for a woman to divorce her husband, or a man to divorce his wife, but if that has happened, then Jesus offers 2 options: either the woman and of course the man, stay alone, or you reconcile. This means that God does not recognize divorces from legitimate marriages, which is why God cannot offer remarriage as an option in such a case. Because if 2 people marry and both have never been married before, then the two are a married couple from God's point of view until death do them part. No matter whether you *are legally divorced* from the world's point of view and perhaps even live separately. All this does not change the fact that in God's eyes, you are still married. For a valid marriage covenant cannot be dissolved by anything except death.

At the end of the same chapter, it says: *A wife is bound by the law as long as her husband lives; but when her husband has fallen asleep, she is free to marry whomever she likes; but only in the Lord!*

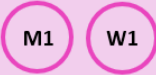


And in Romans chapter 7, Paul told: *Or do you not know, brethren, for I speak to those who know the law, that the law rules over man only as long as he lives? For the married woman is bound by law to her husband as long as he lives; but if the man dies, she is freed from the law of the man. So now she is called an adulteress during the husband's lifetime, if she becomes the property of another man; but if the husband dies, she is free from the law, so that she is not an adulteress if she becomes the property of another man.*

It is very clear in the New Testament that a marriage is not terminated until one of the two partners has died. So, anyone who has remarried while the legitimate spouse is still alive is an adulterer in God's eyes. This applies to all marriages, regardless of whether they are unbelievers or believers. However, if a Christian is widowed and wants to marry again, then that is ok from God's point of view, as long as the future spouse is a disciple of Jesus himself. So, Jesus' teaching is very clear that any remarriage as long as the spouse is still alive is adultery and thus sin. In Luke 16:18, we can read Jesus' words on this subject, where it says:

Anyone who divorces his wife and marries another commits adultery, and anyone who marries a woman divorced from her husband commits adultery.

As in the letter to the Corinthians, and also in the letter to the Romans, it is about the fact that the divorce of a legitimate marriage is not recognized by God, therefore remarriage as long as the legitimate spouse is still alive, adultery.

Marriage, divorce and remarriage:

| Valid marriage | Valid marriage | Adultery |
|---|---|---|
|  |  |  |
| Marriage | Divorce | Remarriage |

Purple circle = valid marriage covenant

White Circle = Single

Let's assume that 1 man and 1 woman are both marrying for the first time or one of them is a widower, and for our example, let's assume that the man (shown with M1) wants to divorce his wife (shown with W1) and marries another woman (shown with W2) after the divorce, who has never been married herself, then it is so, since only the death of at least one of the spouses can dissolve the covenant of marriage, it is not possible for God to recognize the second marriage, because the man is still married to his first wife, who is still alive. Therefore, by marrying another woman, the man would not be in a legitimate marriage with her, but in uninterrupted adultery. But not only the man, but also his second wife, lives in sin, because the woman is now in a partnership with a man who, from a divine point of view, **is not her husband**, but still **the husband of woman 1 (W1)**. The 2nd woman (W2) is therefore not married at all, even if she believes that. In truth, she is single and lives in adultery. But this does not only apply

to divorced men, but Jesus also mentions divorced women when He said: **and anyone who marries a divorced woman from her husband commits adultery.** So, any man who marries a divorced woman (who previously entered into a valid marriage covenant) is an adulterer, because the woman with whom he is in a partnership **is not his wife**. The fact that Jesus calls remarriage adultery shows that even if you are divorced, you are still living in a valid marriage covenant before God, because you can only commit the sin of adultery if at least one of them is married. For where there is no valid marriage covenant, one cannot be guilty of adultery. *Because where there is nothing to break, nothing can be broken.* When Jesus proclaimed this direct and uncompromising teaching about marriage, and it was clear to the disciples that there is no reason to dissolve a marriage, it was kind of a shock to them, as likely as it was to me and to many others who were used to believing that there were legitimate reasons, or at least one, so that divorce and remarriage are allowed. Let us look at the reaction of the disciples: **Then his disciples said to him, "If a man has such duties towards his wife, it is not good to marry."** Their reaction is understandable, considering that there were various doctrines at that time that allowed divorce and remarriage, such as when one of the partners committed adultery, but then the apostles hear from Jesus that there is no single reason for divorce. So, a man cannot divorce because he no longer likes his wife and wants a younger one, but if a man marries a woman, **then she is his wife as long as both live**, and every remarriage, therefore, as long as she lives, is

adultery in God's eyes. I think it is understandable that the disciples then said to Jesus in essence with such an obligation, *then it is better not to marry in the first place.*

When I learned that for God, every remarriage is adultery while the legitimate spouse is still alive, it was a real shock in a sense, not only because the concept of divorce and remarriage, even though the spouse is still alive, was normal for me, both from my own family and from the lives of many other people but also because I was able to recognize that even among true Christians, while the spouse is still alive, remarriage is nothing unusual. Since the teaching of Jesus on this subject, so the truth, has unfortunately not been proclaimed clearly and uncompromisingly by all Christians over the centuries, this has unfortunately led to the fact that many people have been seduced by false teachings in this regard, and therefore believe that remarriage is okay even though the spouse is still alive. That is why it is unfortunately not unusual today when Christians are in the 2nd or 3rd marriage, although the legitimate spouse is still alive, and probably you even have a good conscience because you are of the opinion that everything is ok in God's eyes because of the false teaching, although this is not the case at all. If you are in such a relationship yourself and your goal is to follow Jesus and be saved, then repentance would be here to end this relationship, because repentance always consists of a rethinking with corresponding action. Since Jesus taught that those who remarry while their spouse is still alive are committing adultery, the logical

action is therefore to stop adultery and thus end this relationship and ask God for forgiveness for it. If a person has done this, then there are 2 options, as explained in the letter to the Corinthians, by Jesus. Either to reconcile with his spouse or, as long as he lives, to remain alone, i.e. in the sense of a partnership.

Proverbs 28:13 says: **He who conceals his iniquity will not succeed, but he who confesses it and forsakes it will receive mercy.**

So, it is not possible for God to forgive you for the sin of adultery if you confess this sin and ask for forgiveness, but do not stop doing it, this of course applies to every sin. If you are affected yourself and maybe even have children with the 2nd or 3rd partner, then I can imagine that this is not necessarily easy from an emotional point of view, at the beginning, especially for the children. Years ago, I saw a testimony from a disciple of Jesus, where she reported that she was in his situation with her 2nd husband and that the two also have children together. And that she decided for Jesus and thus ended this 2nd marriage, which is not a real marriage, but adultery, and moved out. She also talked about how the children's father and she then arranged to be there for the children. It is a disaster that this false doctrine spreads in the name of Jesus and was and is believed by people. All the unnecessary suffering that came into the world as a result. If you are one of those people who are affected in any way, then it is very important to find out whether you are really living in adultery on the subject of divorce and remarriage, I don't want to give false

hopes, but it may be that you are not affected. If you are a man and have fallen for a marriage swindler who was only after your money and she has been married once or even more before, then this is not necessarily as clear as if you both married for the first time. Of course, this also applies to women who, for example, have fallen for a marriage swindler. If it is a clear case where you know that you and your first spouse have both married for the first time, then it is absolutely obvious that any remarriage is adultery as long as the spouse is still alive. But in other cases, not only in the case of marriage swindlers, but also simply if you have married more often, it may not be so clear at first glance. For example, it may be that the first spouse is no longer alive, and you don't even know that. So, if it is not clear-cut, as in the case mentioned, then it is very important to bring this issue to God in prayer and ask for guidance and knowledge in this situation until you are quite sure where you stand in God's eyes.

Didn't Jesus teach an exception for remarriage?

If we look at what Jesus taught in the New Testament on the subject of marriage, divorce and remarriage, then it is the case that Jesus proclaimed a clear doctrine, and his disciples as well as the apostle Paul then passed this on to the new disciples, as a universally valid doctrine that affects every person. But now it is the case that there is only one exception to the clear teaching of the Lord, which we can read in Mark 10:10-12, Luke

16:18, and 1 Corinthians 7:10-12, in which Jesus has allowed divorce and remarriage, and that is when it comes to sexual infidelity of a spouse. Before I go into more detail, let's first look at the clear passages mentioned above:

Mark 10

And his disciples asked him again about it at home. And he said to them, "Whoever divorces his wife and marries another commits adultery against her." And if a woman divorces her husband and marries another, she commits adultery.

Luke 16

Anyone who divorces his wife and marries another commits adultery, and anyone who marries a woman divorced from her husband commits adultery

1 Corinthians 7

But it is not I but the Lord who commands the married that a woman should not divorce her husband (but if she is divorced, let her remain unmarried or be reconciled to her husband), and that the husband should not divorce the woman.

As you can see, there is clearly no exception in these passages. But now it is also the case that there is supposed to be an exception to Jesus in the passages mentioned above, in which remarriage is clearly adultery, which is found in Matthew's account. Therefore, in the coming course, I will address 2 important questions on the topic of marriage, divorce and remarriage.

The 2 important questions:

1. What is it about the exception that Jesus is supposed to have given, which we can find in many well-known Bible translations, in the Gospel of Matthew?
2. Isn't a marriage entered into in the status of an unbeliever automatically dissolved by the new birth?

Before I go into the questions, I would like to briefly tell you how it came about that I was able to learn the truth through a longer research with the help of the Holy Spirit, whether one is allowed to divorce and remarry or not. It all started a few months after I started following Jesus. It must have been in 2018 when I spoke to a woman one day through my work for the Lord and I don't remember exactly what your question was, but it was about the topic of marriage, divorce and remarriage, since I hadn't looked at this topic intensively until then, I started to deal with it on the basis of the Bible and also talked to 2 siblings during this time, who were remarried themselves. I listened to what you believe on this subject, and if I remember correctly, the explanation you gave me was from a pastor, and it was also about a statement that Paul made in 1 Corinthians 7 about marriage, where it is about one of the spouses coming to faith. I listened to what you explained to me about it, but in my mind, I felt that this interpretation was not true, I could not prove it as I do today, but it was as if the Holy Spirit told me that this interpretation was not true. Because of my

work for the Lord, this topic did not leave me in peace, because after all, I had to know the truth in order to be able to tell my neighbour whether the relationship you are in is okay in God's eyes or not. In principle, the topic of marriage, divorce and remarriage is quite clear when you look at the whole New Testament, namely that divorce and remarriage are not permitted, except that there are apparently one or possibly 2 exceptions in the teaching of the Lord. Well, this was the beginning of a long research on the subject. Since I knew that Jesus clearly taught that a Christian can be lost and that my main concern is to serve God and thus help people to be saved, it was clear to me that whatever I tell my neighbours about this can decide about their eternal life. As time passed, I learned more and more what different churches and brethren in general understand about the topic, and you can divide what Christians believe into 3 categories.

What Christians believe:

1. Jesus taught that once a valid marriage is entered into, it can only be dissolved by the death of at least one of the spouses.
2. Jesus taught that there is only one exception to this general rule, and that is when one of the spouses has committed adultery.
3. Jesus gave not only adultery, but also other reasons for divorce and valid remarriage.

Since I don't know all Christians in the whole world, I can't be more specific, but according to what I've learned, the first 2 groups are the most widespread, of course that doesn't mean anything in and of itself, but anyone who honestly studies this topic cannot, in my opinion, go any further than group 2. When I speak of honest, I mean to look at everything that is written about it in the New Testament in its entirety and to have the attitude, no matter what the topic is, *to simply examine the facts objectively without ulterior motives, without necessarily wanting to see a certain view. But that you are simply honest, according to the motto, no matter what I think about it, that's what the text says. Whether I like it or not.* My motive for this and all other teachings is quite simple, I, as a servant of Jesus, want to give glory to my Lord, and serve Him effectively. Since I want my fellow human beings to receive eternal life, and this is only possible through the truth, I want to proclaim it, no matter in what topic, and no matter what it looks like, because only through the truth can we be free and saved. In my entire life, until today, I have prayed to God more and invested more time in no other biblical topic than in this one. This is not because other topics are not also important, but simply because in contrast to some other topics, due to the exception that can be found in some Bible translations in the Gospel of Matthew, there is no clarity here as with other topics. For example, when it comes to the fact that Jesus is the only way to God the Father, then I don't need to spend 200 hours in prayer and in the New Testament, because that is very clear, but on this topic, there was just this indecision in the Gospel of Matthew,

which did not fit at all with all the other statements of Jesus and his disciples. I really wanted to know, what is the truth now, is there this one exception or maybe 2, or not? This is about eternal life, so this is no small thing. Faithful as God is, I got help to understand that the first group is indeed right and that there is not a single exception. Furthermore, the Holy Spirit helped me to understand that in chapter 5 of the Gospel of Matthew, Jesus did not speak of an exception, but there is a matter of guilt, and the well-known exception, in chapter 19, is in fact no exception. In my research, I listened to different interpretations of many brothers and sisters, both in German-speaking and English-speaking countries, and thus not only heard one side, but dealt with many, which also helped me to look at the whole topic from different perspectives and to understand why siblings believe what they believe. There were 2 Christians, 2 men of God, through whom the Holy Spirit helped me intensively to understand the subject of marriage, divorce and remarriage. Both brothers have already passed away, but they are still bringing light to this earth. The first is Brother David Pawson. He has served both as a pastor and as a Bible teacher in his ministry to our Lord Jesus. When I bought his book with the main title (REMARRIAGE IS ADULTERY UNLESS...) a few years ago during my research and also saw videos of him on this topic on YouTube, I got a good foundation for the whole topic of marriage in general. Since Brother David begins chronologically with Adam and Eve, i.e. in the first book of Moses, and works his way through the entire Bible, up to what Jesus taught and thus also his disciples, and not only addresses the

topic of marriage for humans, but also how God feels and acts as a husband, for whom his people yes, is His beloved Bride, whom He loves with an eternal love, for whom He wants the best, but with whom He does not have an easy time, especially when you commit adultery again and worship some idols instead of remaining faithful to your God. Through this work, I received a very helpful foundation for the whole topic of marriage. So, when it comes to the topic of marriage, I can clearly recommend reading the book or watching a video of him in this regard, this gives you a great overview from different angles on this topic. Well, David was clear, I believe already in the 60s, that Jesus did not give an exception for a valid marriage. In contrast to his second brother, he has worked intensively on the meaning of the Greek words for *fornication* and *adultery*. Interestingly, the 2 passages in the Gospel of Matthew in which there is supposed to be an exception are the Greek word **πορνεία (porneia)**, which is translated into German as **fornication**. So, it was not the Greek word for adultery, which is **μοιχεία (moicheia)**, that was used, but **porneia**. Since Jesus knew the difference between the two words, and since Matthew clearly did not use the word adultery but **porneia**, David was anxious to find out if this word, which is usually used for extramarital sex, could also be used to express adultery. For if not, then the meaning of this apparent exception that Jesus communicated would be that divorce and remarriage are only permitted if the husband realizes on the wedding night, for example, that his wife is no longer a virgin. Then the only exception, i.e. not adultery in the sense of, would

be sexual infidelity after marriage, but it would only be allowed if the husband would find out that his wife was sexually unfaithful before the marriage, and thus committed fornication, only then, would it be allowed to separate and marry another woman. Well, the second brother examined the subject from a different angle, and I think he proved with conviction that Jesus never made an exception. The brother in question is Dr. Leslie McFall. He was a lecturer in Hebrew and the Old Testament before he became a full-time researcher in biblical studies. When David published his book in 2011, he did not yet know about Brother McFall's discoveries, but after being brought to his attention by a reader of his book, he had an addition added to the end of his book, which is in the English edition that I have. To paraphrase part of it, *David shares that he wished he had known the work before he wrote his book, and that McFall came to a similar conclusion that Jesus forbade any remarriage while the spouse was still alive, and even divorce. Only that you both came to the conclusion in different ways.* Before I go into McFall's discovery regarding Matthew 19:9, I will first deal with Jesus' statement in chapter 5.

Meaning of Matthew 5:31–32

In the Christian radio interview I found online and listened to, where Brother McFall was asked about these two passages, among others by a brother, he also spoke at length about Jesus' statement in chapter 5,

and when he explained it bit by bit and I heard it, I realized again how helpful it can be slow to read.

The statement of Jesus in question is from the well-known teaching unit known to many as the Sermon on the Mount. When Jesus comes to the subject of marriage and makes it clear to the people who listen to Him how serious life is and that one should strive to stay away from sin so that one does not go to hell, after these solemn words, as we can read in Matthew 5:31-32, He said the following:

It is also said: "Whoever divorces his wife, let him give her a certificate of divorce." But I say to you, whoever divorces his wife except for fornication, causes her to commit adultery. And whoever marries a divorced woman commits adultery.

First of all, Jesus goes into what was proclaimed to you by the Law of Moses, which He generally did very often in this teaching unit, and when He has done that, He begins with: **But I say to you**. I therefore ask you to pay very close attention to this statement, because it is very crucial for an important aspect of Jesus' teaching. Because what the Lord is expressing is basically this: *You have heard what was said in the Old Covenant, I am now telling you how it is in the New Covenant*. Let us now consider, piece by piece, what Jesus said: The first sentence reads: **Whoever divorces his wife, except for fornication, causes her to commit adultery**. McFall made it clear that the Greek word used for the exception, as you can read here in this English translation, is translated as "excepted", is the Greek

word **παρεκτός** (**parektos**). As I will show later, this is very important to know. **Parektos**, which occurs 3 times throughout the New Testament, is about the exclusion of one thing from its entirety. In other words, the **affirmation of everything, with one exception**. McFall explained this using Paul's statement in Acts 26:29, and I then pass on the insight in my own words, first of all the passage mentioned: **But Paul said, "I wish of God that sooner or later not only you, but also all who hear me today, would become like me, except for these fetters."** Now, where it says "**except**," the Greek word is **parektos**. Paul therefore makes it clear through his statement that he wants God to do not only King Agrippa to whom he is speaking, but all other people who hear him today, just like him, also become Christians, **except for his fetters**. So, they are all to become Christians, only without the legal problems that he has because of it. If we now relate this knowledge to the statement of Jesus, then it is not an exception for a legitimate divorce, but an **exception for guilt**. Jesus explains to the men that whoever divorces his wife, for whatever reason, except for fornication, has a partial debt before God, and of course also towards her, if she then commits adultery. Because if he, let's say, because he just doesn't want to live with her anymore, divorces her and she has to leave the house, and then she marries someone else because she doesn't want to live alone, then God also imputes guilt to Him because of that. Because despite the divorce, you're still legitimately married before God, and so she's still His wife, and because He's the reason she became an adulteress, He's guilty. Because of Him, she got into this

predicament in the first place. However, if he divorces her for fornication, and she has committed adultery of her own accord, then the two are still married before God, but God imputes no guilt to Him for this one sin. It is important to note that immediately afterwards Jesus said the following: **And whoever marries a divorced woman commits adultery.** This is a clear proof that for Jesus, a divorced woman, or as it is called in other translations, **her that is put away from her husband**, is still married before God, because Jesus makes it clear with this statement that whoever marries this divorced/divorced woman is guilty of adultery before God. Logically, however, this is only possible if the marriage is still valid before God, because where nothing can be broken, nothing can be broken. 2 Singles who sleep together cannot commit adultery, because there is no marriage in either of them that can be broken. This in turn, for Jesus and thus God, divorce or in other words, dismissing a spouse, in this context, is not to be understood in the way we could understand it in Germany or in other countries. It is important to be careful that we do not make the mistake of considering the meaning of words as we currently use them in our culture, when reading the Bible, then assuming that God meant a word exactly as we currently use it in our culture. That may be the case, but it doesn't have to be. An example of changing the meaning of a word is the English word "gay". In the past, the word "happy" was used to express joyfully. But today the meaning is different, when you use the word today, you usually speak of homosexuality. So, if someone is gay, then he is a person who is homosexual. Therefore, if an author

at that time used the word gay in his book to express a joyful mood, and someone who only knows the meaning of homosexual reads it today, then he will almost certainly make mistakes in misinterpreting the word. It is therefore important that we make sure to understand the text as the author does, regardless of the work. This example shows how much the meaning of a word can change over time and how easy it is to misunderstand the author of a work. So, when Jesus speaks of **a woman that is put away from her husband**, and calls it adultery when someone marries this woman, then Jesus, logically, by divorce, or being put away, does not mean that a marriage is dissolved and both are then single again, so to speak. Rather, this is more to be understood, in the sense of a homely separation where everyone goes their own way, so to speak. They are still married but go their separate ways.

What was Dr. Leslie McFall allowed to discover?

Next, let's look at what Brother McFall found about Matthew 19:9. The short answer is that the Greek text had Erasmus of Rotterdam printed in Basel in 1516, which is also known as *Textus Receptus*, for many use as a basis for their translations, was falsified by him, namely in Matthew 19:9, and he made an exception by adding a word from an exclusion clause.

How did the exception come into the Gospel of Matthew?

In the interview that McFall gave years ago, which I will mention more often, not always verbatim, but in essence, he reported how he came to this discovery. McFall, who himself has learned all the biblical languages, Hebrew, Aramaic, and Greek, was one day asked by his wife to do a harmony of the 4 Gospels for a women's Bible study. In this work, on the left side of the page, or perhaps some other medium he used for it, he made 4 columns with the 4 Gospels, and on the right side, there was the literal Greek text for each passage. And in this very work, when he came to verse 9 in the Gospel of Matthew in chapter 19, he found that all the Greek editions agree that they don't include the Greek word, **ἐἰ (ei)**, which means **if**. This discovery was the trigger for a major study that he began. He reported that Erasmus had a total of 7 manuscripts for his work to compile a Greek New Testament and then have it printed, and in the margin of one of these manuscripts, Erasmus found a note on Matthew 19:9 with the word **ἐἰ (ei)**. McFall thinks that Erasmus did not make this note himself, but the owner of this manuscript. He also thinks that the reason Erasmus decided to change the statement of Jesus and decided to use the marginal note and thereby change the statement of Jesus was because Erasmus was a humanist, and he didn't think it was okay that divorce was not allowed. Because until then, divorce was not an option. Whatever Erasmus' reason, the fact is that he had a Greek New Testament with this change printed in Basel, even though he did

not have a manuscript in which the word **εἰ (ei)** is present in the text itself, but only in a marginal note on a single manuscript. This means that although Erasmus had no basis for a justified change, it did it anyway. I'll go into more detail later on why he didn't have a justified reason. But first I would like to show how drastic this small change has been. In Greek, the word **εἰ (ei)** completely changes the meaning of the word **μὴ (me)**. The word **μὴ (me)**, literally translated, does **not** mean. But by the word **εἰ (ei)** in front of it, the word arises, **except**. An example of this **εἰ (ei) μὴ (me)** combination is in John 3:13.

| Schlachter 2000 | Stephanus Textus Receptus 1550 |
|---|---|
| And no one has ascended into heaven except the one who came down out of heaven, the Son of man who is in heaven. | καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ |
| Source: https://www.schlachterbibel.de/de/bibel/johannes/3/13/?hl=1#hl | Source: https://biblehub.com/text/john/3-13.htm |

Contrary to the meaning of **parektos**, when the **ei me** combination is used for the word "**except**", it is not a question of an affirmation of everything, with one exception, but just the opposite, **a negation of everything, with one exception**.

*"No one, has ascended to heaven **except Jesus**."*

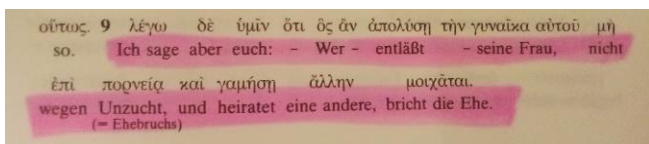
So, a negation of everything, with one exception.

In the Schlachter 2000, which is based on the Textus Receptus, Matthew 19:9 states the following:

| Schlachter 2000 | Stephanus Textus Receptus 1550 |
|---|---|
| But I say to you, whoever divorces his wife, except for fornication, and marries another, commits adultery; and whoever marries a divorced woman commits adultery. | λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ εἰ μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται |
| Source: https://www.schlachter-bibel.de/de/bibel/matthaeus/19/9?hl=1#hl | Source: https://biblehub.com/text/matthew/19-9.htm |

But literally, it should say:

| Schlachter 2000 edited | Byzantine Majority Text 2005 |
|--|---|
| But I say to you, whoever divorces his wife, not for fornication, and marries another, commits adultery; and whoever marries a divorced woman commits adultery. | Λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμῆσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται. |
| Source: https://www.schlachter-bibel.de/de/bibel/matthaeus/19/9?hl=1#hl | Source: https://biblehub.com/text/matthew/19-9.htm |



Interlinear translation

When I received the New Knowledge from God years ago, I looked curiously to see what was in the Greek interlinear translation that I have, and I found that this interlinear translation, which is not based on the Textus Receptus, is exactly as McFall explained it and as it should be in Erasmus. And if it is translated literally in German **nicht wegen Unzucht** and in English **not for fornication**. McFall also addressed the fact that the meaning that Jesus conveys in this context is a negation. As always, the context must be taken into account. And the context in which Jesus spoke on this subject began, as we can read in Matthew 19:3, when Pharisees asked a question and Jesus then responded to it.

The question was:

Is it permissible for a man to dismiss his wife for any reason?

To better understand Jesus and the Pharisees, it may be helpful at this point to know that we have been told that at that time there were 2 main currents regarding exceptions for divorce and remarriage. There was once the school of *Rabbi Hillel*, and the school of *Rabbi Shammai*. Hillel was of the opinion, according to Deuteronomy 24, that it is okay to divorce for any reason, for example, if the wife has burned the toast or

the husband likes another one, then he can divorce and marry another woman. Shammai, on the other hand, saw Deuteronomy 24 differently and taught that it is permissible only because of adultery. Now, now Jesus is in Israel, God is personally with His people, and the Pharisees now asked Him in essence, is it like Hillel teaches that you can divorce for any reason? Now, the first thing Jesus does is He goes back to the beginning of mankind, to the first book of Genesis to Adam and Eve and made clear to them what God's will has been from the beginning. Jesus thus skips over all the other passages in the entire Old Testament that unfortunately some Christians use to justify divorce and remarriage, but Jesus, on the other hand, leaves behind everything that has been in the thousands of years and goes to the origin of marriage, when God instituted marriage for mankind. After understanding that Jesus is telling you that there is no exception, you asked Him: **Why did Moses order her to be given a certificate of divorce and thus dismiss her? Jesus then answered them: Moses allowed you to divorce your wives because of the hardness of your hearts, but it was not so from the beginning.** By the way, this is again the same thing that Jesus did in His teaching unit in chapter 5, He referred to the Old Covenant and then made it clear how it is in the New. If you now look at the whole context, with the first question of the Pharisees, and the background knowledge of what was believed among the people at that time through the teachings of Hillel and Shammai, and includes the answers that Jesus had already given up to that point, then Jesus now declares in Matthew 19:9: **But I say to you, whoever divorces his wife, not**

for fornication, and another marries, he commits adultery; and whoever marries a divorced woman commits adultery. Jesus begins again with his well-known statement: **But I say to you.** And he explains to his listeners that the answer to the initial question is as follows, **there is no reason, not even fornication.** So, whoever divorces his wife and marries another is an adulterer, and whoever marries a divorced woman is also an adulterer. Because the marriage is not dissolved by divorce. After His disciples who were present heard what Jesus taught, it was new even to you, and your reaction is all too understandable. In verse 10 it says, "Then his disciples say to him, "If a man has such duties towards his wife, it is not good to marry." The disciples were probably also aware of what Hillel and Shammai taught and what is believed by many in the people on the subject, and now they hear your Lord close ALL the doors to divorce, and realize what a responsibility a man has towards a woman, and say in essence: *If you can never divorce for any reason, and you should always be there for your wife, no matter what, then that's quite a lot of responsibility, then it's better not to get married in the first place and rather stay single.* To the reaction of His disciples, Jesus then explained to them, in verses 11-12, that marriage is not for everyone. Some even voluntarily renounce it in order to have full attention for the kingdom of God.

Information on the meaning of μή (me)

In order to get a better understanding of the Greek word μή (me), to understand why it is a legitimate statement that the word μή (me) can be translated literally as, "not", from its meaning, with, "not even", it is helpful to learn more about the word. The word itself is a normal Greek word that often appears in the New Testament. Here is some information about the word:

μή (me)

3361μή (a particle which functions as an adverb) – *No, distress. 3361 (mé) negates "subjectively," ruling out any implications("Suggestions")*

3361 /mé ("not") negates the underlying *idea (concept)* of a statement, ruling out its *possibilities*, i.e. all that it suggests on a conceptual or hypothetical plane. that *could* be involved with what *should (could, would) apply*.

Source: <https://biblehub.com/greek/3361.htm>

This means that since Jesus' statement only contains the word μή (me), He completely excludes all implication, i.e. all reasons for divorce. That's why it's linguistically legitimate to say, **not even** because of fornication. Because that is the meaning conveyed. This in turn means that whether you can use **porneia** only for fornication or also for adultery, it is irrelevant in this case, because Jesus closes ALL doors for divorce and remarriage through his statement. Therefore, as long as

both spouses live, any remarriage is always adultery. Marriage is therefore not to be regarded as a contract that you terminate, for example, when you have found another offer. Rather, marriage is a sacred covenant before God, a very special and precious union, between a man and a woman, which is only dissolved by death.

Why Erasmus had no right to request the change:

Next, let's look at why Erasmus had no right to make this change. The following view can help with this.

| | |
|---|---|
| 1 | In the beginning was the Word, and the Word was with God, and the Word was God. |
| 2 | In the beginning was the Word, and the Word was with God, and the Word was God. |
| 3 | In the beginning was the Word, and the Word was with God, and the Word was God. |
| 4 | In the beginning was the Word, and the Word was with , and the Word was God. |
| 5 | In the beginning was the Word, and the Word was with God, and the Word was God. |
| 6 | In the beginning was the Word, and the Word was with God, and the Word was God. |
| 7 | In beginning was the Word, and the Word was with God, and the Word was God. |

As you can see, line 4 and line 7 are missing a word each. But that's not a problem with the many manuscripts we have. In the meantime we have over 5000 Greek manuscripts of the New Testament, not all of them are

complete editions of a New Testament, some are small pieces of papyrus, where, for example, only a few sentences of the Gospel of John are available, in any case, because of this rich treasure of documents that God has preserved for us, it is much easier to find out what the correct text is. So, if we look at this example, with 7 manuscripts of the first sentence of the Gospel of John, and in 2 of these documents, perhaps because a liquid came on it, or some other damage occurred, a word is no longer recognizable, then we can easily find out what the missing word is because of the many undamaged manuscripts. Or if there is another word in it, find out what the right one is. For example, if we add the word "God" to line 4, then because of the many unoccupied documents that all contain this word, we have a **justifiable reason** to assume that the missing word in this manuscript is "God" and then insert it. But that was not the case with Erasmus.

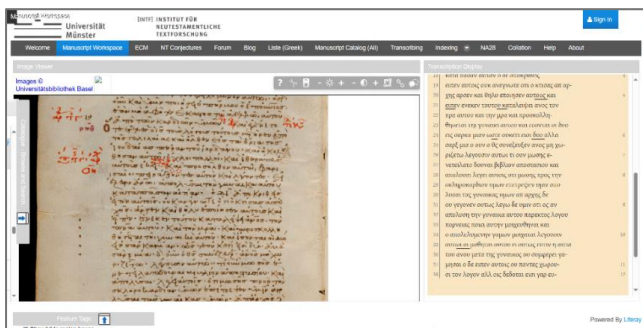
Further research

When I got these new insights back then, it was very important to me to be sure that this was from the Holy Spirit, so I wanted to examine the physical evidence for myself. My long research on this important topic therefore continued for a while. In the interview, Brother McFall mentioned one of the manuscripts that Erasmus used in his work, which is *Codex Basiliensis A.N.IV.2*, also known as, *Minuscule 1*. He talked about the fact that it was in Basel and since this was not far away, a little bike ride, so to speak, I thought something

like, I'll write to the university in Basel and ask for a look at this document. I did so in June 2021 and shared that I am very interested in seeing this codex myself, and if possible, to look something in it, and if it is allowed to take a photo. The very next day, I received an answer by e-mail from a lady from the Department of Manuscripts and Rare Books from the University Library of Basel. She told me *that this handwriting can be viewed online, from the comfort of my own home, and that I can also use the images*. She sent me a link from the University of Münster:

<https://ntvmr.uni-muenster.de/manuscript-workspace/?docID=30001>

And he explained *that you may only give this manuscript to the reading room on special occasions*. Since it was enough for me to be able to see and examine it online, my research began on manuscripts of the New Testament. For me personally, it was very exciting, interesting and also enriching to be able to see these valuable texts of God's Word for myself. With the following pictures, I would like to show every reader some evidence that I was able to discover during my research, so that everyone can see with their own eyes what the facts look like. Furthermore, I also give all references, so that every reader can easily and quickly access these documents online and thus also check whether I am telling the truth or not. In order to see some things better in the pictures, I enlarged and edited certain parts.

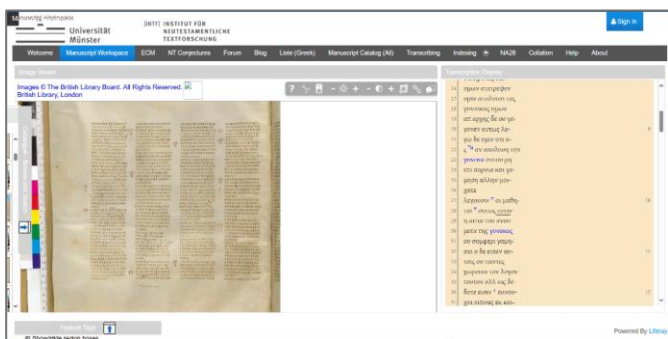


This is a screenshot from slide 181v, of minuscule 1, where a part of Matthew 18 is present, as well as of Matthew 19. It turned out that, as McFall reported, there is a marginal note in red. Actually, there are several.

| | | |
|----|--|-------------------|
| 31 | ου γεγονεν ουτως λεγω δε υμιν οτι ος αν | 9 |
| 32 | απολυση την γυναικα αυτου παρεκτος λογου | |
| 33 | πορνειας ποιει αυτην μοιχευθηναι και | πορνεια = Unzucht |
| 34 | ο απολελυμενην γαμων μοιχεται λεγουσιν | 10 |

The numbers on the left are the line numbers and those on the right are the verse numbers. From this enlarged transcription, we can see that if we look at verse 9, the person who made this document made a mistake because the blame clause from Matthew 5 was inserted into Matthew 19. McFall also mentioned this fact in the interview. Perhaps this part was missing when copying the document, and the writer may have thought that it was the same as Jesus' statement in Matthew 5. However, the error came about, since it is not the usual

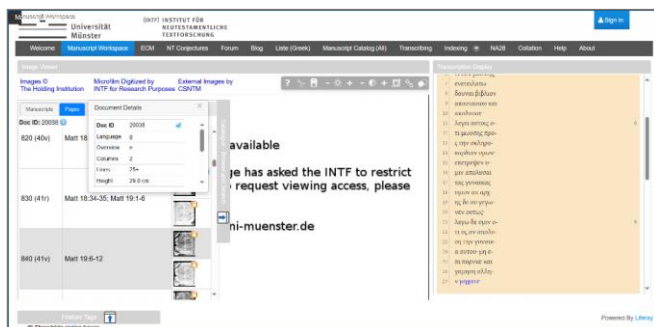
statement from Matthew 19:9, we cannot find the word **εἰ (ei)** or the word **μή (me)** just before the word **Unzucht** (fornication). But the word **parektos**, which I have already discussed. This means that Erasmus had no justified reason to insert a **εἰ (ei)** before the **μή (me)** on the basis of this manuscript, because, among other things, there is no **μή (me)** at all. Here are some other manuscripts:



British Library in London (Document ID 20001)

| | | |
|----|--------------------------------|----|
| 19 | απ αρχης δε ου γε- | |
| 20 | γονεν ουτως λε- | 9 |
| 21 | γω δε υμιν οτι ο- | |
| 22 | ς ⁿ αν απολυση την | |
| 23 | γυνεκα ⁿ αυτου μη | |
| 24 | επι πορνια και γα- | |
| 25 | μηση αλλην μοι- | |
| 26 | χατε | |
| 27 | λεγουσιν ^r οι μαθη- | 10 |

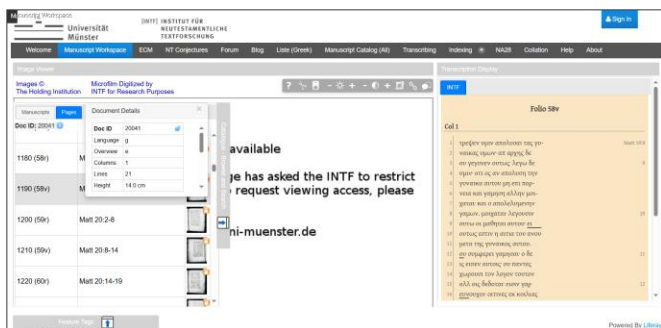
As can be seen from this enlargement in this manuscript in verse 9, there is no **εἰ (ei)** before the **μή (me)**.



Georgian National Manuscript Centre in Tbilisi (Document ID 20038)



Also in this manuscript, there is no **ει** (ei) before the **μη** (me).



National Library of Russia in Saint Petersburg (Document ID 20041)

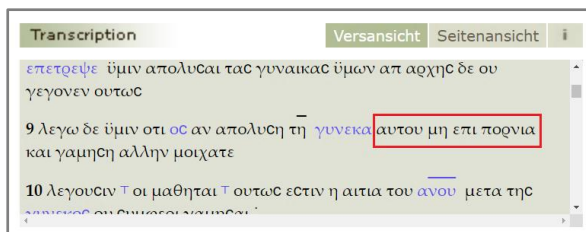
| | | |
|---|------------------------------|-----------|
| 1 | τρεψεν υμιν απολυσαι τας γυ- | Matt 19:8 |
| 2 | ναικας υμων· απ αρχης δε | |
| 3 | ου γεγονεν ουτως λεγω δε | 9 |
| 4 | υμιν· οτι ος αν απολυση την | |
| 5 | γυναικα αυτου μη επι πορ- | |
| 6 | νεια και γαμηση αλλην μοι- | |
| 7 | χαται· και ο απολελυμενην | |
| 8 | γαμων· μοιχαται· λεγουσιν | 10 |

As you can see, there is no **ει** (**ei**) here either
before the **μη** (**me**).

I found a few others. With the help of the following manuscript list, everyone can examine the manuscripts themselves on the website of the University of Münster or in the respective country, if possible, and find out that these documents, just like the ones just shown, simply contain the word, **μη** (**me**), and thus there is no exception to Jesus.

| Place | Document ID |
|---|-------------|
| National Library of France in Paris | 20004 |
| National Library of France in Paris | 20017 |
| National Library of France in Paris | 20019 |
| Smithsonian Institution, Freer Gallery of Art in Washington D.C (USA) | 20032 |

In addition to the documents mentioned, there is also the possibility to view the Codex Sinaiticus online. On the website it is mentioned that this codex is dated to the middle of the 4th century, so it is quite old.



As with all the other 7 manuscripts, only the word **μή** (**me**) can be found here.

This is the link to the English page:

<https://codexsinaiticus.org/en/>

It is quite easy to find your way around, just click on the page, click on SEE THE MANUSCRIPT and then simply select which book or letter to open, as well as the chapter and the verse.

Now, if you have 2 Bibles, or have access to the Internet on a computer or laptop, then you can use these new insights, if they are new to you, to open Matthew 19:1-12 in one Bible, or on the PC in a browser window and Mark 10:1-12 in the other Bible or another browser window, and then calmly and preferably slowly, analyze the texts, and come to the conclusion that both Matthew and Mark are very likely to report the same experience that Jesus and his disciples had with the Pharisees. Only that Matthew mentions certain details that are not present in Mark, and Mark wrote down details that Matthew did not mention. Such differences, by the way, are something quite normal in witness reports. Authentic testimonies are never 100% identical. That's exactly why it's more likely that the witnesses are telling the truth, because if all witnesses make a completely identical statement, then you have most likely agreed on what you are going to tell. But with authentic testimonies, this is probably never the case. We can easily imagine that. Let's say we're at a demonstration in the city where the aim is to ensure that everyone gets a fair wage for their work.

If you were to ask 2 people who were at the demo after a few hours what the speaker said, then perhaps one would say:

"The speaker, who stood out in the crowd with his yellow jacket, emphasized that it is important that an awareness of fair wages should be created even in primary schools throughout Germany."

Another, on the other hand, might say the following:

"It was a very interesting lecture, the 50-year-old speaker mentioned that it is important to help children to become aware of fair wages, as well as to appreciate the various jobs that people do, and that with an increase in wages, an increase in product prices can also take place. After all, the money for the increased wages has to come from somewhere. To do this, it can help to show you how many fixed costs different companies have in a month, including, of course, the wages for employees, so that you can see what each company needs to earn at least just to get the fixed costs before the company can even make a profit."

As you can see, witness reports can vary, but you don't have to contradict each other, but in this case, the second respondent simply mentioned much more information than the first. Everyone had their own focus, so to speak, in the narrative. Through the first interviewee, we know, for example, that the speaker was wearing a yellow jacket, and through the second interviewee, we know that the speaker is around 50

years old. They are not contradictions, but additions. And it is the same with Brother Matthew and Brother Mark. Matthew mentioned information that Mark doesn't have, and Mark in turn mentioned information that Matthew didn't, but together we have more information than we would if we had only one of the letters.

In Matthew, the question of the Pharisees is:

Then the Pharisees came to him and tempted him and asked him, "Is it lawful for a man to divorce his wife for any reason?"

And in Markus's case, it reads:

And the Pharisees came and asked him to tempt him, "Is it lawful for a man to divorce his wife?"

So, they are not the exact same questions. I can imagine how that could have happened back then. And as it usually happens with large crowds, where many people talk at once. If you watch a video from the Speakers' Corner in London, if you haven't already done so, where it can happen that a Christian is asked many questions by many people at once, you can better understand what it was like at the event when Jesus was questioned by the Pharisees. The Pharisees came to Jesus when He was with His disciples and crowds, and He, as we know from Matthew, healed the sick there, and then when He was teaching the people the truth, He was probably asked by at least 2 Pharisees about marriage. One wants to know if it is allowed to divorce for some reason, and the other asks more generally, not so specifically. After

Jesus, as we know from both brothers, referred the Pharisees to the introduction of marriage in Adam and Eve and spoke about the hardness of hearts, we learn even more information about the course of the conversation through Matthew. For Matthew mentions, among other things, "But I say to you, whoever divorces his wife, not for fornication, and marries another, commits adultery; and whoever marries a divorced woman commits adultery." Then his disciples said to him, "If a man has such duties towards his wife, it is not good to marry." As you can see, I have corrected the error in the Schlachter translation. If we now look at Matthew's account, we get some details that Mark did not note, so we know from Matthew that Jesus answered both questions at once, even ruling out fornication as a reason. And with it, *every door* for divorce and remarriage has closed. We also learn how his disciples reacted to this. Mark did not mention any of this, but we learn from Mark that the disciples, later when they were at home with Jesus, asked Him about it again, and so it says in Mark in verse 10: And his disciples asked him again about it at home. And he said to them, "Whoever divorces his wife and marries another commits adultery against her." And if a woman divorces her husband and marries another, she commits adultery.

In summary, there has never been a contradiction between Matthew and Mark for almost 2000 years, but a complement, which leads to a larger overall picture.

By the way, this is one of many indications that the 4 Gospels are authentic testimonies, because they are

not all identical. Referring to Matthew and Mark, both agree on the subject of marriage that Jesus did not leave the door open for divorce and remarriage as long as the spouse is still alive.

Isn't a marriage entered into in the unbelieving state automatically dissolved by the new birth?

Next, let's look at the 2nd question. The short answer is no.

The evidence so far makes it clear that Jesus did not allow divorce and remarriage while the legitimate spouse was still alive. That should be clear so far. Now, however, there is an idea among Christians that, if it were true, would allow a single possibility for remarriage before God, as long as the spouse is still alive. The idea is as follows: *Because one has become a new human being through the new birth with the Holy Spirit, the old life is virtually extinguished.*

In 2. Corinthians 5:17 says, "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." Now it is the case that some disciples of Jesus understand this passage in such a way that the divorce that one has consummated in the unbeliever status, i.e. before one became a Christian, is now unimportant through the new birth, because one is now a new creation in Christ and thus every marriage is virtually erased from the life

before being a Christian. As if all the ropes to the old life have been cut. Well, as plausible as this may sound at first, if you look at the context of the New Testament, you can see that there are some problems with this idea. The first is that this is a misconception about the meaning of the passage mentioned. Because every Christian knows from experience that not **everything** has become new as soon as he becomes a child of God. For example, if you have children, then you are still dad or mom, and the children are still your own children. You are still the son or daughter of your parents, and if you are not an only child, then you are still a brother or sister. The age, the ID, the body and also many old patterns of behaviour are still the same. Even all the contracts that you may have concluded, whether car insurance, cell phone, rent, whatever, all that, is still there one minute after the rebirth and part of your own life. Even often still illness. This fact is proof that our God obviously means "EVERYTHING" by everything, not "EVERYTHING". As always, the context explains the word. Another piece of evidence is the fact that the exact same Paul, to the exact same church, a letter before, was talking exactly about how a marriage entered into in unbeliever status is still valid in believer status when one of them has become a Christian. Before I get to the statement, let's look at the 2 sentences before it: In 1. In Corinthians 7, verses 10 and 11 it says: "To those who are married, it is not I, but the Lord, that a woman should not divorce her husband (but if she is already divorced, let her remain unmarried or be reconciled to her husband), and that the husband should not divorce the woman. We have had this

passage before, so Paul makes it clear to the *newborn men and women* in Corinth that it is against the will of the Lord Jesus, and therefore a sin if the woman or the man wants to divorce. But if it has already happened, then the marriage is not dissolved because of this, but both are still married, and therefore, according to the Lord Jesus, there are only 2 options, either stay alone or reconcile with the spouse. A very clear lesson. And now, in the next breath, so to speak, Paul is said to have taught the exact opposite, as some brothers and sisters unfortunately believe. Let's look at the passage in verses 12-14: *But to the rest I say, not the Lord, if a brother has an unbelieving wife, and she agrees to live with him, he shall not divorce her; and a wife who has an unbelieving husband who agrees to live with her shall not leave him. For the unbelieving husband is sanctified by the woman, and the unbelieving woman is sanctified by the man; otherwise, your children would be unclean, but now they are holy.* This passage is an obvious proof that our God recognizes unbelieving marriages and that as soon as one has become a child of God, the marriage has not passed away and is dissolved. One of the most obvious proofs of this is that Paul does not advise you to separate immediately, but he would have to if the unbeliever's marriage were suddenly dissolved in the believer status. And the reason for this is that the two, i.e. the believer and the unbelieving spouse, according to this teaching, are logically no longer married, because the old one has passed away and one of them is a new person, and thus they would be living in fornication, and that this should be avoided by getting married, Paul explained already

with the first sentence in the same chapter (because I already mentioned earlier), and at the end of the exact same 7th chapter, he also declares that it is not in the will of God that a believer marries an unbeliever. If, therefore, before God, Paul is not allowed to advocate marriage between a believer and an unbeliever, and fornication is logically to be avoided, then the only option for Paul, if it were true that the new birth dissolves marriage, would be that you must separate. But he did not communicate this, on the contrary, he is hairy on staying together if the unbeliever wants to. If we analyze Paul's answer and think about what the question of the brothers and sisters in your letter to Paul was, then we can conclude from Paul's answer that you asked something like this: *Brother Paul, God does not want a believer to marry an unbeliever, but what is it? If you married before you became a Christian, and both were unbelievers, and you have children together, and now one of them has converted to Jesus, do you have to separate from your unbelieving spouse? Isn't it better to try everything so that He too will be saved?* Paul then explains in essence, no, that's not how it is siblings, if in an unbelieving marriage, one of the two, whether the man or the woman, has become a believer, then you are still married before God. And if the unbeliever-partner agrees to continue living together with his now believer-partner, then one should not oppose it and leave the partner, because God does not want that. In verses 15-16, it goes on to say, *"But if the unbeliever wants to divorce, let him divorce." The brother or sister is not bound in such cases; but God has called us in peace. For what do you know, woman,*

whether you can save the man? Or what do you know, man, if you can save the woman? So, if the unbeliever wants to divorce, perhaps because he doesn't want the Christian lifestyle, then let him go, in such a case, the believer is not bound. The Greek word translated "bound" is more in the form of slavery, so you are not condemned like a slave to do everything for this marriage. If the unbeliever wants to go, then one should stop resisting it and let Him go. For God has called us to peace, not to create strife. The two are still married, but you don't have to live together if the unbeliever doesn't want to. As I explained before, it is important to be careful to interpret the words as the author did and not as we understand a word today. So even if Paul spoke of divorce, he does not mean divorce, in the final sense of a dissolution of marriage, because then he would contradict himself, he already said in verses 10-11 that when one is divorced, it is according to the Lord, that is, not according to anyone, but according to the Lord Jesus Christ, the Almighty Son of God, the King of kings, through whom the whole universe, with all galaxies, planets and beings was created, who has always been and always will be, whom God the Father has appointed as judge of the universe, before whom all people will one day have to give an account of their lives, according to HIM, there are only 2 options. He cannot offer us more, because a marriage is only dissolved by death. And both options make it clear that for God, marriage despite divorce **is still valid**. Another important aspect to note is that both in verse 10, where Paul spoke of being *divorced*, and in verse 15, where he spoke of the unbeliever being *divorced*, **the exact same basic verb**

χωρίζω (chórizó), for *divorce* used. This means that both with Jesus and with Paul, who worked on behalf of Jesus, when it comes to divorce, God does not understand that a marriage is dissolved as it is today. *But more in the sense that we don't live in the same apartment or the same house, and we no longer go in the same direction as a family, but everyone lives their own life without the other.* After Paul explained amply on the subject and made it clear that Jesus can only offer 2 options if you have already separated, Paul ends the topic of marriage, divorce, remarriage and living single, with the following clear words: **A wife is bound by the law as long as her husband lives, but when her husband has fallen asleep, she is free to marry to whomsoever she wills, but only in the Lord. But she is happier in my judgment if she remains so; but I think that I also have the Spirit of God.** Isn't that clear? So, if that's not clear, what is? As long as the husband is alive, the wife is not free to marry. Only death dissolves the marriage. That is why it is also said, **until death do us part.** So, if you have become a widower or widow and want to marry again, you can do so from God, but for Christians it must also be a Christian, i.e. a person who also belongs to Jesus and has thus received the Holy Spirit and is therefore born again.

As we can see, it is clear from the many proofs cited that Jesus taught that a marriage ends only by death, and therefore any remarriage while the spouse is still alive is **always** adultery. And since no person who lives in adultery, fornication, and other sins can be saved, any relationship that is adultery in God's eyes must be

ended, and only then can God forgive you for it if you ask Him for forgiveness.

Before I get to the summary, I want to go into a few more important points. Once I would like to mention again, and in even more detail, that all references to a situation from the Old Testament are not acceptable for marriage counselling when it comes to divorce and remarriage. This is against the clear teaching of the Lord Jesus. For Jesus, by his statements, and the reference to the introduction of marriage, at the beginning of mankind with Adam and Eve, and his well-known, **but I tell you**, overruled everything that is written in the Old Testament on this subject when it comes to divorce and remarriage. The only thing that counts for all people today is only what Jesus taught about it, be it directly or indirectly as through his disciple Paul.

So, if someone, even if it is really well-intentioned, teaches, with so and so, in the Old Testament this was apparently allowed, then that is irrelevant from the point of view of the New Covenant.

Blessing does not mean that everything is ok before God:

The 2nd important point is that none of us must make the mistake of putting experience above the Word of God. Since the devil does not sleep, I would like to advise you to make sure that you are not deceived by external circumstances. Because the outer appearance can be deceptive. I have heard various arguments over

the years, and I can therefore imagine that there is someone who may think, if I live in adultery, why does God bless me in many areas of my life? I can tell you, please don't let yourself be seduced by believing that everything is ok in your life from God's point of view because of blessings. Because blessing does not mean by far that everything is ok in our lives from God's point of view. Above all, it must also be borne in mind that not everything is always from God. If you know anything about the spiritual market, then you probably know that this is a million market, which means that there are people who make a lot of money with false teachings. If you were to look at the lives of many such authors from the outside, you could think that these people are blessed by God, especially they talk about God and love and many other things. But in truth, they earn their money by seducing people, just as I became through many of these teachings. Most of them, of course, without realizing it, but you are still working for the enemy. The devil can not only help movie stars and musicians to make a lot of money and fame, but also many others. External circumstances can therefore be deceptive. But if someone really has blessings from God, then this is not a proof that God is satisfied with our lives, but a proof that God is good, not us, and also that God is rich in grace and patience for all people, and we need both. God the Father causes his sun to rise on the just and the unjust. He does this because He is good and loves all beings, just like the Lord Jesus and the Holy Spirit. So, God allows much grace to come upon all people every day. Whether we like it or not, even about murderers, thieves, liars and so on. If a person is in

Jesus, and thus has blessings in his life, then this is not a sign that our God is satisfied with everything in our lives. When I started following Jesus, and there were a lot more sins in my life, and I smoked cigarettes every day and so forth, I still received a lot of blessings, not because I'm good, but because I'm in Jesus, and He's good. That is why we pray in his name; his name is the access to the blessing. Jesus is the righteous one and only through HIM, God the Father imputes to us the righteousness we need, and Father does that the moment we become His children, then logically we are still far from moral perfection, yet the Father wants to bless us from the heart. That's just his character, because God is love. If Father would only bless us when everything with us is flawless from a divine point of view, then all of us, without exception, would be helplessly lost and would not even have oxygen to breathe. I therefore advise anyone who wants to live with God, or perhaps already lives, never to use external circumstances as a measure of blessing or curse. You can be right, but you can also be totally wrong. When the devil brought a lot of suffering into Job's life at that time, it had nothing to do with Job suddenly being cursed by God. On the contrary, God thought very highly of Job. Of course, from a human point of view, if you don't have much knowledge about God yet, you could have clearly seen it as God punishing Job, which also came from the mouth of some of his friends, according to the motto, Job, this is happening because you have sinned against God. But anyone who knows the story of Job knows that this was not the case. Our standard, therefore, should always be the Word of

God and not our experience. Anyone who swaps these two opens a huge door for all demonic seductions. So, it is always important to have the Word of God as a starting point, God did not have a book written for us for nothing. It is therefore important to grow in the knowledge of the Bible and to fill up with it regularly and to have this as a standard. This means that if something is as clear as the issue of theft, that no man has the right to steal from another, and that no thief can enter the kingdom of God, then it is irrelevant what a thief thinks or feels about it. It is the same with the clear topic of marriage, divorce and remarriage. The textual evidence is very clear as to what Jesus taught us as the will of God, and when He tells us that no adulterer can enter the kingdom of God, and remarriage while the legitimate spouse is still alive is always adultery, and He wants us all to be saved and clearly teaches that the only way to be saved is to turn away from sins, forgive others and then ask God for forgiveness for one's own sins, then that is the truth, even if it may not be pleasant at first, just as many truths were anything but pleasant for me when I started following Jesus.

What about me?

Well, for every reader who has found that he may be living in adultery but wants to live his life according to God's will, I would like to offer him further help. I can imagine that one or the other reader, because he has remarried several times, may not be sure where he stands from God's point of view. I will therefore offer help with some thoughts. The easiest first. If at the first

marriage, for example, if a man and a woman who were both 20 years old at the time of marriage and both had never been married before and both are still alive, then it is very easy to see that any remarriage, regardless of which of the two remarries, is adultery. If it is different with you, then it is very important to ask our God for guidance and knowledge. Because it can be, as already discussed above, that you, whether man or woman, fell for a female or woman, a male marriage swindler who only wanted your money. Perhaps you yourself were married for the first time, and if this partner entered into a valid marriage covenant in any relationship before that, and this spouse is still alive, then, from God's point of view, you have not been married to this partner at all. So, if you have never remarried after the woman or the man, then you are single from God's point of view and can marry, as long as the partner entered into a valid marriage covenant before and the spouse was still alive. However, if you married someone else after the marriage swindler, or another partner, then it is important to find out what was the status of this person before this marriage, was the person always single and never married, or was he? As you have probably already recognized, we have a real mess on this earth, through all this remarriage. My recommendation, therefore, to every man and woman, if it is not clearly clear in your case, and you want to follow Jesus, perhaps you are already doing so, then bring this request to Him, He is our Shepherd, He knows exactly how it behaves with each of us and what to do.

If we are ready, no matter in which area of our lives, to live in such a way that it comes into divine order, as the Father wants us to do, then the Holy Spirit can send us everything we need from God's rich supply store. So, if you are affected yourself, just bring your intentions in prayer to the throne of God in the mighty name of our Lord Jesus.

Is marriage something for me?

Finally, I would like to tell every person who has never been married from the bottom of my heart, think carefully about whether you really want to get married. As you have probably already recognized, as the disciples did back then, a marriage is associated with a lot of responsibility. And since marriage is not a fitness contract, because you can quit if you don't feel like it anymore, but a special and sacred covenant between a man and a woman that is only dissolved by death, it is very advisable to really think about whether you want that. Jesus Himself taught that marriage is not for everyone and that some even voluntarily decide to live as single for the sake of the kingdom of heaven. Therefore, do not act wisely and hastily, remember, a marriage is more than sex and feelings of happiness. Feelings come and go, and beauty can wither.

Brother McFall spoke in the interview about a very important aspect of Jesus' teaching, which everyone in general, but especially for all who want to get married, should take to heart, and that is the fact that Jesus made no exception in the teaching of forgiveness. This

means that it is God's will that we should always forgive our fellow human beings, and this also applies to our spouse, no matter what he or she has done. If you want to follow Jesus, or perhaps you already do, then one of the Father's main goals is that you should become like the Lord Jesus in character and thus bring your thinking and values into line with the Holy Spirit, which means that for anyone who really wants to follow Jesus, unforgiveness must have no place in their own heart. Love, has no room for unforgiveness.

When Jesus hung on the cross with all his wounds and pains, and the nails pierced parts of his body, He did not utter curses against His tormentors, but the Lord of glory said, "Father, forgive them, for they know not what they do!" That's love. Jesus not only taught forgiveness, but He lived it. When Stephen, the first disciple of Jesus who was killed for his faith in Jesus, was about to die, he said, "Lord Jesus, receive my spirit!" And he knelt down and cried out with a loud voice, "Lord, do not hold this sin against them!" And when he had said this, he fell asleep. Stephen, a man in the Holy Spirit, lived what Jesus taught him, and so he forgave his murderers. And in the Lord's Prayer, which Jesus taught, it says: "And forgive us our sins, for we also forgive everyone who owes us anything." It doesn't say, forgive us our sins, and we may forgive anyone who owes us something. No, the attitude of a disciple who prays this, and honestly means it, is that you forgive, not eventually, but you do it for sure. Forgiveness is the central point of the gospel and in the teaching of the Lord Jesus, there is not a single sin that we should not

forgive our neighbour and thus also our spouse. This means that if in a marriage a person commits adultery, or sins against his spouse by some other sin, then there is only one option for a true disciple of Jesus to continue to love his spouse and thus forgive Him. Everything else is not the nature of the new man, but that of the old, the sinner. It is therefore nothing more than a matter of the heart. In the New Covenant, God has given a new spirit and a new heart to every person who has become a child of God, and if we, as New Men, are to forgive even our enemies, how much is it to forgive our spouse with whom we are one flesh? So if you want to get married, keep in mind that no matter how nice and courteous the person you want to marry may be, don't forget, this person is like all of us, a sinner and no matter how hard he tries, he will hurt you, maybe not even on purpose, but one way or another, is God's will to be there for one's spouse, in good days and bad, in poor days and rich days, true love is unconditional, and therefore, no matter what a spouse would do, the answer for a person in the Holy Spirit is always to continue to love Him, to forgive Him, to be there for Him as best one can and to pray for Him. Of course, we all have to grow in it, it is simply helpful not to look at this important topic with rose-coloured glasses, but to be realistic and aware in advance that it is highly likely that the spouse will act in some way unlovingly towards you, because he, like all of us on this earth, is currently not perfect in love for God and his neighbour. Those who take this to heart, and to the best of their ability, look at life realistically, will have it easier in life. If you want to take the step, then it is best to discuss it with

God, ask for knowledge whether the person you want to marry is really a newborn Christian, and not just claims this. I therefore recommend that every brother and sister act wisely. Who wants to wake up after the wedding night, next to an unbeliever who doesn't care about Jesus, who has only made a show but in truth, prefers to live in darkness. We live in a broken world where not only men but also women can be wrong and very manipulative in order to achieve their selfish goals. It is not for nothing that there are men and women's prisons. The best counsellor is our triune God, so it is wise, especially with such important decisions, not to be in a hurry and to discuss them with God in peace.

Conclusion of the findings and which Bible should you use then?

Well, for me personally, after everything I have learned, it is clear that Erasmus, based on the textual evidence, had no justifiable reason for his change, and also that, considering all the manuscripts I examined, in all the manuscripts that were copied correctly, the same thing is written everywhere, literally translated, **not for fornication**. The evidence, therefore, does not admit that neither I nor anyone else has a textual basis to teach that Jesus taught an exception for divorce and remarriage, adultery, and made no exception, because the Greek text that God has preserved for us conveys that Jesus closed ALL doors to divorce. This means that even if I would begrudge it to people who have a new partner, because they seem to live quite happily with

this partner, neither I, nor anyone else who belongs to God's people, has the right, as long as the legitimate spouse is still alive, to teach anything other than that any relationship with another partner, as long as the spouse is still alive, is adultery.

Unfortunately, since this clear doctrine has not always been proclaimed over the centuries as Jesus did, it has unfortunately led to many unnecessary problems. And through Erasmus' falsification of the text, whatever his motive was, God knows, unfortunately many men of God who used the Textus Receptus as the basis for their translation fell for this forgery and unfortunately contributed, I suppose, unknowingly, to the spreading of a lie in the name of the Lord Jesus and thereby countless people, have been led astray and into sin. Because Erasmus' Greek New Testament sold quickly at the time and was gladly used by many, the exception in Matthew 19:9 was spread in waves in more and more parts of the world, which was probably the trigger for this false teaching to become part of the culture. Since, before this realization, I was one of those men of God who defended the Textus Receptus as flawless, but logically I can no longer do so after all I have learned, it is a legitimate question that probably arises in one or the other reader when it comes to the Bible, which, which Bible should one use then? That's a good question. Brother McFall mentioned in the interview, in essence, that he did not find any other changes in Erasmus' text apart from this one passage. However, I do not know whether he meant only the 4 Gospels or the entire New Testament. Personally, I use different

translations, and I like to look up the texts in the original languages, not only to see if it has been translated correctly, but also to get a better understanding of what God wants to tell us. Since I don't know of any translation that is error-free, it's hard to recommend one. Whichever translation you use, I think what's very important when reading is to pay attention to whether the Holy Spirit might be telling you that something is wrong with a passage. My personal experience is that if I have read in the Bible that, for example, I perceived restlessness at a certain passage, or had a feeling like, *something is wrong here*, then this can be a hint for me that I should take a closer look at it and it may come out that a word has been mistranslated here, which can be found out immediately by www.biblehub.com in a short time, and through this one can perhaps recognize that the meaning that God wants to convey is not imparted. An example of a mistranslation is in the Schlachter 2000 in John 3:36, which deals with the topic of faith in Jesus. Unfortunately, instead of disobedience, the word faith was used there. But other translations do not have this error.

John 3:36

- He who believes in the Son has eternal life, but he who does not believe in the Son will not see life, but the wrath of God remains on him. Schlachter 2000
- He who believes in the Son has eternal life. But he who is not obedient to the Son will not see life, but the wrath of God will remain on him. Luther 2017
- Whoever believes in the Son of God has eternal life. But he who does not listen to him will never come to life, but God's wrath will weigh on him forever. Hoffnung für alle
- And all who believe in the Son of God have eternal life. But those who do not obey the Son will never experience eternal life, but the wrath of God will continue to be upon them. Neues Leben

As you can see, all of the other translations quoted have correctly translated the Greek word for disobedience, which leads us to see that God tells us that faith in His Son Jesus goes hand in hand with obedience. God the Father wants us to be obedient to His Son Jesus and thus do what He said, and if we do, we are promised eternal life. So, when it comes to translations, it can be helpful to simply work with several people. The Schlachter 2000 is not the only German translation that has this error in John 3:36. I also found English Translations which got it wrong. Of course, it is best if we can all understand and read Hebrew, Aramaic, and

Greek so well that we simply read God's Word in the language in which a text was originally written. As long as this is not the case, I think it is wise to pray the following prayer:

Lord Jesus, please help me to recognize by the Holy Spirit when something in the translation I'm reading isn't translated the way it's meant to be, and please help me to understand the entire Bible exactly as I'm supposed to understand it, thank You, in Jesus' Name, Amen.

In summary, it can be stated:

1. The passages in Matthew's Gospel are no exceptions. Matthew 5 is about when a man is guilty before God if his wife has been sexually unfaithful. And in Matthew 19, in truth, as you can see from the textual evidence that God has preserved, it says literally, **not because of fornication**, which means in its sense, **not even because of fornication**.
2. All of Jesus' statements on this subject that we can read in Matthew, Mark, and Luke, as well as what Jesus proclaimed to the church of God through his disciple Paul, are therefore in complete harmony. This in turn means that once a legitimate marriage covenant has been made between a man and a woman, this sacred covenant is not to be broken by anything but death.

3. Therefore, whoever lives in adultery according to this teaching and wants to follow Jesus and be saved, cannot avoid turning away from adultery and thus ending this relationship, and asking God for forgiveness for it. Those who have done this have 2 options as long as the legitimate spouse is still alive, one is to reconcile with the spouse if possible, and the other is to stay alone as long as the spouse is alive. If the legitimate spouse has died, then one is free before God to remarry, the only condition is that the future spouse also belongs to Jesus, which is only possible if he has really received the Holy Spirit and is therefore born again.
4. For all those who have never married, but would like to, it is advisable to think calmly about the fact that a holy marriage is more than sleeping with your spouse and being in a rush of happiness and that a marriage is not a contract, because you can cancel at any time, but a holy covenant, which is only dissolved by death