

# The Marriage, Divorce, and Remarriage of the Son of God

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**T**here is a critical theme that runs throughout the entire story of redemption and is consistent in both the Old and New Testaments. It is borrowed from the marriage customs of Israel. In this theme God, the King of the Universe and Father of His only-begotten Son, purchases a bride for His Son in a contractual arrangement. Yet this espoused wife becomes unfaithful to the Son of God and plays the harlot. Eventually, after much anger from the Father and His Son, she is sent into exile twice, and eventually given a certificate of divorce. However, upon her immense suffering and eventual repentance, she is brought back and a new marriage contract and engagement period is established. This time, the marriage to God's Son is successfully consummated and she inherits all things along with God's Son, to whom all the nations and the ends of the earth were promised as His inheritance in the coming Kingdom.<sup>1</sup>

Apostolic Monotheism, as taught by the earliest Christians closest to the Apostles, blends beautifully with this consistent theme. However, both modern Roman Catholic Trinitarianism and Unitarianism utterly destroy this theme, and by necessary inference turn it into an incestuous affair.

There were certain things in the Law of Moses which were called an abomination to the Lord. Of those, a son's taking His Father's wife as his own must be placed near the top of the list of abominations.

- *"The nakedness of your father's wife you shall not uncover; it is your father's nakedness."*<sup>2</sup>
- *"The man who lies with his father's wife has uncovered his father's nakedness; both of them shall surely be put to death. Their blood shall be upon them."*<sup>3</sup>
- *"A man shall not take his father's wife, nor uncover his father's bed."*<sup>4</sup>
- *"Cursed is the one who lies with his father's wife, because he has uncovered his father's bed."*<sup>5</sup>
- *"... A man and his father go in to the same girl, To defile My holy name."*<sup>6</sup>

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<sup>1</sup> Psalm 2

<sup>2</sup> Lev. 18:8

<sup>3</sup> Lev. 20:11

<sup>4</sup> Deut. 22:30

<sup>5</sup> Deut. 27:20

<sup>6</sup> Amos 2:7

## The Marriage, Divorce, and Remarriage of the Son of God

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The New Testament takes a position on this crime that is based squarely upon the Law of Moses:

1 Corinthians 5:1-2, 9-13

1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles – **that a man has his father's wife!**

2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,

5 **deliver such a one to Satan for the destruction of the flesh**, that his spirit may be saved in the day of the Lord Jesus. ...

9 I wrote to you in my epistle not to keep company with sexually immoral people.

10 Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner-- not even to eat with such a person.

12 For what have I to do with judging those also who are outside? Do you not judge those who are inside?

13 But those who are outside God judges. Therefore **"put away from yourselves the evil person."**

The last statement above was Paul's quote from Deuteronomy which says the following:

Deut. 17:2,4-7 LXX

2 And if there should be found in any one of thy cities, which the Lord thy God gives thee, a man or a woman who shall do that which is evil before the Lord thy God, so as to transgress his covenant, ...

4 and it be told thee, and thou shalt have enquired diligently, and, behold, the thing really took place, this abomination has been done in Israel;

5 then shalt thou bring out that man, or that woman, and ye shall stone them with stones, and they shall die.

6 He shall die on the testimony of two or three witnesses; a man who is put to death shall not be put to death for one witness.

## The Marriage, Divorce, and Remarriage of the Son of God

---

*7 And the hand of the witnesses shall be upon him among the first to put him to death, and the hand of the people at the last; **so shalt thou remove the evil one from among yourselves.***

Paul's statement "*deliver such a one to Satan **for the destruction of the flesh**" and "put away from yourselves the evil person," in the original setting refers to the death penalty. The "Christian" version was not to personally stone the offender, but to deliver him to Satan, officially removing him from the collective grace of the Breath of God in the assembly, thereby giving permission for Satan to afflict and even destroy his body. The severity of this judgment and punishment is perhaps only exceeded by the instantaneous deaths of Ananias and Sapphira.<sup>7</sup>*

### God's Son as His Apprentice and Heir

The consistent theme running through both the Old and New Testaments is best summarized by Jesus' parable of the King who arranged a wedding for His Son.<sup>8</sup> The parable is said to concern "the Kingdom" which is when both Bride and Groom will live together and enjoy the inheritance of the Father. As Psalm 2 clearly states, the Son, who was "begotten" by the Father and who the Father told on the very day of His begetting to ask, will receive as His inheritance from the Father all of the nations and all the ends of the earth. The New Testament confirms this by stating, "*All things were created through Him and **for Him**,*"<sup>9</sup> and again, "***for whom are all things** and by whom are all things.*"<sup>10</sup> The Son's role in accompanying God in creating all things was because, as the eventual heir to inherit all of those created things, it was fitting that the Father, being the ultimate owner, and the source for the raw materials, guided His only-begotten Son in fashioning His own ultimate inheritance.

Yet, this role of the Father being a mentor to His Son at the very beginning of time did not end with their fashioning the creation as in above two quotes.<sup>11</sup> The Son was also God's Agent in personally interacting within His potential inheritance according to His Father's will. God's purpose in using His Son as His personal Agent was not exclusively for God's own benefit, but was especially for the benefit of His only-begotten Son, to ultimately mature and learn by experience in guiding mankind, as the Father coached Him. Thus as God's Agent, He has also been God's Apprentice and will continue to be

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<sup>7</sup> Acts 5:1-11

<sup>8</sup> Matt. 22:1-14

<sup>9</sup> Col. 1:16

<sup>10</sup> Heb. 2:10

<sup>11</sup> See the article "The Son as 'The Beginning' in Proverbs 8"

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## The Marriage, Divorce, and Remarriage of the Son of God

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until the time He has graduated to the point where God turns over the Kingdom entirely to His Son to be “God”<sup>12</sup> to all nations.<sup>13</sup>

Consequently, we see the “*The Messenger [Angel] of the LORD*” acting as both Agent and Apprentice, learning by His own experiences as He led Israel out of Egypt, harshly dealing with their disobedience, but also learning to be longsuffering and merciful. That the Son was not all-knowing as was the Father, but was in the process of learning by experience, is clearly seen in many places,<sup>14</sup> including the story of Abraham’s offering up Isaac. The Messenger of the LORD called to Abraham just as he was about to plunge the knife into his own son, “*Do not lay your hand on the lad, or do anything to him; **for now I know** that you fear God, since you have not withheld your son, your only son, **from Me.***”<sup>15</sup> Thus it was the Messenger of the LORD who tested Abraham’s faith, not God Himself. He tested Abraham because this is what the Father told Him to do as part of his own training.

### The Mosaic & New Covenants as Marriage Contracts

The covenants of God have always been at the direction of God, but they have always been made between the Messenger of God and another party. This is true of the Abrahamic Covenant, the Mosaic Covenant, and the New Covenant. These covenants have always been intended for the benefit and enjoyment of His Son, His personal Agent, not for Himself. Just as a Jewish father was always the originator of a marriage contract between his son and his bride (usually arranging the marriage with the bride’s father), so also God’s purpose from the very beginning has been to arrange the marriage of His only-begotten Son, to perfect a wife for Him, and to thus adopt His wife so that the Son may be “*the first-produced among many brethren.*”<sup>16</sup> As such, the wife of the only-begotten Son, consisting of a multitude of righteous men and women, become sons and daughters of God only by marriage to His only-begotten Son. They cannot be both children of God and God’s wife.

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<sup>12</sup> The term “God” in the Bible does not concern ontology (essence of nature), but rather refers to the One who holds the supreme authority over which there can be no appeal to a higher authority.

<sup>13</sup> Psalm 45:6-7; Heb. 1:8-12; 1 Cor. 15:22-29

<sup>14</sup> The recent doctrine of “Open Theism” which postulates that God is not all knowing regarding the future, but is learning by experience and thus controlling the future in order to achieve His purposes, is driven by the false presupposition of Trinitarianism. That is, the assumption that all three Persons of the Trinity are equally all knowing, cannot allow a distinction between what the Father knows and what the Son knows. Yet, Apostolic Monotheism does not have this problem, since whenever Scripture speaks of God being ignorant of something, learning by experience, or changing His mind, it is the Son who is learning by experience, not the Father who is all knowing. But like a good father, He teaches His own Son by instruction and by experience.

<sup>15</sup> Gen. 22:12

<sup>16</sup> Rom. 8:29

## The Marriage, Divorce, and Remarriage of the Son of God

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God is the King, and the primary party and source of the arranged marriage, but His Son is the primary beneficiary. The Father is also a beneficiary, not in gaining a wife, but in gaining a multitude of children by marriage with whom He will share the inheritance given to His Son. So it is with all the covenants which originated with God, yet all have His Son as the primary beneficiary.

Consequently, it was always “the Messenger of the LORD” who appeared and entered into the covenants. Malachi, in prophesying the first coming of Jesus Christ, referred to Him as “*the Messenger of the Covenant in whom you delight*,”<sup>17</sup> because He has been the Messenger of the Lord who entered into these covenants with Israel. Isaiah refers to the child to be born as “*the Messenger of great counsel*,”<sup>18</sup> and finally Jesus Himself is called God’s “*Messenger*” in Revelation.<sup>19</sup>

It was this “Messenger of the Lord” who appeared to Moses in the burning bush.<sup>20</sup> And it was the same Messenger of the Lord who entered into the Covenant with Israel at Mount Sinai.

*Acts 7:30-38 LGV*

*30 And forty years having been completed, **the Messenger of the Lord** was shown to Him in the wilderness of Mount Sinai in the blaze of fire of the bush. 31 So Moses, seeing, marveled at the sight. But at his approaching to investigate, the voice of the Master came to him. 32 “I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.” And Moses, becoming terrified, was not daring to look. 33 Also the Master said to him, “Loose the sandal of your feet for the place in which you have stood is holy land.” 34 “In observing, I perceived the evil treatment of My people in Egypt and I hear their groaning, and **I descended**<sup>21</sup> to extricate them. And now come here, I will send you to Egypt.” 35 This [is] that Moses whom they denounced saying, “Who appointed you a ruler and judge?” This one God commissioned ruler and deliverer with **the hand of the Messenger** having been shown to him in the bush. 36 This one led them out, doing miracles and signs in the land of Egypt and in the Red Sea and in the wilderness forty years. 37 This is that Moses, the one saying to the sons of Israel: “The Lord your God will raise up to you a Prophet like me out from your brothers. You shall hear from Him.” 38 This is the one having come in the assembly of our fathers in the wilderness **with the Messenger, the one speaking to him in Mount Sinai**, who received the living oracles to give us, 39 to*

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<sup>17</sup> Mal. 3:1

<sup>18</sup> Isa. 9:6 LXX

<sup>19</sup> Rev. 1:1

<sup>20</sup> Exod. 3:2

<sup>21</sup> Cf. Prov. 30:4 & Jn. 3:13

## The Marriage, Divorce, and Remarriage of the Son of God

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*whom our fathers were not willing to become obedient, but they rejected and turned their hearts unto Egypt,*

Thus the Covenant which Israel entered at Mount Sinai was between the Messenger of God and Israel. God then promised that this same "Messenger" would bring Israel into the Promised Land.

*Exodus 23:20-23*

*20 'Behold, I send an **Angel** [My Messenger – LXX] before you to keep you in the way and to bring you into the place which I have prepared.*

*21 Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; **for My name is in Him.** [or "upon Him" – LXX]*

*22 But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.*

*23 For **My Angel** will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.*

The Messenger of God is the one who actually performed God's entire plan, bringing Israel out of Egypt and into the Promised Land, and defeating their enemies. That God's name was upon Him, as both God's Agent and His Son, is the reason why the Son used God's name (YHVH, Jehovah) many times in the Old Testament, yet He is also called the Messenger of YHVH.

*Judges 2:1-4*

*1 Then **the Angel of the LORD** came up from Gilgal to Bochim, and said: "**I led you up from Egypt and brought you to the land of which I swore to your fathers; and I said, 'I will never break My covenant with you.***

*2 'And you shall make no covenant with the inhabitants of this land; you shall tear down their altars.' But **you have not obeyed My voice.** Why have you done this?*

*3 "Therefore I also said, 'I will not drive them out before you; but they shall be thorns in your side, and their gods shall be a snare to you.'"*

*4 So it was, **when the Angel of the LORD spoke these words to all the children of Israel,** that the people lifted up their voices and wept.*

*Isaiah 63:7-10*

*7 I will mention the loving-kindnesses of the LORD And the praises of the LORD, According to all that the LORD has bestowed on us, And the great goodness toward the*

## The Marriage, Divorce, and Remarriage of the Son of God

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house of Israel, Which He has bestowed on them according to His mercies, According to the multitude of His loving-kindnesses.

8 For He said, "Surely they are My people, Children who will not lie." So He became their Savior.

**9 In all their affliction He was afflicted, And the Angel of His Presence saved them; In His love and in His pity He redeemed them; And He bore them and carried them All the days of old.**

10 But they rebelled and grieved His Holy Spirit; So He turned Himself against them as an enemy, And He fought against them.

As the generations passed, and Israel continued to be unfaithful to the Mount Sinai Covenant, the prophets repeatedly referred to this Covenant between the Messenger of God and Israel as a marriage contract. Keep in mind that a biblical marriage contract included the engagement period during which a breakup between the son and his espoused bride required a written document of divorce in order to relieve both the father of the groom and his son from the arrangement.

The entire book of Hosea is about how God viewed this contract entered with Israel at Mt. Sinai, and Israel's role as an unfaithful espoused wife. The prophet Hosea was told to illustrate this for unfaithful Israel in the following manner: He was commanded to take a prostitute as a wife, and then to produce children by her. These children were then named prophetically in order to illustrate God's charges against Israel. Hosea prophesied Israel's divorce from her Husband, but also her eventual restoration in marriage. **Paul interpreted this passage from Hosea as the restoration of Israel's marriage by the New Covenant.**

*Romans 9:1-8, 25-28*

1 I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,

2 that I have great sorrow and continual grief in my heart.

3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,

4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises;

5 of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

6 But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,

## The Marriage, Divorce, and Remarriage of the Son of God

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7 nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called."

8 That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. ...

25 As He says also in Hosea: "**I will call them My people, who were not My people, And her beloved, who was not beloved.**"

**26 "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God."**

27 Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved.

28 For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth."

In Hosea's prophecy, the statement "You are not My people" was made to Israelites because their "mother" (the collective nation bound in marriage by the Mt. Sinai Covenant to the Son) was being given a document of divorce. Yet, Hosea prophesied **the same people** will become "My people" again when their "mother" is restored with **a new marriage covenant**.

The "woman" who was rescued out of Egypt by the Messenger of God was "married" to Him at Mount Sinai. Jeremiah makes it quite clear that both the Mt. Sinai covenant and the New Covenant are marriage contracts, and the "woman" is the same (the twelve tribes).

Jer. 31:31-34

31 "Behold, the days are coming, says the LORD, when I will make **a new covenant with the house of Israel and with the house of Judah--**

**32 "not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, **though I WAS A HUSBAND TO THEM,****<sup>22</sup> says the LORD.

33 "But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

34 "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of

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<sup>22</sup> The LXX has ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου καὶ ἐγὼ ἠμέλησα αὐτῶν, lit. "because they did not continue in My covenant, and I forsook them." This is a reference to the "divorce" of Israel because she played the harlot.



## The Marriage, Divorce, and Remarriage of the Son of God

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*them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."*

The Son of God, the Messenger of the Lord, brought charges against His wife in divorce proceedings according to the Law of Moses. *"Bring charges against your mother, bring charges; **For she is not My wife, nor am I her Husband!** Let her put away her harlotries from her sight, And her adulteries from between her breasts; Lest I strip her naked And expose her, as in the day she was born, And make her like a wilderness, And set her like a dry land, And slay her with thirst. I will not have mercy on her children, For they are the children of harlotry. For **their mother has played the harlot**; She who conceived them has behaved shamefully. For she said, 'I will go after my lovers, ...'"<sup>23</sup>*

The Son of God divorced the woman He had brought out of slavery into the Promised Land, sending her into exile in the "wilderness," destroying His House (Temple), and the whole city of Jerusalem by the hand of the Romans. No wonder Jesus wept over Jerusalem!

*Luke 19:41-44*

*41 Now as He drew near, He saw the city and wept over it,*

*42 saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.*

*43 "For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,*

*44 "and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."*

For nearly two-thousand years she has languished without her Temple, the public humiliation and exposure of her nakedness. *"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'"<sup>24</sup>*

Yet, after her extended time of abandonment, sorrow, and trouble, the Son says that He will bring her back to Himself and marry her a second time. *"Therefore, behold, I will allure her, Will bring her into the wilderness, And speak comfort to her. I will give her vineyards from there, And the Valley of Achor as a door of hope; She shall sing there, As in the days of her youth,*

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<sup>23</sup> Hosea 2:2-5

<sup>24</sup> Matt. 23:37-39

## The Marriage, Divorce, and Remarriage of the Son of God

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*As in the day when she came up from the land of Egypt.* And it shall be, in that day,' Says the LORD, "That you will call Me 'My Husband,' And no longer call Me 'My Master,' For I will take from her mouth the names of the Baals, And they shall be remembered by their name no more. ... I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness and justice, In lovingkindness and mercy; I will betroth you to Me in faithfulness, And you shall know the LORD. It shall come to pass in that day That I will answer," says the LORD; "I will answer the heavens, And they shall answer the earth. The earth shall answer With grain, With new wine, And with oil; They shall answer Jezreel. Then I will sow her for Myself in the earth, And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my God!'"<sup>25</sup> This last statement is what Paul quoted in Romans 9:25-26, referring to the restoration of Israel.

The prophet Isaiah took up the same theme, calling this woman "the daughter of Zion," and "Jerusalem," who was divorced for her unfaithfulness.

*Isaiah 50:1*

*1 Thus says the LORD: "**Where is the certificate of your mother's divorce, Whom I have put away?** Or which of My creditors is it to whom I have sold you? For your iniquities you have sold yourselves, And for your transgressions **your mother has been put away.**"*

Again, it is the Messenger of the Lord who was speaking. He rightly used the personal name of YHVH because He is His Son, God's personal Agent, and since God said of Him, "My Name is upon Him."<sup>26</sup>

Yet, despite the tragedy of His divorcing Israel, the Messenger of the Lord promises eventual restoration to His wife!

*Isaiah 52:1-9*

*1 Awake, awake! Put on your strength, O Zion; Put on your beautiful garments, O Jerusalem, the holy city! For the uncircumcised and the unclean Shall no longer come to you.*

*2 Shake yourself from the dust, arise; Sit down, O Jerusalem! Loose yourself from the bonds of your neck, **O captive daughter of Zion!***

*3 For thus says the LORD: "You have sold yourselves for nothing, And you shall be redeemed without money."*

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<sup>25</sup> Hosea 2:14-23

<sup>26</sup> Exod. 23:21 LXX

## The Marriage, Divorce, and Remarriage of the Son of God

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4 For thus says the Lord GOD: "My people went down at first Into Egypt to dwell there; Then the Assyrian oppressed them without cause.

5 Now therefore, what have I here," says the LORD, "That My people are taken away for nothing? Those who rule over them Make them wail," says the LORD, "And My name is blasphemed continually every day.

6 Therefore My people shall know My name; Therefore they shall know in that day That I am He who speaks: 'Behold, it is I.'"

7 How beautiful upon the mountains Are the feet of him who brings good news, Who proclaims peace, Who brings glad tidings of good things, Who proclaims salvation, Who says to Zion, "Your God reigns!"

8 Your watchmen shall lift up their voices, With their voices they shall sing together; For they shall see eye to eye **When the LORD brings back Zion.**

9 Break forth into joy, sing together, You waste places of Jerusalem! For the LORD has comforted His people, He has redeemed Jerusalem.

Of this divorced and "desolate" woman, the Messenger of the Lord promises her not only restoration, but also a multitude of new children – the Gentiles!

Isaiah 54:1-13

1 "Sing, O barren, You who have not borne! Break forth into singing, and cry aloud, You who have not labored with child! **For more are the children of the desolate** Than the children of the married woman," says the LORD.

2 "Enlarge the place of your tent, And let them stretch out the curtains of your dwellings; Do not spare; Lengthen your cords, And strengthen your stakes.

3 For you shall expand to the right and to the left, And your descendants will inherit the nations, And make the desolate cities inhabited.

4 "Do not fear, for you will not be ashamed; Neither be disgraced, for you will not be put to shame; **For you will forget the shame of your youth, And will not remember the reproach of your widowhood anymore.**

5 **For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of Israel;** He is called the God of the whole earth.

6 For the LORD has called you Like a woman forsaken and grieved in spirit, Like a youthful wife when you were refused," Says your God.

7 **"For a mere moment I have forsaken you, But with great mercies I will gather you.**

8 **With a little wrath I hid My face from you for a moment; But with everlasting kindness I will have mercy on you,**" Says the LORD, your Redeemer.

## The Marriage, Divorce, and Remarriage of the Son of God

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9 "For this is like the waters of Noah to Me; For as I have sworn That the waters of Noah would no longer cover the earth, So have I sworn That I would not be angry with you, nor rebuke you.

10 For the mountains shall depart And the hills be removed, But My kindness shall not depart from you, Nor shall My covenant of peace be removed," Says the LORD, who has mercy on you.

11 "O you afflicted one, Tossed with tempest, and not comforted, Behold, I will lay your stones with colorful gems, And lay your foundations with sapphires.

12 I will make your pinnacles of rubies, Your gates of crystal, And all your walls of precious stones.

13 All your children shall be taught by the LORD, And great shall be the peace of your children.<sup>27</sup>

There is a good reason Jesus likened His second coming to the consummation of a marriage that the Father had arranged for His Son, and stressed the importance of those attending having on "wedding garments."<sup>28</sup>

Paul quoted Isaiah 54 above when emphasizing to the Galatians that the Mount Sinai marriage Covenant (which eventually led to Christ's divorcing Israel) has been replaced by the New Covenant of the restoration of the "Daughter of Zion."<sup>29</sup> "But the elevated Jerusalem is free! She is the mother of all of us! For it has been written, 'Rejoice oh barren, the one unable to bear children! Burst out and shout, you who have no contractions, because ***she who was deserted has the multitude of children*** rather than her who has a husband!'"<sup>30</sup> Thus the Old Covenant does not lead to the inheritance, but to divorce and a curse.<sup>31</sup>

Paul continued the theme of the marriage covenant with the Corinthians also. "For I am jealous for you with godly jealousy. For ***I have betrothed you to one husband, that I may present you as a chaste virgin to Christ***. But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ."<sup>32</sup> The "wedding garment" in Paul's Epistles is being clothed with Christ, having "put on Christ" in baptism.<sup>33</sup> Paul also quoted Isaiah 25:8 (where the context is this marriage feast which the Father has prepared for His Son) when referring to the call of the Last Trumpet

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<sup>27</sup> See also Jer. 3

<sup>28</sup> Matthew 22:1-14

<sup>29</sup> Isa. 52:2; Isa. 62:11

<sup>30</sup> Gal. 4:26-27 LGV

<sup>31</sup> Gal. 3:10

<sup>32</sup> 2 Cor. 11:2-3

<sup>33</sup> Rom. 13:14; Gal. 3:27; Eph. 4:20-24; Col. 3:9-10

## The Marriage, Divorce, and Remarriage of the Son of God

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announcing the arrival of the Kingdom of God.<sup>34</sup> The same topic was discussed by Paul in his address to the Romans.

*Romans 7:1-4 LGV*

*1 Or are you ignorant, brothers, (for I am speaking to those who know the Law), that the Law dominates the person as long as they live? 2 For the married woman has been bound to the living husband with a law. Yet, if the husband should die, she has been released from the law of the husband. 3 Consequently then, she will be called an adulteress of the living man if she should become [wife] to another man. Yet, should the husband die she is free from the law of the [husband] to be no adulteress [when] becoming [wife] to a different man.*

*4 Similarly my brothers, you also became dead to the Law through the body of Christ, for you to become [joined] with another [Law]<sup>35</sup> to the One aroused from among the dead – so that we should be bearing fruit to God.*

In verse 4, Paul's point was that Jewish believers were freed from the Old marriage Covenant when the "Husband" of the Old Covenant (the Son of God) literally died. By being "baptized into His death"<sup>36</sup> that bodily "death" of the Husband released them from the law binding them to that same Husband prior to His death. In the very same baptism which brought death to the old marriage contract, they were joined to the resurrected Husband by "another Law," a new marriage contract with new terms and a much better inheritance. Thus, the Husband remains the same, but the marriage Covenant is entirely new. This is perfectly consistent with the prophecies in Hosea and Isaiah. Thus, according to Paul, the entire marriage contract between Israelites and Christ entered at Mount Sinai is completely replaced by the "New Covenant." Zion's restoration, therefore, cannot be under the terms of the Old Covenant, but only under the terms of the New.

Finally, John takes up the theme of the "Marriage of the Lamb" in Revelation, making it perfectly clear that the "Lamb" (Christ) is the groom, and that "the Bride, the Lamb's wife" is the same woman that He formerly divorced.

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<sup>34</sup> 1 Cor. 15:50-58

<sup>35</sup> Most English translations incorrectly translate this verse, making it appear that the adjective "another" refers to a different husband. They do this by adding the preposition "to" instead of "with." The dative case of the masculine adjective "another" should be "with" as in verse 2. The word "law" is masculine in gender. Thus, the clause in verse 4, "for you to become joined with another Law," is juxtaposed with the statement in verse 2, "the married woman has been bound to the living husband with a law." Consequently, the word "another" refers to another "law" not another husband. And this is a reference to the New Covenant.

<sup>36</sup> Rom. 6:3,8

## The Marriage, Divorce, and Remarriage of the Son of God

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Rev. 19:6-9

6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!

7 "Let us be glad and rejoice and give Him glory, for **the marriage of the Lamb has come, and His wife has made herself ready.**"

8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

9 Then he said to me, "Write: **'Blessed are those who are called to the marriage supper of the Lamb!'**" And he said to me, "These are the true sayings of God."

Rev. 21:9-14

9 Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, **I will show you the bride, the Lamb's wife.**"

10 And he carried me away in the Spirit to a great and high mountain, and **showed me the great city, the holy Jerusalem,** descending out of heaven from God,

11 having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal.

12 Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel:

13 three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

14 Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

The description of the "New Jerusalem," is that of a "bride adorned for her husband." Her specific ornaments – foundations of precious stones and gates of pearls – are drawn directly out of Isaiah 54:11-12, **which according to Isaiah is the description of the formerly divorced wife. O you afflicted one, Tossed with tempest, and not comforted,** Behold, I will lay your stones with colorful gems, And lay your foundations with sapphires. I will make your pinnacles of rubies, Your gates of crystal, And all your walls of precious stones. All your children shall be taught by the LORD, And great shall be the peace of your children."<sup>37</sup> This is the same chapter that Paul quoted when referring to the "higher Jerusalem" who is "the mother of us all."<sup>38</sup>

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<sup>37</sup> Isa 54:11-13

<sup>38</sup> Gal. 4:26-27

## The Marriage, Divorce, and Remarriage of the Son of God

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After John's description of Jerusalem restored, he then quoted Jesus Himself referencing the following passage from Isaiah.

*Isaiah 62:10-12*

*10 Go through, Go through the gates! Prepare the way for the people; Build up, Build up the highway! Take out the stones, Lift up a banner for the peoples!*

*11 Indeed the LORD has proclaimed To the end of the world: "Say to the daughter of Zion, 'Surely your salvation is coming; **Behold, His reward is with Him, And His work before Him.**'"*

*12 And they shall call them The Holy People, The Redeemed of the LORD; And you shall be called Sought Out, A City Not Forsaken.*

*Rev. 22:12*

*12 "And behold, **I am coming quickly, and My reward is with Me**, to give to every one according to his work.*

Notice that Jesus used the first-person personal pronoun "Me" in place of what Isaiah wrote – "Him/His" (third-person), which then has "the LORD" (YHVH-Jehovah) as its antecedent. All of this presents to us an amazing and beautiful picture of God's relationship to His people, having arranged a marriage contract for His Son to have a wife consisting of all of the redeemed, so that God can enlarge His family from only a single "only-begotten Son" to many sons and daughters. God's Son has participated in this contractual arrangement from the very beginning, by guiding His espoused wife in the wilderness. "All drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. ... nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents."<sup>39</sup> "For there is one God and one Mediator between God and man, the Man Christ Jesus."<sup>40</sup> "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him."<sup>41</sup> The "Lamb's Wife" allegory is consistent and harmonious in both the Old and New Testaments as long as we recognize that God Himself was the primary instigator of this marriage covenant, by arranging it for His Son, but was not Himself the groom. **God arranged the wedding for His Son, guiding His steps both in entering the engagement and in guiding His espoused bride, and He continues to guide His Son seated as His right hand until the marriage under the New Covenant is fully consummated at the resurrection and Kingdom.** That both the groom and the bride are the same in both Testaments is proven by the Apostles' applications of

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<sup>39</sup> 1 Cor. 10:4,9

<sup>40</sup> 1 Tim. 2:5

<sup>41</sup> John 1:18

## The Marriage, Divorce, and Remarriage of the Son of God

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these Old Testament passages to restored Israel in the Kingdom along with Gentiles being added, and her being called "*the Bride, the Lamb's wife.*"

The ancient view of God and His Son, Apostolic Monotheism, preserves this amazing and beautiful picture of God's arranging a marriage for His only-begotten Son, and thus adopting into His family many sons and daughters by marriage. But all of this is completely mangled and thus lost in both modern Trinitarianism and Unitarianism. Unitarians have by far the greatest problem, however, because they deny the preexistence of Christ and thus deny any possible role in actually entering into the Old marriage Covenant. They deny His role in leading His espoused bride out of Egypt into the Promised Land, and His continued interactions with that nation throughout her history.<sup>42</sup> Unitarianism requires that God Himself, the Father, personally and exclusively entered into the marriage contract with Israel at Mount Sinai on His own behalf. Thus in Unitarianism, God (the Father) is the one who was the husband to Israel, and who divorced her. But if that is so, then the New Testament turns the "*marriage of the Lamb*" into an incredibly horrifying, incestuous ordeal! Jeremiah clearly predicted that the New marriage Covenant was made with the same twelve tribes of Israel as the Old marriage Covenant, and he clearly shows that the groom is the very same Person. This is true both in Jeremiah's prophecy and in Paul's application of it.<sup>43</sup> The Old Testament prophecies quoted by the Apostles in the New Testament make it abundantly clear that "*the Bride, the Lamb's wife,*" is the very woman delivered from slavery in Egypt who was "put away" with a certificate of divorce! If she becomes "*the Lamb's wife*" under the terms of the New Covenant, then both should be stoned to death according to the Law of Moses! In the Unitarian model the Son of God takes as His wife the woman whom His own Father divorced which was an abomination to the Lord. This mangling of the marriage and divorce theme that runs throughout the entire biblical story of redemption ought to give Unitarians serious reason to reconsider their denial of the preexistence of the Son of God. But it also ought to give Trinitarians reason to at least reconsider the latter Roman Catholic evolutions of Trinitarianism where the Son of God eventually became "God the Son," God's co-equal and co-eternal peer, rather than being begotten out of God at the very beginning of the creation week, and thus being His "only-begotten Son," His apprentice in the creation, and His heir, as the earliest students of the Apostles uniformly taught.<sup>44</sup>

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<sup>42</sup> See: 1 Cor. 10:4,9; Heb. 11:24-26

<sup>43</sup> Jer. 31:31-34; Heb. 8:6-13

<sup>44</sup> See the series, "The Evolution of God" [www.4windsfellowships.net/articles.html](http://www.4windsfellowships.net/articles.html)