

## UNLAWFUL MARRIAGES PLUS UNBIBLICAL DOCTRINE ON DIVORCED PASTORS

By Brother Mike Sutherland

What we are going to look at today is what the King James translators called “unlawful marriages”. We are also going to discuss the question of whether divorced men can be pastors. Turn in your Bibles and let’s read all of *Leviticus 18*:

Leviticus 18

<sup>1</sup> And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto the children of Israel, and say unto them, I am the LORD your God. <sup>3</sup> After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. <sup>4</sup> Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God. <sup>5</sup> Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD. <sup>6</sup> None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD. <sup>7</sup> The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. <sup>8</sup> The nakedness of thy father’s wife shalt thou not uncover: it *is* thy father’s nakedness. <sup>9</sup> The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover. <sup>10</sup> The nakedness of thy son’s daughter, or of thy daughter’s daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness. <sup>11</sup> The nakedness of thy father’s wife’s daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness. <sup>12</sup> Thou shalt not uncover the nakedness of thy father’s sister: she *is* thy father’s near kinswoman. <sup>13</sup> Thou shalt not uncover the nakedness of thy mother’s sister: for she *is* thy mother’s near kinswoman. <sup>14</sup> Thou shalt not uncover the nakedness of thy father’s brother, thou shalt not approach to his wife: she *is* thine aunt. <sup>15</sup> Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son’s wife; thou shalt not uncover her nakedness. <sup>16</sup> Thou shalt not uncover the nakedness of thy brother’s wife: it *is* thy brother’s nakedness. <sup>17</sup> Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son’s daughter, or her daughter’s daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness. <sup>18</sup> Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*. <sup>19</sup> Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. <sup>20</sup> Moreover thou shalt not lie carnally with thy neighbour’s wife, to defile thyself with her. <sup>21</sup> And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I *am* the LORD. <sup>22</sup> Thou shalt not lie with mankind, as with womankind: it *is* abomination. <sup>23</sup> Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion. <sup>24</sup> Defile not ye yourselves in any of these things: for in all these the

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nations are defiled which I cast out before you: <sup>25</sup> And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. <sup>26</sup> Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: <sup>27</sup> (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) <sup>28</sup> That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you. <sup>29</sup> For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. <sup>30</sup> Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

All of the following are referred to as “**unlawful marriages**” by the King James Bible translators of 1611. I draw that conclusion based upon the page headings for *Leviticus 18* that show up in the many printings of the King James Bible starting in 1611 and going through to the latest printings of the Cambridge Bible in 2024. Long before I noticed the heading for *Leviticus 18* in the King James Bible, I believed that the Bible taught that any sexual relationship between any two individuals constitute a marriage by Biblical definition regardless of a state sanctioned legal relationship or any legal document. Now lets take a look at *Leviticus 18* and follow that up with some additional comments.

- Verse 7: no incest between a mother and her son or a daughter and her father
- Verse 8: a man shall not have a sexual relationship with his step mother.
- Verse 9: a man shall not have a sexual relationship with his sister or his half sister.
- Verse 10: a grandfather shall not have sex with his granddaughter.
- Verse 11: a man shall not have sex with his sister (How is this any different from vers 9??).
- Verse 12: a man shall not have sex with his paternal aunt.
- Verse 13: a man shall not have sex with his maternal aunt.
- Verse 14: a man shall not have sex with his paternal uncle’s wife.
- Verse 15: a man shall not have sex with his daughter-in-law.
- Verse 16: a man shall not have sex with his sister-in-law.
- Verse 17: a man shall not have sex with a woman and her daughter. A man shall not have sex with a woman’s granddaughter
- Verse 18: a man shall not have sex with his wife’s sister while they are both alive.
- Verse 19: a man shall not have sex with a woman while she is on her menstrual cycle.
- Verse 20: a man shall not have sex with his neighbor’s wife.
- Verse 21: a baby shall not be murdered and sacrificed to a false God. This one seems to be out of place until you realize the sexual perversion and debauchery associated with the worship of Molech.

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Verse 22: a man shall not have a sexual relationship with another man.

Verse 23: neither a man or woman shall have sex with an animal (Bestiality)

We would have you note that a God sanctioned relationship between a man and a woman is not identified anywhere in Leviticus chapter 18. The heading that the King James translators put on Leviticus 18 tells it all. The King James translators considered all the vile sexual acts recorded in Leviticus 18 to be “**unlawful marriages**”! Think about it folks! That means that God sanctioned relationship between a man and a woman would be viewed as a “**lawful marriage**”. The bottom line is, the Bible classifies any sexual relationship as a marriage. That marriage does not require a ceremony, a marriage license, or a marriage certificate to meet the Biblical definition of marriage. That is a slap in the face of many of my Independent Baptist brethren. It is “**the going in unto**” that constitutes a marriage. In other words, it is the becoming one FLESH that constitutes the marriage. That puts many of our Independent Baptist brethren up in arms, and they will run upon you and gnash you with their teeth.

The Biblical definition of a God sanctioned marriage is *Genesis 2:24*: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh”. That passage of scripture is quoted five more times in the King James Bible. I have been saved over 31 years and I have never heard a sermon preached on *1 Corinthians 6:16*: “What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh”. An harlot, did you hear that? *1 Corinthians 6:16* contradicts the theology of many fundamentalists preachers. It plainly states that a sexual relationship with **AN HARLOT meets the Biblical definition of a marriage**. You will now see why I opened this study with a brief discussion about what constitutes a biblical marriage. Let’s take a look at *1 Timothy 3:1-13* and *Titus 1:5-9*:

This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. <sup>2</sup> A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; <sup>3</sup> Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; <sup>4</sup> One that ruleth well his own house, having his children in subjection with all gravity; <sup>5</sup> (For if a man know not how to rule his own house, how shall he take care of the church of God?) <sup>6</sup> Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. <sup>7</sup> Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. <sup>8</sup> Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; <sup>9</sup> Holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved; then let them use the office of a deacon, being *found* blameless. <sup>11</sup> Even so *must* their wives *be* grave, not slanderers, sober, faithful in all things. <sup>12</sup> Let the deacons be the husbands of one wife, ruling their children and their own houses well. <sup>13</sup> For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. *1 Timothy 3:1-13*

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<sup>5</sup>For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: <sup>6</sup>If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. <sup>7</sup>For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; <sup>8</sup>But a lover of hospitality, a lover of good men, sober, just, holy, temperate; <sup>9</sup>Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. *Titus 1:5-9*

Those same preachers that rail against a sexual relationship constituting a marriage will preach against double married preachers, accuse remarried Christians of being in perpetual adultery, and advocate that a woman must stay in a marriage where she is being beat black and blue. Every preacher's act of "pre-marital" (!?) sex establishes a Biblical marriage. There is no such thing as "pre-marital" sex in the Bible. So, preacher how many women did you have sex with before you consummated your "one and only" state sanctioned legal relationship. If you have had sex with any woman beside your current wife, then you are at least double married regardless of whether or not you have a piece of state sanctioned paper. If you have committed adultery following your state sanctioned marriage to your current spouse, then you are at least double married. Neither does it matter if the act was committed before or after you were saved.

The problem that many fundamentalists and Independent Baptists have is that they do not look upon fornication and adultery nearly as seriously as God does. When a man and a woman marry, in other words have sex, they announce an intent before God to commit to a lifelong covenant relationship with the person. When they do not commit to a lifelong covenant relationship, they are committing an act of treachery against God and the God ordained institution of the family!!

What about the hall of eternal condemnation and the unforgivable sin located in *1 Timothy 3:2* and *Titus 1:6*: Satan's husband of one wife heresy? Permanently disqualifying a man from the ministry because of a divorce is not consistent with the character of a forgiving God. There are many instances where a man is totally innocent in a divorce and has been the victim of a wife's adultery and desertion. Yet, the Pharisaical heretics in many fundamentalist churches, including many Independent Baptists, cannot wait to jerk them out of the pulpit and permanently disqualify them from the ministry. In doing so they sin against God and make the person they disqualify two-fold more a victim of injustice. Neither *1 Timothy 3* or *Titus 1* mentions the idea of divorce. It has to be read into the passage. Both passages say "husband of one wife". That means that a man cannot be the husband of two different women at the same time. It is prohibiting polygamy. Most Independent Baptists know what they have been taught, but they will not do an exhaustive independent study on the issue because they are afraid it will contradict the doctrine of the preachers they run with resulting in their being banned from their pulpits: a definite drop in revenue!! You cannot confuse these men's minds with scriptural facts because their ministry buddies' minds are already made up. They are willfully ignorant. I am not saying that all are, but most are.

I would make another point here. Everyone of the standards for pastors, elders, bishops, and deacons in *1 Timothy 3* and *Titus 1* are given in the continuous present tense. They are about his present

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conduct without reference to his past conduct. That is not to say that a man's past conduct should not be considered when calling him to pastor. If your doctrine states that you have to put a man out of the ministry permanently who has been divorced, then to be consistent with your doctrine you must permanently put any man out of the ministry who at any time in the past has failed to meet any of the other qualifications or standards identified in 1 Timothy 3 and Titus 1. What that would mean is that no man would ever be "qualified" for the ministry. Realizing the inconsistency of their doctrine, many men advocate for allowing a man to pastor if he has been divorced provided his divorce took place before he was saved. I say this again with the strongest possible emphasis. **THE WORD DIVORCE IS NOT IN EITHER OF THOSE PASSAGES. IT HAS TO BE READ INTO BOTH PASSAGES.** Considering the continuous present tense grammar in 1 Timothy 3 and Titus 1 and the list of standards in both passages, it would be much more true to the context to interpret the phrase "husband of one wife" as being a prohibition against polygamist pastors. If a man is living with two wives at the same time, he is not "the husband of one wife".

The false doctrine that states that a divorced man cannot preach or pastor creates two unforgivable sins for a man: (1) blasphemy of the Holy Ghost, and (2) divorce. If you are going to be consistent in your heretical interpretation, if you will not allow a remarried divorced man into a pulpit, then you must not allow a single never married man to preach in your pulpit because he is not the "husband of one wife". You also must not allow a never remarried man into a pulpit after his wife dies. The whole "husband of one wife" monster has created a doctrinal quagmire and an interpretive lion's den that goeth about seeking who it may devour. It is worse than quicksand. It is a doctrinal black hole. Believe me, it has unjustly devoured many good preachers and pastors at the hands of Jezebels during its sordid history. I have heard true stories of women threatening to divorce their husbands so that they could destroy their ministries. There are churches that will leave a so-called "forgiven" whoremongering married man in the pulpit while they ban a divorced man from the pulpit. It is okay for a whoremongering pastor, deacon, or preacher to have slept around with numerous women just so he does not have a piece of legal paper that says he has been divorced. I could go on and on.