

Divorce and Remarriage

Does אַיָּהּ (Yahuah) permit divorce? If so, does He then allow remarriage after divorce? How about in cases of marital infidelity? Or the case of a believer divorced by an unbelieving spouse?

It is important that we know and understand what אַיָּהּ (Yahuah)'s truth is about divorce and remarriage. The subject of divorce and remarriage has the potential to be a deciding factor of eternal life or death, Heaven or Eternal Termination. One day each of us will be judged by אֱלֹהֵינוּ (Yahusha) according to אַיָּהּ (Yahuah)'s Comandments (Law); not the local church's opinion of אַיָּהּ (Yahuah)'s Law. If the Church world has said that a particular divorce and remarriage situation is not sin and אַיָּהּ (Yahuah) says it is sin, it is too late on Judgment Day to find out אַיָּהּ (Yahuah)'s truth?

Therefore, divorce and remarriage is a matter of eternal judgement: a subject of utmost importance for us to understand exactly what אַיָּהּ (Yahuah) has to say about it.

Eternal separation is too long to risk putting your belief in the opinions and reasoning of others. We need to know what the truth is, and what אַיָּהּ (Yahuah) says is right and wrong.

Law Concerning Divorce given to Moses

"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out from his house **2** and she leaves his house and goes and becomes another man's wife **3** and if the latter husband turns against her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife **4** then her former husband who sent her away is not allowed to take her again to be his wife, since *she has been defiled; for that is an abomination before אַיָּהּ (Yahuah), and you shall not bring sin on the land which אַיָּהּ (Yahuah) your Alahym (God) gives you as an inheritance **Deuteronomy 24:1-4**

Deuteronomy 24:1-4 did not institute divorce. The passage simply acknowledges divorce as taking place, and not necessarily with divine approval. Second, though divorce is "permitted" in (**Deuteronomy 24:1-4**) in the sense that it is not specifically prohibited by law, divorce was not looked on with favor by the Hebrew Scriptures.

The Prohibition against Remarriage (Deuteronomy 24:4) verse 4.

Here it is clear that the law relates not to the matter of divorce as such, but to a particular

case of remarriage. Moses declared that a man may not remarry his former wife if she has in the meantime been married to another man. Even though her second husband should divorce her or die, she must not return to her first husband. The prohibition is supported by an explanation, a reason, and a command.

The prohibition against remarriage is elaborated and explained by "since she has been defiled. The Hebrew word (**achar**) is used as a conjunction with (**asher**) and could be translated "after that." The obvious question is, "After what?" The answer must be found in verses 1-3, which describe the divorce and remarriage of the woman. It is unlikely that divorce itself would be regarded as defiling, since it violates no command and involves no sexual act. Apparently the second marriage, with its physical union is viewed as bringing defilement.

The word "defiled" (**tame**) which means "to be made unclean." This stem generally communicates a passive idea ("was defiled"), but can tend towards a reflexive idea ("she defiled herself"), depending on the context. Since it is unclear here who bears the responsibility for the defilement, one could simply translate "she has been defiled."

The Hebrew word (**tame**) is used as in sexual uncleanness (moral violation), religious uncleanness (bloodshed or idolatry), and ceremonial uncleanness (eating unclean foods, touching a dead body). In **Leviticus 18:20** and **Numbers 5:13-14** it is used of the defilement of adultery.

The implication is that a woman's remarriage after divorce is similar to adultery in that she cohabits with another man. The second marriage of a woman who had been divorced is designated by Moses as a defilement of the woman, primarily no doubt with reference to the fact that the sexual intercourse is rendered unclean, though not merely in the sense of such a defilement as was removed in the evening by simple washing, but a moral defilement, i.e., blemishing, desecration of the sexual communion which was sanctified by marriage.

Deuteronomy 24:4 suggests that remarriage following divorce is placed on a par with adultery. The Mosaic perspective is consistent with **וַיֹּאמֶר** (Yahusha's) teaching in **Mark 10:11-12**, where divorce and remarriage by either husband or wife is regarded as adulterous.

To remarry one's original husband after an intervening marriage is declared "an abomination before **יְהוָה** (Yahuah)." The word "abomination" (**toebah**) is used of things detestable in either the moral or general sense the word includes that which is "aesthetically and morally repulsive." The term is used to describe false gods (**Deuteronomy 32:16**), ritually unclean animals (**Deuteronomy 14:3**), homosexual

relations (**Leviticus 18:22**), and occult activities (**Deuteronomy 18:9-13**)

The Command

The reason ("for that is an abomination") is followed by the command, "You shall not bring sin on the land which **אֱלֹהִים** (Yahuah) your Aloah (God) gives you as an inheritance." To commit the act prohibited in this example amounts to bringing the guilt of sin on Israel's land.

These words bring to mind the warning **אֱלֹהִים** (Yahuah) gave the Israelite's in **Leviticus 18:24-25** regarding the wicked ways of Canaan: "Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. For the land has become defiled, therefore I have visited its punishment upon it, so the land has spewed out its inhabitants."

As the land was "defiled" by the sexual abominations of the Canaanites, so there was danger of similar defilement by the remarriage of a divorced woman to her husband in the case of an intervening marriage. The prohibition was designed to prevent the defilement of the land that **אֱלֹהִים** (Yahuah) was giving His people as an inheritance.

Regulations regarding the Man of אֱלֹהִים (Yahuah) (Priests/Holy Men) or Men and Women of אֱלֹהִים (Yahuah)

They shall not take a woman who is profaned by harlotry, nor shall they take a woman divorced from her husband; for he is Kadosh (holy) to his Alahym (God). **Leviticus 21:7** This suggests that there was "something of a stigma (social or moral) attached to her as a divorced woman.

Third, the clause, "since she has been defiled" **Deuteronomy 24:4**, indicates that some measure of moral defilement was associated with a divorced woman if she remarried.

Fourth, **Deuteronomy 24:1-4** clearly prohibited the remarriage of a divorced woman to her first husband if since the divorce she had been married to another man.

In talking with the Pharisees, **וַיֹּאמֶר** (Yahusha) directed their attention to **אֱלֹהִים** (Yahuah)'s original design for marriage as set forth in **Genesis 2:24**. **וַיֹּאמֶר** (Yahusha) affirmed that man should not separate what **אֱלֹהִים** (Yahuah) has joined **Matthew 19:6**. When **וַיֹּאמֶר** (Yahusha)'s opponents cited **Deuteronomy 24:1-4**, which they interpreted as legal authorization for divorce, **וַיֹּאמֶר** (Yahusha) did not say Moses commanded divorce. Instead **וַיֹּאמֶר** (Yahusha) said Moses permitted it because of the "hardness" of the Israelite hearts.

whereas the Pharisees had taken Moses' concession of divorce as **אֱלֹהִים** (Yahuah)'s design, **וַיִּשָׁא** (Yahusha) took it as a regulatory measure to deal with the result of sin." Hebrew interpretation went wrong in "the failure to perceive that the one flesh persists after divorce."³⁷Therefore remarriage after divorce brings moral defilement not unlike that of adultery **Matthew 19:9**.

Divorce and Remarriage is a significant subject as many marriages are being destroyed by divorce. Today, the divorce rate is no different in the church than among the ungodly. Everyone has an opinion about divorce and remarriage. However, the personal opinions and human reasoning's tend to obscure what **אֱלֹהִים** (Yahuah) says about divorce and remarriage.

When false teachings are repeated as truth, those who believe that a particular erroneous line of reasoning is truth also see **אֱלֹהִים** (Yahuah)'s truth as error. **אֱלֹהִים** (Yahuah)'s truth on divorce and remarriage then does not make sense because it does not line up with what they have been told and with what they believe to be true.

אֱלֹהִים (Yahuah) Hates Divorce!

10"Do we not all have one father? Has not one Alahym (God) created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?

11"Judah has dealt treacherously, and an abomination has been committed in Israel and in Jerusalem; for Judah has profaned the sanctuary of **אֱלֹהִים** (Yahuah) which He loves and has married the daughter of a foreign Alahym (god). **12**"As for the man who does this, may **אֱלֹהִים** (Yahuah) cut off from the tents of Jacob everyone who awakes and

answers, or who presents an offering to **אֱלֹהִים** (Yahuah) of hosts. **13**"This is another thing you do: you cover the altar of **אֱלֹהִים** (Yahuah) with tears, with weeping and with groaning, because **I** no longer regards the offering or accepts it with favor from your hand. **14**"Yet you say, 'For what reason?' Because **אֱלֹהִים** (Yahuah) has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant. **15**"But not one has done so who has a remnant of the Spirit And what did that one do while he was seeking a godly offspring? Take heed then to your spirit, and let no one deal treacherously against the wife of your youth. **16**"For I hate divorce," says **אֱלֹהִים** (Yahuah), the Alahym (God) of Israel, "and him who covers his garment with wrong," says **אֱלֹהִים** (Yahuah) of hosts.

"So take heed to your spirit, that you do not deal treacherously. **Malachi 2:10-16**

In response to man's cry as to why **אֱלֹהִים** (Yahuah) will not accept his weeping and tears, the prophet says: "Because **אֱלֹהִים** (Yahuah) has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by **Covenant**." **Malachi 2:14**

אֱלֹהִים (Yahuah) says " For **אֱלֹהִים** (Yahuah) Alahym (God) of Israel says That He hates

divorce, for it covers one's garment with violence," Says **אֵלֹהִים** (Yahuah) of hosts.
"Therefore take heed to your Ruach (Spirit), that you do not deal treacherously **Malachi 2:16**

These scriptures show us why **אֵלֹהִים** (Yahuah) will not Barak (bless) a man who mistreats his wife. Every woman is designed to be a gift to some man. But she is ultimately a gift from **אֵלֹהִים** (Yahuah). The gift is to be cherished, loved, and cared for. This is covenant, two lives become one. And while it seems we are putting the greater responsibility on the man, this is because he has the greater responsibility. **אֵלֹהִים** (Yahuah) designed the woman to be weaker in some things, so that she could fit the marriage in her proper role.

How men treat their wives is singled out as a reason **אֵלֹהִים** (Yahuah) refuses to answer their prayers. It seems Peter had this in mind, when he said, "You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered **1 Peter 3:7**

Some people believe that **וְיֵשׁוּעַ** (Yahusha)'s teaching regarding divorce and remarriage was addressed only to those who are in covenant relationship with Him such as disciples, his chosen believers and it does not apply to people of the World since they are not believers or citizens in Messiah's kingdom and are not members of the body of which He is the head.

וְיֵשׁוּעַ (Yahusha) taught that divorce itself is contrary to **אֵלֹהִים** (Yahuah)'s will. **אֵלֹהִים** (Yahuah) made one man for one woman, indicating He did not intend for either to marry anyone else. He said they should cleave to one another and the two become one. **אֵלֹהִים** (Yahuah) joins the man and woman, no human has the right to break that bond.

אֵלֹהִים (Yahuah)'s laws against sexual immorality are based on His marriage law. That same law is the basis of **וְיֵשׁוּעַ** (Yahusha)'s teaching against divorce and remarriage. So, the marriage law, the laws regulating sexual conduct, and the divorce law all apply to exactly the same people. In particular, divorce and remarriage **וְיֵשׁוּעַ** (Yahusha) said was adultery, a particular form of sexual misconduct.

Hence, if we can find passages saying aliens outside Messiah are subject to **אֵלֹהִים** (Yahuah)'s laws on sexual conduct, then it must be because they are subject to **אֵלֹהִים** (Yahuah)'s laws on marriage. It will follow that they are subject to His laws on divorce and remarriage, since all stand or fall together.

וְיֵשׁוּעַ (Yahusha) is not just head of the believers or King of his Kingdom, but also ruler over all men, so **וְיֵשׁוּעַ** (Yahusha) teachings regarding Divorce and Remarriage

were addressed to all people, Not Just to His Disciples or Beleivers. All men are obligated to obey Him because He is:

OWYAZL (Yahusha) is King of kings and Master of Masters

Hence, He possesses authority over all people on earth, even the highest of human authorities. **Revelation 17:14; 1:5; 19:16**

OWYAZL (Yahusha) is Creator of all things

OWYAZL (Yahusha) created all things, so all must obey Him **Acts 17:24, 30, 31**

OWYAZL (Yahusha) is Judge of all

Men will be judged according to the teachings of OWYAZL (Yahusha), even if they reject Him - **John 12:48**. If they do not obey the gospel, they will be Terminated (The Second Death) - **2 Thessalonians. 1:8, 9**.

Furthermore, the law of OWYAZL (Yahusha) and the law of AYAZL (Yahuah) are the same. What OWYAZL (Yahusha) taught is what was revealed to Him from the Father **John 12:49; 17:8, 20, 21, John 10; 16:15; Luke 10:16**.

So, all people are obligated to obey OWYAZL (Yahusha)'s law because it is the law of AYAZL (Yahuah), and AYAZL (Yahuah)'s rule is universal

AYAZL (Yahuah) makes the man and woman One

Marriage is more than a marriage certificate from the civil government. In marriage, AYAZL (Yahuah) makes the man and the woman one. OWYAZL (Yahusha) also stated that it is AYAZL (Yahuah) who joins a man and woman together as one flesh in marriage: "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more two, but one flesh. What therefore AYAZL (Yahuah) hath joined together, let not man put asunder." **Matthew. 19:4-6**

Divorce is a legal action that the civil government (not AYAZL (Yahuah) has established. A couple may go to the church to get married, but they have to go to the civil government to get a divorce. Although divorce can end the legal aspect of a marriage, it cannot end the "one" aspect of the marriage which AYAZL (Yahuah) has joined together. Once divorce occurs, a person is not single again in AYAZL (Yahuah)'s judgment, and therefore not free to marry another person. The "one" union with their spouse can only be ended by the death of one of the marriage partners. According to OWYAZL (Yahusha), a marriage cannot be ended by the legal proceedings of the court.

AYAZL (Yahuah) says: so then if, while her husband lives, she marries another man, she

will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. **Romans 7:3.**

What is Adultery in Remarriage?

The term "adultery" is the Greek word "moichao" "to commit adultery".

Webster's New Collegiate Dictionary definition for the word adultery: "Voluntary sexual intercourse between a married man and someone other than his wife or between a married woman and someone other than her husband." Thayers adds, "To have unlawful intercourse with another mans wife"

וַיִּשָּׂא (Yahusha) and the Apostle Paul make it clear that adultery occurs in remarriage. This is stated clearly in the following passages:

So He said to them, "Whoever divorces his wife and marries another commits adultery against her. **12** And if a woman divorces her husband and marries another, she commits adultery **Mark. 10:11-12**

Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery. **Luke 16:18**

It has been said too, Whosoever shall put away his wife, let him give her a letter of divorce. **32** But *I* say unto you, that whosoever shall put away his wife, except for cause of fornication, makes her commit adultery, and whosoever marries one that is put away commits adultery. **Matthew 5:32**

But I say unto you, that whosoever shall put away his wife, not for (except for) fornication, and shall marry another, commits adultery; and he who marries one put away commits adultery. **10** His disciples say to him, If the case of the man be so with his wife, it is not good to marry. **Matthew 19:9-10**

What does the "exception clause" mean or is there an exception clause at all?

There are two "exception clauses" on divorce in Matthew. One thing to take notice of is that they do not address the same thing. It is often implied that both "exception clauses" give permission for remarriage. **Matthew 5:32** The exception only applies to whether the person initiating the divorce is responsible for causing the fornication.

The last part of the verse, "and whosoever shall marry her that is divorced commits adultery" removes any question that this exception clause allows remarriage after divorce. **Matthew 5:32** states: "But I say unto you, that whosoever shall put away his wife, except for the cause of fornication, cause her to commit adultery: and whosoever shall marry her that is divorced commit adultery."

The second clause is in **Matthew 19:9**. **OWYAZL** (Yahusha) says: "And I say unto you, whosoever shall **Put away** (the Greek *apoluo*; means to let go, dismiss, to set free or Divorce his wife), except it be for fornication (Sexual immorality/ Spiritual Idolatry, and shall marry another commit adultery: and whosoever marry her which is **Divorced** does commit adultery.

It should be noted that modern translators have altered this verse to make it say something totally different than what **OWYAZL** (Yahusha) originally said. The NIV (and most modern translations) reads totally different than the KJV. The first major change in the NIV is the incorrect twisting of the "translation" of the Greek word *pornea* as "marital unfaithfulness (Adultery)." By twisting the meaning of *pornea*, the NIV opens wide the gate for divorce and remarriage in every divorce situation. In every divorce case at least one spouse is martially unfaithful to their spouse. The very act of one spouse divorcing their mate is a serious act of marital unfaithfulness.

In many divorce cases both spouses view the other as being martially unfaithful in some way. Therefore, the NIV wrongly gives permission for at least one spouse to get remarried in every divorce situation!

The second major change to this passage is the removing of the last third of the verse, the phrase: "and whosoever marries her which is put away does commit adultery." It is wrong to remove words of **OWYAZL** (Yahusha) from Scripture. This error has led many men and women into the sin of adultery, thinking that it is permissible to remarry no matter what the situation. But this is not accurate, as this only applies to those that are truly reborn, as the old man is reborn and a new creation and all the sins of the past have been. The Church can make changes in the version of the Word of **AYAZL** (Yahuah) that it uses, but it can not change the true Word of **AYAZL** (Yahuah) that **OWYAZL** (Yahusha) will use to define sin on Judgment Day.

To translate the phrase "except for fornication" as "except for adultery or marital unfaithfulness/Sexual immorality (as in NIV and most modern translations), giving adultery or marital unfaithfulness as grounds for divorce and remarriage has some problems. If a man's wife committed adultery, how would her adultery keep him from committing adultery if he divorced her and remarried?

Or to ask the question another way, is there any teaching or example in Scripture that would indicate that adultery by one marriage partner ends their marriage and makes them single again in **AYAZL** (Yahuah)'s eyes? There is no Scriptural teaching or example where adultery ended a marriage, unless the spouse committing adultery was stoned. If he or she was stoned to death, that would end the marriage. **OWYAZL** (Yahusha)'s words immediately following this exception clause make it clear that He was not giving permission to remarry after adultery. "And whoever marries her who is

divorced commits adultery". **יְהוָה** (Yahuah) considers the first marriage valid even after a legal divorce and remarriage.

What then does the "exception clause" mean? **יְהוֹשֻׁעַ** (Yahusha) was speaking to Hebrew men, the Pharisees, in response to their question when He spoke these words in **Matthew 19:9**. **יְהוֹשֻׁעַ** (Yahusha) said "Except it be for fornication and shall marry another." Fornication can be sexual relations between two unmarried people before one is married, because sexual relations during a marriage would be considered adultery. Or it can mean Spiritual Idolatry, which can be Man made religions, cults of the World (Christianity, Islam, Hinduism), witchcraft, scorcery, medium, psychic, etc..

Fornication: To commit fornication is metaphorically used for to practice idolatry (**Jeremiah 3:1; Ezekiel 16:15**); hence Jerusalem is spoken of as a harlot (**Isaiah 1:21**). Can mean any sexual relationships outside monogamous marriage. It thus includes not only premarital sex, homosexual acts, incest, remarriage after un-Scriptural divorce, and sexual acts with animals, all of which are explicitly forbidden in the law as given through Moses and still apply today **Leviticus 20:10-21**. The word “fornication” is sometimes used in a symbolic sense in Scripture, for example, meaning a forsaking of **יְהוָה** (Yahuah) or a following after idols (idolatry—**Isa. 1:2; Jer. 2:20; Ezek. 16; Hos. 1:2; 2:1-5; Jer. 3:8-9**).

What **יְהוֹשֻׁעַ** (Yahusha) said to these Hebrew men, the Pharisees, in **Matthew 19:9** is that divorce and remarriage is sin unless the divorce occurred during the betrothal/engagement period or for Spitual Idolatry/Sexual immorality (Harlotry). Even then the betrothal/engagement could only be broken if the fiance committed fornication with another person. The **Matthew 19:9** "exception clause" is not repeated any other place in the Scriptures.

The concepts outlined below clearly show that the so-called ‘exception clause’ in **Matthew 19:9** is an exclusion to divorce and remarry only a child of Yahuah/Yahusha. This will bring an understanding that **Matthew 5:32** is an exception to divorce and remarry; hence the divorce and remarriage issue fits together like a puzzle, and people can get peace for this difficult question.

While the scriptures (**Mark 10:11, 12; Luke 16:18, Romans 7:2, 3; 1 Corinthians 7:11,**) are very clear on divorce and remarriage, many people find that **Matthew 5:32 and Matthew 19:9** leaves them puzzled and uncertain as to what the Word of **יְהוָה** (Yahuah) teaches concerning divorce and remarriage.

יְהוָה (Yahuah) and Israel's divorce

Both in the Old Testament and in the New Testament **יְהוָה** (Yahuah) uses the analogy of marriage to describe His relationship with His people, in the Old Testament with

Israel, and in the New Testament of Messiah and the Chosen believers.

In **Jeremiah 3** אַיָּהוָה (Yahuah) states that He gave Israel a certificate of divorce. However at no point did that annul or end the covenant that He had made with Israel even though Israel had married other Alahym (gods). "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith אַיָּהוָה (Yahuah)." **Jeremiah 3:1** In spite of the command by Moses in **Deuteronomy 24:1-4** that a divorced woman could not return to her first husband, in **Jeremiah 3:1** אַיָּהוָה (Yahuah) says to Yisrael, "Yet return again to me."

אַיָּהוָה (Yahuah) infers that the instruction given in **Deuteronomy 24:1-4** on divorce and remarriage is not a command that He gave to Moses. אַיָּהוָה (Yahuah) says in **Jeremiah 3:1** "They say" not "I said" in referring to **Deuteronomy 24:1-4**. He then goes on to ignore the command that a divorced woman may not return to her first husband by saying "yet return again to me."

וַיְהִי (Yahusha) also implied that divorce and remarriage in **Deuteronomy 24:1-4** was something that Moses permitted because the people demanded it, but it was not a permission that אַיָּהוָה (Yahuah) gave. וַיְהִי (Yahusha) said that from the beginning it was not so. In **Matthew 19:8** וַיְהִי (Yahusha) said, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." וַיְהִי (Yahusha) at no point indicated that **Deuteronomy 24:1-4** was a command that אַיָּהוָה (Yahuah) gave to Moses. Hardness of heart is refusing to believe what אַיָּהוָה (Yahuah) has said and is sin. וַיְהִי (Yahusha) could not endorse the excuse of hardness of heart as justification to do the opposite of what אַיָּהוָה (Yahuah) had said.

In addition we see that divorce and remarriage did not end אַיָּהוָה (Yahuah)'s marriage covenant with Israel. אַיָּהוָה (Yahuah) says: "They say, 'If a man divorces his wife, and she goes from him and becomes another man's, May he return to her again?' Would not that land be greatly polluted? You have played the harlot with many lovers; yet return to me," says אַיָּהוָה (Yahuah). **2** "Lift up your eyes to the desolate heights and see: Where have you not lain with men? By the road you have sat for them Like an Arabian in the wilderness; and you have polluted the land with your harlotries and your wickedness. **3** Therefore the showers have been withheld, and there has been no latter rain. You have had a harlot's forehead; you refuse to be ashamed. Will you not from this time cry to me, 'My Father, You are the guide of my youth? **5** Will He remain angry forever? He keeps it to the end?' Behold, you have spoken and done evil things, as you were able." **6** אַיָּהוָה (Yahuah) said also to me in the days of Josiah the king: "Have you seen what backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the harlot. **7** And I said, after she had done all these things, 'Return to Me.' but she did not return.

And her treacherous sister Yahudah (Judah) saw it. **8** Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yahudah (Judah) did not fear, but went and played the harlot also. **Jeremiah 3:1-8**

Go and proclaim these words toward the north, and say: Return, backsliding Yisrael (Israel),’ says **יְהוָה** (Yahuah); ‘I will not cause my anger to fall on you. For I am merciful,’ says **יְהוָה** (Yahuah); I will not remain angry forever. **13** Only acknowledge your iniquity, that you have transgressed against **יְהוָה** (Yahuah) your Aloah (God), and have scattered your charms to alien deities under every green tree, and you have not obeyed my voice,’ says **יְהוָה** (Yahuah). **14** “Return, O backsliding children,” says **יְהוָה** (Yahuah); “for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion. **Jeremiah 3:12-14**

Ezekiel was younger than Jeremiah. Ezekiel wrote from captivity in Babylon after Yisrael (Israel)'s divorce. He testifies that **יְהוָה** (Yahuah)'s covenant with Yisrael (Israel) was not ended by divorce and remarriage. For on My Kadosh (holy) mountain, on the mountain height of Yisrael (Israel),” says **יְהוָה** (Yahuah) Aloah (GOD), “there all the house of Israel, all of them in the land, shall serve Me; there I will accept them, and there I will require your offerings and the first fruits of your sacrifices, together with all your holy things. **41** I will accept you as a sweet aroma when I bring you out from the peoples and gather you out of the countries where you have been scattered; and I will be hallowed in you before the Gentiles. **42** Then you shall know that I am **יְהוָה** (Yahuah), when I bring you into the land of Israel, into the country for which I raised my hand in an oath to give to your fathers. **43** And there you shall remember your ways and all your doings with which you were defiled; and you shall loathe yourselves in your own sight because of all the evils that you have committed. **44** Then you shall know that I am **יְהוָה** (Yahuah), when I have dealt with you for My name’s sake, not according to your wicked ways nor according to your corrupt doings, O house of Yisrael (Israel),” says the **יְהוָה** (Yahuah) Aloah (GOD). **Ezekiel 20:40-44**

What does **יְהוָה (Yahuah) say can end a marriage?**

יְהוָה (Yahuah) clearly says that the death of one of the marriage partners ends their marriage and frees them to marry another person. “By law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage”. “So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man." **Romans 7:2-3**

The apostle Paul’s said: “To the married I give this command (not I, but **יְהוָה** (Yahuah): A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his

wife. To the rest I say this (I, not אַיָּהּ (Yahuah): If any brother (Believer) has a wife who is not a believer and she is willing to live with him, he must not divorce her. And if a woman (Believer) has a husband who is not a believer and he is willing to live with her, she must not divorce him ... 27 are you married? Do not seek a divorce. Are you unmarried? Do not look for a wife ... 39 a woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to אַיָּהּ (Yahuah).” **1 Corinthians 7:10-13, 27, 39**

The word for “bondage” in **1 Corinthians 7:15** (i.e. “the Believing brother or the Believing sister is not under bondage”) is Greek douloo (to make a slave of, reduce to bondage, Give yourself wholly to one's needs and service, make myself a bondman to him) which means to “bring into (be under) bondage, times given (i.e. totally given over), become (make) servant.” It basically means for a person to be under enslavement not a prisoner, and it is pretty much against their will too (i.e. involuntary) It is used only 3 times in the New Testament (whereas deo is used 27 times), and the two other times it is used it conveys this type of “enslavement” (i.e. non-prisoner (Married) rendering. **Galatians 4:3; 2 Peter 2:19**.

Basically what Paul is saying in **1 Corinthians 7:15** is that if a Believing brother or sister has an unbelieving spouse that leaves, that’s it, it’s permanent. The word for bondage refers to slavery. You are basically a slave in that kind relationship with them (i.e. Not in a “PRISONER” type of relationship as in the Greek Deo used in **1 Corinthians 7:39, Mark 10:11, 12; Luke 16:18, Romans 7:2, 3; 1 Corinthians 7:11**) and, because it is a slave relationship it can be dissolved. Slave relationships can end. You are either a slave or not a slave (i.e a free man)

You are not - if an unbeliever has left you - enslaved to them anymore, period! You are set free! Brethren, if an unbelieving spouse has left you that’s it, you must accept it and move on with your life. It’s permanent (according to the Greek perfect passive).

According to the Greek - as well as where Paul is coming from with his talk about the slavery nature of this kind of relationship - you can make an excellent case for re-marriage if the unbeliever leaves, and you can re-marry with full confidence that the Greek supports your re-marriage in the context of Paul’s letter **1 Corinthians 7**.

Were you a slave when you were called? Well, don’t let it bother you; although if you can gain your freedom, take advantage of the opportunity. 22 For a person who was a slave when he was called is אַיָּהּ (Yahuah)’s freedman; likewise, someone who was a free man when he was called is a slave of the Messiah. 23 You were bought at a price, so do not become slaves of other human beings. (**1 Corinthians 7:21-23**)

“Are you bound to a wife (Betrothal Virgin)? Do not seek to be released. Are you released from a wife (i.e. the Widow)? Do not seek a wife. But if you marry (i.e. the Widow), you have not sinned; and if a virgin should marry, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you.” (1 **Corinthians 7:27,28**)

“A wife is bound as long as her husband may live. But if her husband dies, she is free to marry whomever she desires, only in **אֱלֹהִים** (Yahuah). But she is in a state more conducive to her well-being if she remains as she is, in my judgment. However, I think, as for myself, I also have **אֱלֹהִים** (Yahuah)’s Ruach (spirit) [in this, as well as my own judgment] .”(1 **Corinthians 7:39,40**)

1 Corinthians 7:39 the word for “bound” (i.e. “A wife is bound as long as her husband lives”) is deo (1210 in Strongs) and it means to “bind, be in bonds, knit, tie.” and is used in scripture in the sense of a person being a prisoner.

"Will you steal, murder, and commit adultery, and swear falsely, and burn incense unto Ba'al (The Lord), and walk after other Alahym (gods) whom you know not; (10) And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" **Jeremiah 7:9, 10**

They thought they had received grace to continue in their sins but they had not. Grace is not an allowance to sin a little more than what Scripture says. Grace is not a license from **אֱלֹהִים** (Yahuah) to continue in sin as many would lead us to believe. Grace is not **אֱלֹהִים** (Yahuah) overlooking our sin as we continue to sin after we know better. "What shall we say then? Shall we continue in sin, that grace may abound? 2. **אֱלֹהִים** (Yahuah) forbid. How shall we, that are dead to sin, live any longer therein?" **Romans 6:1-2** "What then? Shall we sin, because we are not under the law, but under grace? **אֱלֹהִים** (Yahuah) forbid." **Romans 6:15**

There is no grace for those who willfully continue to sin and don't want to stop or change because it would be "too difficult". **אֱלֹהִים** (Yahuah)'s grace is not a license to do what is right in one's own eyes, and follow one's own beliefs, even if it is contrary to Scripture.

אֱלֹהִים (Yahuah) grants grace in a divorce and remarriage situation when a person repents of their sin to **אֱלֹהִים** (Yahuah) and to others, asks their spouse and others involved to forgive them, and forsakes the adulterous remarriage relationship. **אֱלֹהִים** (Yahuah) totally forgives them. They do not have to do a certain amount of good deeds to receive **אֱלֹהִים** (Yahuah)'s forgiveness. They are freed from eternal punishment and are granted eternity with **וְיֵשׁוּעַ** (Yahusha) through the Ruach. That is **אֱלֹהִים** (Yahuah)'s grace, not a license to continue in sin or to do what is right in one's own eyes.

When **OWYAZL** (Yahusha) through grace forgave the woman caught in adultery, He also told her to do something. He said "go and sin no more!" **OWYAZL** (Yahusha) did not give the woman grace so that she could continue to commit adultery. **OWYAZL** (Yahusha) told her she had to stop committing adultery. When a divorced and remarried couple repents and receives forgiveness from **AYAZL** (Yahuah) for the adultery that they have committed, they must change so that they can also obey **OWYAZL** (Yahusha)'s command to go and sin no more. If they go on sinning and committing adultery they will not receive **AYAZL** (Yahuah)'s grace but rather incur His judgment. There cannot be grace and mercy without justice.

When a person realizes that they have sinned by divorcing their spouse unscripturally and remarry another, and they go to **AYAZL** (Yahuah) and confess their sin and forsake the sin of remarriage, **AYAZL** (Yahuah) forgives them. It is only through the grace of **AYAZL** (Yahuah) that they receive forgiveness. Without **AYAZL** (Yahuah)'s grace none of us would be saved because we have all sinned and come short of the glory of **AYAZL** (Yahuah).

Spousal Abuse

The question of spousal abuse is just one of many terrible situations people may find themselves in when they have a bad marriage. Others that come to mind are: spouse who is a drunkard, gambler, spends family funds selfishly, thief or other criminal, sent to prison for crime, etc.

All these, like spousal abuse, are terrible situations. But there is no Scripture that justifies divorce in any of these cases. In the case of spousal abuse, there may be some things a believer could do about the situation, but divorce is not one of them.

Possibilities might include:

- (1) Appeal to legal authorities for protection. This may even include an injunction that the abuser must leave the spouse alone completely for a period of time. Or it may lead to a jail term for the abuser.
- (2) A believer is always free to flee a situation that endangers his/her physical life or safety. Believers often fled to escape persecution. Most certainly, if there are children who are in danger, the Believer must act to protect the children.

But the main point is that the action taken must recognize that the marriage bond continues and that neither party has the right to end the marriage or to remarry. Divorce is not a scriptural option.

The need to work at reconciliation with the first marriage partner

OWYAZL (Yahuah) told us, "Therefore if you bring your gift to the altar, and there remember that your brother has something against you, **24** leave your gift there before

the altar, and go your way. First be reconciled to your brother, and then come and offer your gift" **Matthew 5:23-24**

אֱלֹהִים (Yahuah) further tells us "If someone says, "I love אֱלֹהִים (Yahuah)," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love אֱלֹהִים (Yahuah) whom he has not seen? **21** And this commandment we have from Him: that he who loves אֱלֹהִים (Yahuah) must love his brother also." **1 John 4:20-21**

We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death. **15** Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him." **1 John 3:14-15**

It is important that repentance and sorrow for all wrongs against one's first spouse be expressed to him or her. It is also necessary that the former spouse be told that they are forgiven for every wrong. Full reconciliation may not be possible if the other person is not willing to forgive.

It is of utmost importance that a person who is divorced goes to their spouse and tells them that they are sorry for all the Sexual and Spiritual offenses they committed to them and ask their forgiveness. If a person does not do this or is not willing to ask forgiveness, according to the above verses, אֱלֹהִים (Yahuah) says they are not a believer. In addition the person who has gone through a divorce must forgive their spouse regardless of whether their spouse asks for forgiveness or does not ask for forgiveness.

Polygamy was it Adultery in the Tanakh (Old Testament) ?

The Greek word used in the New Testament is Moichos and is the ancient Greek word for an adulterer. Specifically, the Moichos committed adultery when he had sex with a woman who was the dependent of another man. This means that a Moichos could have adulterous sex with an unmarried woman because she would be the dependent of her father or brother. Moicheia is the Greek term for what we translate as adultery and it refers to someone who is married but having sexual intercourse with someone other than his or her spouse. In the Tanakh (Old Testament), and in both the secular Greek and Roman worlds, the definition of adultery was different. In the Tanakh (Old Testament), "adultery" properly referred to a married or betrothed woman having sexual intercourse with someone other than her husband. The Greek, Roman, and Hebrew concept of adultery was substantially the same. "The infidelity of the husband did not constitute adultery."

Some theologians say that because אֱלֹהִים (Yahuah) created Adam and Eve for each other, the Law implies that adultery was the same in the New Testament and the Tanakh

(Old Testament). Although there is no question that **יְהוָה** (Yahuah) originally intended marriage to be a one-to-one relationship, there is also no question that polygamy started early, only seven generations after Adam (**Genesis 4:19**) and was specified in the Hebrew culture that a man could take many wives, but a woman could only have one husband, which was provided for under Mosaic Law (**Exodus 21:10; Leviticus 18:18; Deuteronomy 21:15**). It is well known that the 12 tribes of Israel exist because Jacob had two wives and two concubines and fathered children from each of them. Many “great names” of the Tanakh (Old Testament) had multiple wives and concubines, and did so without breaking the command of **יְהוָה** (Yahuah).

יְהוָה (Yahuah) does not explain why He provided for multiple wives in the Tanakh (Old Testament). It was obviously not His original intention for marriage, because He originally designed the “two” to “become one flesh.” The need for connection and “feeling special” is fundamental to any marriage relationship, and shows up powerfully in places like Song of Solomon. It is hard to imagine that the woman would easily be able to share the affection of the one her “heart loves” (**Song of Solomon 3:1-5**) with another woman. Furthermore, polygamy never did work out very well. There are no “happily married threesomes” in Scripture. The tension between Rachel and Leah is well known, and Peninnah is called Hannah’s “rival” in **1 Samuel 1:6**. The Chinese pictograph for “fighting” is the symbol of two women under one roof, and harem intrigues and infighting are legendary.

The “bottom line” for people today is this: the New Testament specifically commands that each man and woman is to have his or her “own” spouse, and thus the New Testament definition of adultery is narrower than the Tanakh (Old Testament) definition, including any married person having intercourse with someone other than his or her spouse. The world and its evil forces want to discount the evil in adultery, so it is called “an affair,” “cheating,” or “indiscretion,” as if it were no big deal. But it is a big deal, and **יְהוָה** (Yahuah) has always firmly commanded that people do not commit adultery. Verses forbidding it are in the Tanakh (Old Testament) (**Exodus 20:14**, etc.), the Gospels (**Mark 10:19**, etc.), and in the Church Epistles (**Romans 13:9**, etc.).

Adultery is a much more serious sin than sex before marriage because covenants, commitments, promises and expectations are involved. A marriage covenant is very serious in the eyes of **יְהוָה** (Yahuah). Disregarding the covenants made before men and **יְהוָה** (Yahuah) and destroying the “one flesh” arrangement **יְהוָה** (Yahuah) created when “He created them male and female” is a very serious sin, one that often leads to the destruction of the family, and one that in the Tanakh (Old Testament) was punishable by death (**Leviticus 20:10,11; Deuteronomy 22:22**). Married people need to take very seriously the words of Scripture concerning adultery: “Marriage should be honored by all, and the marriage bed kept pure, for **וַיְהוָה** (Yahusha) will judge the adulterer and all the sexually immoral” (**Hebrews 13:4**).

Adultery was clearly understood to be a sin, and so it was the perfect “tangible” example of the often less tangible sin of idolatry. Thus, in the Tanakh (Old Testament), words such as “adultery,” “sexual immorality,” “prostitute,” and “unfaithfulness” can have a literal meaning or a spiritual meaning. Adultery occurred when a woman was unfaithful to her husband and broke her marriage covenant. When אַיָּהוָה (Yahuah) wanted to communicate the grievous nature of the sin of idolatry, he portrayed it as adultery, and Yisrael (Israel) as an adulterous wife or a Harlot. אַיָּהוָה (Yahuah) was to be Israel’s “one and only,” and if she worshiped other Alahym (gods), she was being unfaithful. Furthermore, Yisrael (Israel) had made covenants and commitments with אַיָּהוָה (Yahuah) and promised that she would obey His commands (**Exodus 24:7; Deuteronomy 5:27; Joshua 24:14-25**), and those covenants were broken when Yisrael (Israel) worshiped other Alahym (gods).

There is another reason that “adultery” was a good word to describe the worship of pagan Alahym (gods): a lot of pagan worship involved sex. This shows up early in Scripture when Yisrael (Israel) was at Sinai and made the golden calf, an Egyptian fertility god, a reference to the sexual acts involved with worship of that pagan Alahym (god) (**Exodus 32:6**). The connection of adultery and fornication with pagan worship. For example, in **Jeremiah 13:27** אַיָּהוָה (Yahuah) says He has seen Israel’s “detestable acts on the hills and in the fields,” and the context makes it clear that both spiritual adultery and physical adultery are indicated.

There are people (usually those involved in adultery and trying to justify it) who say that the adultery in Scripture (the Bible) is always spiritual adultery, but that assertion is proven false simply by reading a few scriptures. For example, **Leviticus 20:10** says, “If a man commits adultery with another man’s wife...” which is a clear indication that the adultery was the physical relation between the man and woman. Other verses are similar. The introduction to **Psalms 51:1** speaks of the adultery of David with Bathsheba.

Jeremiah 29:23 mentions the people of Yahudah (Judah) committing adultery with their neighbors’ wives, and of course there is the well-known record of the woman who was caught in the act of adultery and brought to אֲשֵׁרָה (Yahusha). Adultery is a serious sin in the eyes of אַיָּהוָה (Yahuah), and Believers need be honest about that and make sure that their lives are pure in the sight of אַיָּהוָה (Yahuah).

The Sin of Adultery

Adultery, also called philandery or infidelity, is a form of extramarital sex. It originally referred more specifically to Voluntary sexual intercourse between a married person and a partner other than the lawful spouse.

The term "adultery" for many people carries a moral or religious association, while the term "extramarital sex" is morally or judgmentally neutral.

"You shall not commit adultery" is the seventh commandment. "Or do you not know that the unrighteous shall not inherit the kingdom of **אֱלֹהִים** (Yahuah)? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, swindlers, shall inherit the kingdom of **אֱלֹהִים** (Yahuah). And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Messiah **וְיֵשׁוּעַ** (Yahusha), and in the Ruach (Spirit) of our Aloah (God)." **1 Corinthians 6:9-11**.

Adultery is illegal in some countries. The interaction between laws on adultery with those on rape has and does pose particular problems in societies that are especially sensitive to sexual relations by a married woman and men. The difference between the offenses is that adultery is voluntary, while rape is not. Historically, adultery has been considered to be a serious offense by many cultures. In some countries, adultery is a crime.

Adultery in remarriage is voluntary sexual intercourse with a person whose first husband or wife is still alive. Adultery is not divorce, adulterating the marriage, nor the one time act of remarriage. Adultery is the sexual relations of the remarried couple that is not covered under the covering of the born a gain from above new man, who is sealed by the Ruach of Yahuah in the new covenant of our Messiah. Those who are not saved by Yahuah through Yahusha, are called unbelievers which would mean that not only the first time, and every time thereafter is considered Adultery.

וְיֵשׁוּעַ (Yahusha) added to this and stated that a man can commit the sin of adultery in the fantasy of his mind without the physical act taking place. **וְיֵשׁוּעַ** (Yahusha) said that for a man to desire in his mind to have sexual relations with another woman, that man commits adultery in his heart. "But I say unto you, that whosoever looks on a woman to lust after her has committed adultery with her already in his heart." **Matthew 5:28**

Divorce is a serious act of defilement against the Ruach (Spirit) and every other aspect of the marriage. But nowhere in Scripture does **אֱלֹהִים** (Yahuah) say that divorce is adultery.

Adultery is voluntary sexual intercourse, either mentally or physically, where at least one of those involved is married to someone else. Defilement of a marriage is a consequence of adultery. **וְיֵשׁוּעַ** (Yahusha) makes it clear that adultery occurs in remarriage, not in divorce. And whoever marries her who is divorced commits adultery. **Matthew 19:9**

When **וְיֵשׁוּעַ** (Yahusha) made that statement, He was stating that divorce does not end

the first marriage except for Fornication (Spiritual Idolatry/Harlot, Sexual Immorality by the unmarried). People have always assumed that divorce ends the first marriage, but **OWYAZL** (Yahusha) said that it is not true. The sin of adultery can only occur if one or both of the persons involved is married. If neither of the persons are married the term adultery cannot be used. When **OWYAZL** (Yahusha) said that "whosoever shall marry her that is divorced commits adultery", He was stating that when a man marries a divorced woman he is living with another man's wife and therefore is guilty of adultery.

Adultery can only occur in Marriage because the divorced spouse is still married to their first marriage partner in **OWYAZL** (Yahusha)'s judgment, until the person dies, I now believe this can include Spiritually in the Ruach haKodesh when we become grafted into the body of Messiah. **OWYAZL** (Yahusha) is the Judge we will stand before, for our hearing on Judgment Day and it is important that we understand our Judge's reasoning and logic if we want to enter Heaven.

Sin separates us from fellowship with **OWYAZL** (Yahusha) and from entering eternity. One is guilty of sin before **AYAZL** (Yahuah) until they have repented of the sin and stop the sin. One cannot repent of the "act" adultery but continue in it and expect **AYAZL** (Yahuah) to ignore the fact that they are continuing to commit adultery.

AYAZL (Yahuah) states that the sexual intercourse of the guilty party who created the adultery in the marriage, if they divorced and remarry this person is in adultery. Therefore each time they have sexual intercourse they commit an act of adultery. As they continue to have sexual relations and there is no repentance, it becomes a state of adultery. Therefore, adultery in remarriage is both an act each time it occurs, and a continuing state of sinning. For the person that has committed the sin, they are the one responsible for Adulterating the wedding bed, thus the believer can be released on grounds of Fornication (Physical & Spiritual Idolatry) breaking the Marriage covenant of the old man. Since you are now a new creation in Yahusha Ha Mashiach, sealed by the Ruach of Yahuah, you are freed from the bondage and yoke of the unbelieving marriage covenant.

The marriage covenant includes the right and obligation to have the sexual union only with the person with whom we have a Scriptural marriage covenant. To have relations with anyone else is ""adultery." This too is part of the marriage covenant as **AYAZL** (Yahuah) defines. Marriage gives a man and his wife the right to a sexual relationship, but only with their lawful spouse.

Scriptural definitions

1.) **Adultery:** Illicit intimate sex between one man and one woman whereby the offender (the Adulterer) is currently Married or unscripturally divorced and is not a widow or

widower or set free believer of **וַיְשׁוּבָה** (Yahusha), sealed in the Ruach HaKodesh.

2.) **Fornication:** To commit fornication is metaphorically used for to practice idolatry (**Jeremiah 3:1; Ezekiel 16:15 ; Hos. throughout**); hence Jerusalem is spoken of as a harlot (**Isaiah 1:21**). Can mean any sexual congress outside monogamous marriage. It thus includes not only premarital sex, homosexual acts, incest, remarriage after un-Scriptural divorce, and sexual acts with animals, all of which are explicitly forbidden in the law as given through Moses and still apply today **Leviticus 20:10-21**. The word "fornication" is sometimes used in a symbolic sense in Scripture, for example, meaning a forsaking of **יְהוָה** (Yahuah) or a following after idols (idolatry—**Isa. 1:2; Jer. 2:20; Ezek. 16; Hos. 1:2; 2:1-5; Jer. 3:8-9**).

3.) **Those who commit incest** If a man has relations with his daughter that is incest and fornication. If a mother had relations with her son this is incest and fornication **1 Corinthians 5:1**. If a brother and sister (married or not) have relations it is incest. Incest is fornication married or not!

5.) **Idolatry is fornication** Idolatry is in the Ruach (Spirit) what adultery is in the carnal. But what is it in the act of idolatry that makes it also fornication? The meaning then and today in the same Greek language means some act of fornication has occurred.

6.) **Unlawful lust** unlawful lust includes the married and the unmarried. It is a falsehood to say that only single people can commit unlawful lust. Some claim "Lewdness is the unlawful indulgence of lust (porn is included in this) "lewdness" is a sin of fornication.

7.) **A harlot, a whore, female prostitute** Single or Married, It does not make sense to say that a married woman cannot be a harlot or a whore. Scripture is full of places where married women were harlots and whores. **יְהוָה** (Yahuah) accused Yisrael (Israel) his wife of being a harlot **Jeremiah 3:1**, a whore **Isaiah 57:3**, a fornicator **Ezekiel 16:29**, and an adulterer **Isaiah 57:3**.

HARLOT har'-lot: This name stands for several words and phrases used to designate or describe the unchaste woman, married or unmarried. Porneia is used chiefly of prenuptial immorality, but the married spouse guilty of sexual immorality is said to be guilty of porneia (**Matthew 5:32; 19:9**; compare **Amos 7:17** Septuagint). These and cognate words are applied especially in the Tanakh (Old Testament) to those devoted to immoral service in idol sanctuaries, or given over to a dissolute life for gain. It is grimly significant that the prophets denounce spiritual apostasy as "harlotry"

8.) **A male prostitute** This classification of an act of fornication includes homosexuals and also single or married males who offered their services for hire. Fornication is identified here as sexual relations for money. This includes the male and also includes the female under the name whore, strumpet, or harlot.

9.) **Whoremongers** A whoremonger is having sexual relations with a whore or more than one whore. What is a whore? A whore is a woman who will have sexual relations with any man she chooses. All prostitutes are whores but not all whores are prostitutes. Some whores think that because they give free and do not charge they are not whores. This is false. The moment any wife has sexual relations with a man not her husband she is a whore and an Adulteress. The moment she exposes her body to other men for sexual purposes she is a whore. She is guilty of fornication and adultery and has broken her marriage covenant. The moment any husband has sexual relations with any woman or girl not his wife he is a whoremonger. If he also exposes himself to other women or a woman, he is a fornicator and guilty of adultery.

We can see that the word fornication definition includes a whole range of sexual conduct not connected to single persons who have unmarried relationships. It does not make a difference if a person began to commit a sin before or after they became a Believer; it is still sin. If they continue to commit the sin after they become a Believer, it is still sin. Asking **אֱלֹהִים** (Yahuah)'s forgiveness does not give license to continue in sin or to continue in an adulterous marriage.

1 Corinthians 6:18 Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body.

Ephesians 5:3 But immorality or any impurity or greed must not even be named among you, as is proper among chosen believers;

The New Man in Messiah

“We know that our old man was crucified with him so that the body of sin would no longer dominate us, so that we would no longer be enslaved to sin.”

Ephesians 4:22 “You were taught with reference to your former life to lay aside the old man who is being corrupted in accordance with deceitful desires, 4:23 and to be renewed in the Ruach (spirit) of your mind, 4:24 and to put on the new man who has been created in **אֱלֹהִים** (Yahusha)’s image—in Righteousness and Kadoshness that comes from truth.”

In **Ephesians 4:22-24** Paul refers to “the old man” (v. 22) and “the new man” (v. 24). The context is obviously ethical. He urges the Ephesians (and all those who received the letter in Asia Minor), in light of the fact that they have received a certain calling (1:3-4; 4:1) and have come to participate in the body of Messiah (4:14-16), to likewise walk or live in a way commensurate with their new calling and privilege (4:17).

In particular, believers are not to live as the Gentiles do, that is, in the futility of their

thoughts as those who are separated from the life of **OWYʼAʼL** (Yahusha). But how is this futility expressed? It is expressed in ever increasing sensuality and lust. The Ephesians are not to live like that because they had been taught in him [Messiah] just as the truth is in **OWYʼAʼL** (Yahusha). The truth Paul refers to is teaching consistent with apostolic doctrine, especially that which concerns **OWYʼAʼL** (Yahusha) and living a life honoring to him. Thus the expressions “old man” and “new man” here are particularly ethical in their focus. The “old man” refers to their former life as Gentiles and the sin that so pervaded their lives in the past lives of their existence. They were taught to lay this aside and to put on the new man. The figure “putting on” and “putting off” is similar to exchanging clothes and refers to a change in character in light of a change in identity, having moved from the old existence (without **ʼAʼYʼAʼL** (Yahuah) to a new existence (with **ʼAʼYʼAʼL** (Yahuah)). The “new man” is described with ethical language, namely, “Righteousness,” and “likeness of the truth.” Therefore, **Ephesians 4:22-24** utilizes the “old man” and “new man” concepts in primarily *ethical* ways. The “old man” refers to a lifestyle consistent with sin, but inconsistent with being in **OWYʼAʼL** (Yahusha), while the “new man” refers to a lifestyle (“to walk” in **Ephesians 4:17**) consistent with being in **OWYʼAʼL** (Yahusha) and truth. We do note, however, that positional truth about the “new man” is spoken of briefly in **Ephesians 4:24** where Paul says the new man “has been created according to **ʼAʼYʼAʼL** (Yahuah),” referring to a definitive event in the past (probably at spiritual conversion).

Colossians 3:9-10 Do not lie to one another since you have put off the old man with its practices **10** and have been clothed with the new man that is being renewed in knowledge according to the image of the one who created it. **11** Here there is neither Greek nor Hebrew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Messiah is all and in all.

In **Colossians 3:1** Paul reminds his readers that they have been raised with **OWYʼAʼL** (Yahusha), and therefore should seek things above and set their minds on things above, not on earthly things. Since they have died with **OWYʼAʼL** (Yahusha), they are put to death “whatever in their nature belongs to the earth” (**Colossians 3:5**), referring to such things as sexual immorality, impurity, shameful passions, evil desire, and greed which is idolatry. The Colossian believers are to put off all such things commensurate with their former life (**Colossians 3:7**)—e.g., evil such as anger, rage, malice...lying, etc. (**Colossians 3:8-9a**).

The reason the Colossian believers are to do this is because they have put off “the old man” and have been clothed with “the new man.” The terms **put off** and **clothed** are clearly giving the call to a new lifestyle.²⁴ They have put off the old man and have been clothed (Reborn from above) with the new at conversion. Again, the ethical language of

exchanging garments is used and **OWYʼAʼL** (Yahusha) is the ultimate agent in bringing this about.

The “new man” in **Colossians 3:10-11** is definitely corporate (Body of Yahusha) in nature and refers to the new community (Kingdom of Yahuah) in which all racial distinctions are dissolved. It is a social structure **where** there is “neither Greek nor Hebrew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Messiah is all and in all.” Therefore, to “have been clothed with the new man” is to have been brought into a new community (Kingdom of Yahusha) in a totally new existence and to have put on new clothing (i.e., a new way of conducting oneself in relationships) fit for the new community (Kingdom of Yahusha). The old man, then, by contrast, is still under its old head Adam, i.e., all those in him wherein the image of **ʼAʼYʼAʼL** (Yahuah) are changed by the Baptism of the Ruach HaKodesh, and the old clothing of sinful deeds is worn by all.

In the new community in which **OWYʼAʼL** (Yahusha) dwells in all, is the image of **ʼAʼYʼAʼL** (Yahuah) being renewed. Paul does not say here that all are “in **OWYʼAʼL** (Yahusha),” but rather that **OWYʼAʼL** (Yahusha) is “in all.” This is because his focus is on the image of **ʼAʼYʼAʼL** (Yahuah) developed by the indwelling of the Ruach HaKodesh, not the position of believers (though both are true). The expression “image of **ʼAʼYʼAʼL** (Yahuah)” refers to **OWYʼAʼL** (Yahusha) himself so that the renewal involves progressive conformation in the pattern of **OWYʼAʼL** (Yahusha) himself as head of the “new man” (**Col. 1:15; Rom 8:29; 1 Cor 15:49; 2 Cor 4:4; Phil 2:6**).²⁶ In short, the new community is designed to express the image of **ʼAʼYʼAʼL** (Yahuah) in human relationships and structures and the central reality for the “new man” is that **OWYʼAʼL** (Yahusha) is in all via the Ruach Kodesh! Thus the “new man” in **Colossians 3:10** is not something inside an individual, but rather Yahuah Kingdom in **OWYʼAʼL** (Yahusha), the chosen believers, and together we reflect the image of **ʼAʼYʼAʼL** (Yahuah). It is for this reason, since we are the new man corporately, that we are not to live like we once did. What this means is that the ‘new man,’ made up of peoples, refers to a social structure or Body of believers, not to an entity inside an individual... In other words, it is **OWYʼAʼL** (Yahusha) conceived of as a corporate entity, that is **OWYʼAʼL** (Yahusha)’s body... This means that the ‘old man’ is also a community that has certain practices associated with it. This would be the community of the world outside of **OWYʼAʼL** (Yahusha)... The existence of this new community is why Paul said believers should not lie and why they should put to death the practices of the old world they shed (like clothes) when they came to **OWYʼAʼL** (Yahusha).

Romans 8:12-13 So then, brethren, we are not under obligation to the flesh, to live

according to the flesh -- for if you are living according to the flesh, you must die; but if by the Ruach (Spirit) you are putting to death the deeds of the body, you will live. “Do you not know that your bodies are members of Messiah? Shall I then take away the members of Messiah and make them members of a harlot? May it never be! Or do you not know that the one who joins himself to a harlot is one body with her? For He says, ‘the two will become one flesh.’ But the one who joins himself to **OWYAZL** (Yahusha) is one Ruach (spirit) with Him. Flee immorality (porneia/Fornication). Every other sin that a man commits is outside the body, but the immoral man (porneion/Fornication) sins against his own body. Or do you not know that your body is a temple of the Ruach HaKodesh) who is in you, whom you have from **AYAZL** (Yahuah), and that you are not your own?” (1 Cor 6:15-19) If a man or woman, single or married, has sex, there is a oneness union implied. Clearly, this oneness is physically and spiritually reserved for marriage in **AYAZL** (Yahuah)’s perfect design.

Colossians 3:5 3For you have died and your life is hidden with Messiah in **AYAZL** (Yahuah).⁴ When Messiah, who is our life, is revealed, then you also will be revealed with Him in his esteem.⁵ Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry....

1 Corinthians 5:11 But now I am writing to you that you must not associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people.

Conclusion:

As we conclude this difficult study, I believe it is very clear that **AYAZL** (Yahuah) hates divorce and only permitted divorce because of the hardness of the hearts of mankind and intended for the marriage covenant to remain unto death, but Death of what? The physical Man or the Spiritual Man? The only mention of the possibility to remarry after divorce was mentioned by Paul and would be if a believer is married to an unbeliever and they choose to leave the marriage, because we are not called to bondage to an unbeliever. Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? **2 Corinthians 6:14**; see also verses **15-7:2** and **1 Corinthians 7:39**.

For those believers that desire divorce, it may be granted if the unbeliever desires to leave the marriage. **AYAZL** (Yahuah) would rather you remain single and married to him alone, but because of the desires of the flesh, he would rather you have a wife to cherish and Love. Scripture declares the believer can only remarry another believer of **AYAZL** (Yahuah), so they would be equally Yoked. Those outside of **OWYAZL** (Yahusha), those not sealed in the Ruach HaKodesh are considered to be unbelieving gentiles, so the believer would either have to reconcile with their original spouse or remain single, but with an option to marry another believer according to Paul, so the marriage would be

equally yoked and joined together by יהוה (Yahuah).

All deviations from יהוה (Yahuah)'s standard of marital behavior confuse and perplex us. Sin always confuses, distorts, and divides, so there will always be diverse opinions on questions such as these. In all these heartbreaking situations, the honor of יהוה (Yahuah)'s name, faithfulness to His Word, and prayer are the supreme guidelines.