

Divorce and Remarriage

Marriage is more than a marriage certificate from the civil government. In marriage, Yahuah makes the man and the woman one. Yahusha also stated that it is Yahuah who joins a man and woman together as one flesh in marriage: "And he answered and said unto them, Have you 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 the two shall be one flesh? Wherefore they are no more two, but one flesh. What therefore Yahuah has joined together, let not man separate." **Matthew. 19:4-6**

It is important that we know and understand what Yahuah's truth is about divorce and remarriage. The pertinent passages recognized in the Brit HaDashah (New Testament) that reference divorce and remarriage are (**Luke 16:18; Mark 10:2-12; Matt. 5:31-32, 19:3-9; Rom. 7:1-3; 1 Cor. 7:10-16**).

Divorce given to Mushah (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 Yahuah, and you shall not bring sin on the land which 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. Though divorce is "permitted" in (**Deuteronomy 24:1-4**) in the sense that it is not specifically prohibited by Turah (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 Turah (law) relates not to the matter of divorce as such, but to a particular case of remarriage. Mushah (Moses) declared that a man may not remarry his former wife if she has in the meantime been married to another man. 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) means 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 for 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 Mushah (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 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 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 reason (it is an abomination") is followed by the command, "You shall not bring sin on the land which Yahuah your Aluah (God) gives you as an inheritance." To commit the act prohibited in this example amounts to bringing the guilt of sin on Yasharal (Israel)'s land.

These words bring to mind the warning Yahuah gave the Yasharalites

(Israelites) 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 Yahuah was giving His people as an inheritance.

She saw that for all the adulteries of that faithless one, Yasharal (Israel), I had sent her away with a decree of divorce. Yet her treacherous sister Yahudah (Judah) did not fear, but she too went and played the whore. 9 Because she took her whoredom lightly, she polluted the land, committing adultery with stones and trees. **Jeremiah 3:8-9**

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

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

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.

In talking with the Pharisees, Yahusha directed their attention to Yahuah's original design for marriage as set forth in **Genesis 2:24**. Yahusha affirmed that man should not separate what Yahuah has joined **Matthew 19:6**. When Yahusha's opponents cited **Deuteronomy 24:1-4**, which they interpreted as legal authorization for divorce, Yahusha did not say Mushah (Moses) commanded divorce. Instead Yahusha said Mushah (Moses) permitted it because of the "hardness" of the Yasharaites (Israelites) hearts. Whereas the Pharisees had taken Mushah (Moses)' concession of divorce as Yahuah's design, 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. Therefore 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 those that don't believe in the scriptures. Everyone has an opinion about divorce and remarriage. However, the personal opinions and human reasoning tend to obscure what 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 Yahuah's truth as error. 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.

Yahuah Hates Divorce!

Divorce in Hebrew is shalach (7971) cast away, forsake. A primitive root; to send away, for, or out, cast (away, out), forsake, give (up), leave, let depart (down, go, loose), push away, put (away, forth, out), reach forth, send (away, forth, out).

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**"Yahudah has dealt treacherously, and an abomination has been committed in Yasharal (Israel) and in Yarusalym (Jerusalem); for Yahudah (Judah) has profaned the sanctuary of Yahuah which He loves and has married the daughter of a foreign Alahym (god). **12**"As for the man who does this, may Yahuah cut off from the tents of Yaaqob (Jacob) everyone who awakes and answers, or who presents an offering to Yahuah of hosts. **13**"This is another thing you do: you cover the altar of Yahuah with tears, with weeping and with groaning, because I no longer regard the offering or accept it with favor from your hand. **14**"Yet you say, 'For what reason?' Because 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 ruach (Spirit) And what did that one do while he was seeking a godly offspring? Take heed then to your ruach (spirit), and let no one deal treacherously against the wife of your youth. **16**"For I hate divorce," says Yahuah, the Alahym (God) of Yasharal (Israel), "and him who covers his garment with wrong," says Yahuah of hosts. "So take heed to your ruach (spirit), that you do not deal treacherously.(898. bagad; deal deceitfully, treacherously, unfaithfully, offend, transgressor, depart), A primitive root; to cover (with a garment); figuratively, to act covertly; by implication, to pillage -- deal deceitfully (treacherously, unfaithfully), offend, transgress(-or), (depart), treacherous (dealer, -ly, man), unfaithful(-ly, man) **Malachi 2:10-16**

These scriptures show us why 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 Yahuah. The gift is to be cherished, loved, and cared for. This is a 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 and has placed him as the head of the wife. 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 Yahuah refuses to answer their prayers. It seems Kepha (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 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 Mashiach's kingdom and are not members of the body of which He is the head.

Yahusha taught that divorce itself is contrary to Yahuah's will. 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. Yahuah joins the man and woman, no human has the right to break that bond.

Yahuah's commands against sexual immorality are based on His marriage covenant. That same command is the basis of Yahusha's teaching against divorce and remarriage. So, the marriage covenant, the Turah (Law) regulating sexual conduct, and divorce all apply. In particular, divorce and remarriage Yahusha said was adultery, a particular form of sexual misconduct.

The Turah (Law) of Yahusha and the Turah (Law) of Yahuah are the same. What 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 the Turah (Law) of Yahuah, as Yahuah's commands are universal.

Divorce is a legal action that the civil government 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 Yahuah has joined together.

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 Turah (Law), so that she is no adulteress, though she has married another man.

Romans 7:3

What is Adultery?

Adultery in Hebrew is Naaph the Strong's 5003. means to commit adultery, adulteress, committing adultery, woman that breaks wedlock. to apostatize; renounce a religious or political belief or principle

The term "adultery" in the Greek is "moichao" means "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 unScriptural intercourse with another man's wife".

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

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 the 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, 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**

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 (4202. porneia means: fornication, whoredom; idolatry. From porneuo; harlotry (including adultery and incest); figuratively, idolatry - fornication = sexual immorality/spiritual Idolatry).

Fornication: To commit fornication is metaphorically used for practicing idolatry (**Jeremiah 3:1; Ezekiel 16:15**); hence Yarusalym (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 Torah (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 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**).

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**. Yahusha says: "And I say unto you, whosoever shall **Divorce/Put away** (the Greek *apoluo*; **630** *apolýō* (from 575 */apó*, "away from" and 3089 */lýō*, "to loose, release") – properly, to let go; discharge, dismiss. This term implies the release (annulment) of an existing bond. Specifically used for divorcing a marital partner (**Mt 1:19, 5:31,32, 19:7-9** – parallels at **Mk 10:2-12; Lk 16:18**) and means to let go, dismiss, to set free, or Divorce his wife) except it be for fornication and shall marry another commit adultery: and whosoever marry her which is Divorced does commit adultery."

It is here that we see a major change to this passage with the removal of the last third of the verse, in some translations such as the NIV: "and whosoever marries her which is put away does commit adultery." It is wrong to remove the words of 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. The translators can make changes in their version of the Word of Yahuah that it uses, but it can not change the true Word of Yahuah that Yahusha will use to define sin on Judgment Day.

Leviticus 20:10 declares that 'the man that commits adultery with another man's wife ... the adulterer and the adulteress shall surely be put to death', while **Deuteronomy 22:22** says, if a man be found lying with a woman married to an husband, then both of them shall die'.

I am not aware of any Scripture that would indicate that adultery by one marriage partner ends their marriage covenant and makes them single again in 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. 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". Yahuah considers the first marriage valid even after a legal divorce and remarriage.

What then does the "exception clause" mean? Yahusha was speaking to Hebrew men, the Pharisees, in response to their question when He spoke these words in **Matthew 19:9**. 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 except those sexually immoral acts of fornication.

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What 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 sexual immorality/fornication (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 in any other place in the Scriptures.

I believe the concepts outlined below clearly shows that the so-called 'exception clause' in **Matthew 19:9** is an exclusion to divorce and remarry only a child of Yahuah/Yahusha as to be equally yoked in covenant. This brings an understanding that **Matthew 5:32** is an exception to divorce and remarry; hence the divorce and remarriage issue fits together like a puzzle, so Yahuah's people can get shalum with 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 Yahuah teaches concerning divorce and remarriage.

Yahuah and Yasharal (Israel)'s Divorce

Both in the Tanakh (Old Testament) and in the Brit HaDashah (New Testament) Yahuah uses the analogy of marriage to describe His relationship with His people, Yasharal (Israel), and in the Brit HaDashah (New Testament) of Mashiach and the Chosen believers.

In **Jeremiah 3** Yahuah states that He gave Yasharal (Israel) a certificate of

divorce. However at no point did that annul or end the covenant that He had made with Yasharal (Israel) even though Yasharal (Israel) had married other Alahym (gods). "They say, If a man puts away his wife, and she goes from him, and becomes another man's, shall he return unto her again? Shall not that land be greatly polluted? But you have played the harlot with many lovers; yet return again to me, saith Yahuah." **Jeremiah 3:1**

In spite of the command by Mushah (Moses) in **Deuteronomy 24:1-4** that a divorced woman could not return to her first husband, in **Jeremiah 3:1** Yahuah says to Yasharal (Israel), "Yet return again to me." **2** "Lift up your eyes to the barren heights and see. Is there any place where you have not been violated? You sat beside the highways waiting for your lovers, like a nomad in the desert. You have defiled the land with your prostitution and wickedness.

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

In addition we see that divorce and remarriage did not end Yahuah's marriage covenant with Yasharal (Israel). 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 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** Yahuah said also to me in the days of Yosiah the king: "Have you seen what backsliding Yasharal (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.

To be Continued...

Divorce and Remarriage

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Hardness of Heart

Matthew 19:8 Yahusha replied, "Mushah (Moses) permitted you to divorce your wives because of your hardness of heart but it was not this way from the beginning.

Zechariah 7:12 Yea, they made their hearts as an adamant stone, lest they should hear the Turah (law), and the words which Yahuah of hosts has sent in his ruach (spirit) by the former prophets.

Matthew 13:15 the characteristics of a hard heart: For this people's heart has grown callous; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn, and I would heal them.'

Go and proclaim these words toward the north, and say: Return, backsliding Yasharal (Israel),' says Yahuah; 'I will not cause my anger to fall on you. For I am merciful,' says Yahuah; I will not remain angry forever. **13** Only acknowledge your iniquity, that you have transgressed against Yahuah your Aluah (God), and have scattered your charms to alien deities under every green tree, and you have not obeyed my voice,' says Yahuah. **14** "Return, O backsliding children," says 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**

And her treacherous sister Yahudah (Judah) saw it. **8** Then I saw that for all the causes for which backsliding Yasharal (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**

Yachazkal (Ezekiel) was younger than Yermiyahu (Jeremiah). Yachazkal (Ezekiel) wrote from captivity in Babylon after Yasharal (Israel)'s divorce. He testifies that Yahuah's covenant with Yasharal (Israel) was not ended by divorce and remarriage. For on My Qadosh (Holy) mountain, on the mountain height of Yasharal (Israel)," says Adonai Yahuah, "there all the house of Yasharal (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 Qadosh (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 revered in you before the Gentiles. **42** Then you shall know that I am Yahuah, when I bring you into the land of Yasharal (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 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 Yasharal (Israel)," says the Adonai Yahuah. **Ezekiel 20:40-44**

Adultery

"You shall not commit Adultery" is the seventh (7th) Commandment. "Or do you not know that the unrighteous shall not inherit the kingdom of 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 Yahuah. And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of Yahusha HaMashiach, and in the Ruach (Spirit) of our Alahym (God)." **1 Corinthians 6:9-11.**

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. 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 Yahusha made that statement, He was stating that divorce does not end the first marriage except for Fornication (Sexual Immorality). People have always assumed that divorce ends the first marriage, but 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 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 until the person dies in Yahusha's judgment . 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 eternity.

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.

Adultery is a very serious sin because covenants, commitments, promises and expectations are involved. A marriage covenant is very serious in the eyes of Yahuah. Disregarding the covenants made before men and Yahuah and destroying the “one flesh” arrangement 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 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 Yahuah wanted to communicate the grievous nature of the sin of idolatry, he portrayed it as adultery, and Yasharal (Israel) as an adulterous wife or a Harlot. Yahuah was to be Yasharal (Israel)’s “one and only,” and if she worshiped other Alahym (gods), she was being unfaithful.

Furthermore, Yasharal (Israel) had made covenants and commitments with 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 Yasharal (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 Yasharal (Israel) was at Hinai and made the golden calf, a Mytsrym (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** Yahuah says He has seen Yasharal (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 Daud (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 Yahusha. Adultery is a serious sin in the eyes of Yahuah, and Believers need to be honest about that and make sure that their lives are pure in the sight of Yahuah.

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, breaking the 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 Yahuah defines. Marriage gives a man and his wife the right to a sexual relationship, but only with their Lawful spouse.

Let marriage be held in honor among all, and let the marriage bed be undefiled, for Alahym will judge the Fornication (sexually immoral) and adulterous. ~

Hebrews 13:4

Flee from Fornication (sexual immorality). Every other sin a person commits is outside the body, but the sexually immoral person (Fornicator) sins against his own body. Or do you not know that your body is a temple of the Ruach HaQodesh (Holy Spirit) within you, whom you have from Alahym? You are not your own, for you were bought with a price. So glorify Alahym in your body. ~

1 Corinthians 6:18-20

But because of the temptation of Fornication (Sexual Immorality), each man should have his own wife and each woman her own husband. ~

1 Corinthians 7:2

Now the works of the flesh are evident: Fornication (Sexual Immorality), impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of Yahuah. ~

Galatians 5:19-21

And he said, "What comes out of a person is what defiles him. For from within, out of the heart of man, come evil thoughts, Fornication (Sexual Immorality), theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person. ~

Mark 7:20-23

Yahusha declared except by Porneia, which is used chiefly of prenuptial immorality, but the married spouse guilty of sexual immorality is said to be guilty of Porneia (Fornication) (**Matthew 5:32; 19:9**; compare **Amos 7:17** septuagint).

Fornication: To commit fornication is metaphorically used for practicing idolatry (**Jeremiah 3:1; Ezekiel 16:15**); hence Yarusalym (Jerusalem) is spoken of as a harlot (**Isaiah 1:21**). Fornication can mean any sexual congress outside monogamous marriage. It thus includes not only premarital sex, homosexual acts, incest, and sexual acts with animals, all of which are explicitly forbidden in the Torah (Law) as given through Mushah (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 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**).

1.) **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!

2.) **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.

3.) **A harlot, a whore, female prostitute** Single or Married, Scripture is full of places where married women were harlots and whores. Yahuah accused Yasharal (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**.

4.) **Harlot** har'-lot: This name stands for several words and phrases used to designate or describe the unchaste woman, married or unmarried.

5.) **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.

6.) **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 the husband exposes himself to other women or a woman, he is a fornicator and guilty of adultery.

7.) **Idolatry is fornication.** Idolatry in the Ruach (Spirit) is 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 Greek language means some act of fornication

has occurred.

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 a 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:

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 except for Fornication.

Yahuah clearly says that the death of one of the marriage partners ends their marriage and frees them to marry another person. "By Turah (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 Turah (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 Turah (Law), so that she is no adulteress, though she has married another man." **Romans 7:2-3**

Principles for Marriage

Now concerning the matters about which you wrote: "It is good for a man not to have sexual relations with a woman." **2** But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband. **3** The husband should give to his wife her conjugal rights, and likewise the wife to her husband. **4** For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does. **5** Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that HaSatan may not tempt you because of your lack of self-control. **6** Now as a concession, not a command, I say this. **7** I wish that all were as I myself am. But each has his

own gift from Yahuah, one of one kind and one of another. **8** To the unmarried and the widows I say that it is good for them to remain single, as I am. **9** But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion. **10.** Shaul (Paul) said: "To the married I give this command (not I, but the Master): 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 the Master): 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. For the unbelieving husband is made Qadosh (Holy) because of his wife, and the unbelieving wife is made Qadosh (Holy) because of her husband. Otherwise your children would be unclean, but as it is, they are Qadosh (Holy). **5.** But if the unbelieving partner Separates (Divorces), let it be so. In such cases the brother or sister is not enslaved (Bound). Alahym has called you to Shalum (Peace). **1 Corinthians 7:10-15**

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), which is used only three (3) times in the Brit HaDashah, the two (2) other times it is used it conveys this type of "enslavement" rendering.

1. So also, when we were children, we were enslaved under the basic principles of the world. **Galatians 4:3**

2. They promise them freedom, while they themselves are slaves to depravity. For a man is a slave to whatever has mastered him. **2 Peter 2:19.**

Basically what Shaul (Paul) is saying in **1 Corinthians 7:15** is that if a Believing Brother or Sister has an unbelieving spouse that separates, let it be so, you are freed. The word for bondage refers to slavery. You are basically a slave in that kind of relationship with them 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).

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 Yahuah's freedman; likewise, someone who was a free man when he was called is a slave of Mashiach. 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? Do not seek to be free. Are you free from a wife? Do not seek a wife. But if you do marry, you have not sinned, and if a betrothed woman marries, she has not sinned. Yet those who marry will have worldly troubles, and I would spare you that. For the present form of this world is passing away. I want you to be free from anxieties. The unmarried man is anxious about the things of Yahuah, how to please Yahuah. But the married man is anxious about worldly things, how to please his wife, and his interests are divided. And the unmarried or betrothed woman is anxious about the things of Yahuah, how to be qadosh (holy) in body and ruach (spirit). But the married woman is anxious about worldly things, how to please her husband. I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to Yahuah. If anyone thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin. But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well. So then he who marries his betrothed does well, and he who refrains from marriage will do even better. A wife is “bound” to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only in Yahuah. **1 Corinthians 7:27, 39**

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.

Scriptural (Biblical) Grounds For Divorce and Remarriage:

We have two (2) possible exceptions; one (1) of which Yahusha says, “Except for Fornication (Sexual Immorality)” in **Matthew 5:32** 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 the cause of fornication, makes her commit adultery, and whosoever marries one that is put away commits adultery.

Matthew 19:9 But I say unto you, that whosoever shall put away his wife, “except” for Fornication, and shall marry another, commits Adultery; and he who marries one put away commits Adultery.

The second (2nd) possible exception Shaul (Paul) addresses in the same

context: a believer abandoned (5563. *chórizó* to separate, put apart, depart, withdraw) by an unbelieving spouse “is not bound” (**1 Corinthians 7:15**).

Because of the meaning of the words *Bound* and Fornication (*Sexual Immorality*), there appears to be an allowance for remarriage after divorce. In **1 Corinthians 7**, Shaul (Paul)’s argument for the “unbound” condition of the believing spouse is based on who leaves—it is the unbeliever who abandons the marriage, and the believer is an innocent party, thus not bound.

Taking a closer look at Yahusha’s words in **Matthew 5:32** and **19:9**, the phrase *except for Fornication (Sexual Immorality)* appears to give permission for divorce and remarriage. Many interpreters understand this “exception clause” in Matthew as referring to marital unfaithfulness during the betrothal period. In the Hebrew custom, a man and a woman were considered married even while they were still engaged or “betrothed.” According to this view, immorality during this betrothal period would be the only valid reason for a divorce.

However, the Greek word translated “Sexual Immorality” is a general word that can mean any form of Sexual sin. It refers to Fornication, Prostitution, Adultery, Incest, Bestiality, etc. Yahusha is possibly saying that divorce is permissible if Fornication (Sexual Immorality) is committed. Sexual relations are an integral part of the marital bond: “The two (2) will become one (1) flesh” (**Genesis 2:24**; **Matthew 19:5**; **Ephesians 5:31**). Therefore, any breaking of that bond by sexual relations outside of marriage is a permissible reason for divorce.

Yahusha’s teaching seems to be that fornication (Sexual Immorality) breaks the Marriage Covenant, but the allowance of remarriage is not explicit. In **Matthew 5:32**, the assumption is that the woman who is divorced will remarry, and Yahusha seems to say that, unless her first marriage was dissolved by fornication (on her husband’s part), her second marriage will make her an adulteress.

Yahusha has remarriage in mind in **Matthew 19:9**. In both passages, divorce and remarriage seem to be allowed in the circumstance covered by the exception clause. It is important to note that only the innocent party is allowed to remarry. Although not stated in the text, it would seem the allowance for remarriage after divorce is Yahuah’s mercy for the one who was sinned against, not for the one who committed the Fornication (Sexual immorality).

1 Corinthians 7:15 may be another biblical “exception,” allowing remarriage if an unbelieving spouse divorces a believer. The verse says, “But if the unbeliever leaves, let it be so. The brother or the sister is not bound in such circumstances; Alahym has called us to live in shalum (peace).” The text is clear that, if an unbelieving spouse leaves (divorces) a believer, the believer is free to accept the separation and move on with life. He or she is “not bound,” indicating full liberty. 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; 15-7:2 and 1 Corinthians 7:39.

The context of **1 Corinthians 7:15** does not mention remarriage. But, if “the believing husband or wife is no longer bound to the other” (verse 15), then it is reasonable to assume that remarriage is allowed.

The exception clause is the key, whatever Fornication “Sexual Immorality” means in **Matthew 5 and 19**, it is an allowance for divorce, not a requirement for it.

In summary, Scripture (the Bible) makes it clear that Yahuah hates divorce (**Malachi 2:16**) and that reconciliation and forgiveness should mark a believer’s life (**Luke 11:4; Ephesians 4:32**).

As we conclude this study, I believe it is very clear that Yahuah hates divorce and only permitted divorce because of the hardness of the hearts of his people but intended for the marriage covenant to remain unto death, but has made allowances for his people to come out of bondage and remain faithful to him.