

IMMORALITY

Immorality (noun)

Definition of immorality

1: the quality or state of being immoral especially : Unchastity (not chaste; not virtuous; not pure: an unchaste woman. characterized by sexual suggestiveness, transgression, or excess; lascivious; bawdy: an unchaste exhibition)

2: an immoral act or practice

Immorality is evil, sinful, or otherwise wrong behavior. Immorality is often called wickedness and is a state avoided by Righteous people.

Since morality refers to things that are right, immorality has to do with things that are wrong — like stealing, lying, and murdering. This is a tricky word, because people have their own idea of what's immoral. We can all agree killing is an example of immorality, but different religions have their own ideas of immorality too, but the word is always associated with wrongness and offensiveness.

What will keep you out of the Kingdom of אַיָּהּ (Yahuah)?

Those who reject **וַיָּהוּשָׁה** (Yahusha) HaMashiach cannot enter into the presence of **אַיָּהּ** (Yahuah) and so must be separated from Him.

Understanding this, that the Torah (law) is not laid down for the just but for the lawless and disobedient, for the unrighteous and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, **10** the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, **11** in accordance with the Message of the esteem of the Baruk (Blessed) Aluhym with which I have been entrusted. **1 Timothy 1:9-11**

Or do you not know that the unrighteous will not inherit the kingdom of **אַיָּהּ** (Yahuah)? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of **אַיָּהּ** (Yahuah). And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Adon **וַיָּהוּשָׁה** (Yahusha) HaMashiach and by the Ruch (Spirit) of our Aluhym. **1 Corinthians 6:9-11**

For this reason **אַיָּהּ** (Yahuah) gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge **אַיָּהּ** (Yahuah), **אַיָּהּ** (Yahuah) gave them up to a debased mind to do what ought not to be done. **Romans 1:26-28**

Just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire. **Jude 1:7**

Scripture gives several lists of things that will keep someone out of the Kingdom of **אֱלֹהִים** (Yahuah):

*Sexual immorality, *Fornication, *Adultery, *homosexual offenses, *Prostitution, *idolatry, *theft, *greed, *drunkenness, *slander, *swindling, *impurity, *witchcraft, *hatred, *discord, *jealousy, *fits of rage, *selfish ambition, *dissensions, *factions and envy, *orgies, *abomination, *lying, *cowardice, *unbelief, *murderer, *sorcery

Sexual Immorality

Fornication -

The LXX uses it predominately for the Hebrew word “zanah”—“commit fornication, be a harlot.” This is sexual involvement with humans or false Aluhym (gods). Yasharal (Israel) is the bride of **אֱלֹהִים** (Yahuah) and “fornication” (idolatry) with other Aluhym (gods) affects the relationship. (See the minor prophet Hosea who is told to retrieve his unfaithful wife out of harlotry as an image of **אֱלֹהִים** (Yahuah)’s care for apostate Yasharal (Israel). Looking at these linguistic periods it appears that the word is primarily used for “fornication”, both within and without marriage.

In Papyri and other sources the word has the meaning of “disease,” “active excess of evil.” The Patristic period after the New Testament uses the word in various manuscripts with meanings of “fornication,” “unchastity,” “sexual impurity,” “illicit intercourse,” “prostitution,” “adultery (as grounds for divorce)” and “idolatry.” So, the question is “what did **אֱלֹהִים** (Yahuah) intend for the word to convey?”

Fornication comes from the Greek word porneia (G4202) and means

- 1) illicit sexual intercourse
a) homosexuality, lesbianism, Bestiality - intercourse with animals, prostitution or sleeping with a prostitute, etc.
- 2) Incest - sexual intercourse with close relatives; Leviticus 18:1-20, the worship of idols
- 3) of the defilement of idolatry, as incurred by eating the sacrifices offered to idols. There are 26 instances of the word porneia in **Matthew 5:32, 5:19, 19:9, Matthew 7:21, John 8:41, Acts 15:20, 15:29, 21:25, Romans 1:29, 1Corinthians 5:1, 6:13, 6:18, 7:2, 12:21, Galatians 5:19, Ephesians 5:3, Colossians 3:5, 1 Thessalonians 4:3, Revelation 2:21, 9:21, 14:8, 17:2, 17:4, 18:3, 19:2.**

Sexual immorality: is the Greek word porneia and refers to all types of sexual immorality such as fornication, bestiality, homosexuality, lesbianism, pornography, pedophilia and incest and sodomy.

Porneia is a general term for all unlawful sexual intercourse. It includes adultery, prostitution, sexual relations between unmarried individuals, homosexuality, and bestiality. It is used figuratively in Revelation with regard to a religious prostitute called “Babylon the Great” to describe her consorting with the rulers of this world for power and material gain. (**Revelation 14:8; 17:2; 18:3; Matthew 5:32; Acts 15:29; Galatians 5:19**)

Adultery: The Greek word for “adultery” is moicheia “Conjugal infidelity. An adulterer was a man who had sexual intercourse with a woman he was not married to. A woman who did the same thing was an adulteress. Scripture regards adultery as a great sin and a great social wrong.

It has been inferred from **John 8:1-11** that this sin became very common during the age preceding the destruction of Yarusalyim (Jerusalem).”

Adultery without sexual intercourse—**OWYAZL** (Yahusha) warned, “You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust after her has committed adultery already with her in his heart.” As with the breaking of any of the Ten (10) Commandments, those who are not washed in the blood of **OWYAZL** (Yahusha) HaMashiach will have to pay the penalty. They will not enter the Kingdom of **AYAZL** (Yahuah). Punishment for transgression of this Commandment is the death penalty.

Spiritual Adultery—Idolatry, covetousness, and apostasy are spoken of as spiritual adultery (**Jeremiah 3:6, 8, 9; Ezekiel 16:32; Hosea 1:2:3; Revelation 2:22**). An apostate assembly is an adulteress (**Isaiah 1:21; Ezekiel 23:4, 7, 37**), and the Hebrews are described “an adulterous generation” (**Matthew 12:39, Revelation 12**.)

Homosexual offenses:

The basis of the prohibition against homosexual acts derives from two (2) biblical verses in Leviticus: “Do not lie with a male as one lies with a woman; it is an abhorrence “abomination” (**Leviticus 18:22**) and “If a man lies with a male as one lies with a woman, the two (2) of them have done an abhorrent (abominable) thing; they shall be put to death—their blood guilt is upon them” (**Leviticus 20:13**). The Turah considers a homosexual act between two (2) men to be an abhorrent “abomination” thing (toevah), punishable by death — a strong prohibition.

Lesbianism is never mentioned in the Tourah. In Judaism the prohibition is not as stringent as that against male homosexuality because the Turah does not explicitly prohibit lesbianism, and because lesbianism does not involve the spilling of seed. But Most scripture believers see it as equal as a Homosexual offense.

Sodomy?

Webster’s Dictionary definition: anal or oral copulation with a member of the same or opposite sex; also: copulation with an animal.

Scriptural description: according to **Leviticus 18:22** says: to "lie with mankind, as with womankind." The Hebrew words literally means "after the manner of lying with a woman by the introduction of the male member." This means penetration. So the definition of sodomy is penetration of the anus cavity, including straight females as Paul points out in Romans has the ability to practice sodomy.

So, whether gay or straight, male or female, married or single sodomy is a sin, because **AYAZL** (Yahuah) does not discriminate, this applies to homosexuals as well as heterosexuals.

Oral Sex is not mentioned in Scripture, so is it a Sin?

Scripture has nothing to say about oral sex. But it is clear from Scripture, that sex within marriage is Kadush and good. Indeed, it is commanded, even by Paul **1 Corinthians 7:3-5** who is the prime example of a single man in Scripture other than **OWYAZL** (Yahusha). Using the creation narrative as our guide and the principle is that the male genital is designed for the female genital, just as food is for the stomach **1 Corinthians 6:13**, we may question oral sex. Has **AYAZL** (Yahuah) made the mouth for the male or female genital? The usual advice

concerning oral sex within marriage is that it should not become a substitute for genital to genital sex. The rule of love should be used, such that if one spouse finds it offensive, then the other should not insist on it.

Oral sex has been portrayed in our culture as a “safe sex” alternative, and some people have reckoned it as a way to retain their virginity before marriage. But is oral sex different from sex? I believe that oral sex is sex for a number of reasons, which include: • Oral sex fits one of the definitions for sexual intercourse: “intercourse involving genital contact between individuals other than penetration of the vagina by the penis” (Webster’s Dictionary)

- Oral sex can be just as intimate and pleasurable as “traditional” intercourse. • Oral sex creates physical, emotional and spiritual bonds just as traditional intercourse does **Genesis 2:24, Mark 10:6-9, Malachi 2:15**

- Oral sex involves exposing one’s “nakedness” to another, which is how the Tanakh (Old Testament) sometimes describe sexual relations (**Leviticus 18:6,7,10**) Assuming that oral sex is sex, we can apply Scripture’s sexual guidelines to it. This basically means that it should only be practiced within a heterosexual marriage and that it should be characterized by love, so in this view Oral sex outside of Marriage would be considered sin (fornication).

It is believed that **אֵלֹהִים** (Yahuah) created us to experience pleasure in sex. Biological evidence suggests this is in fact true. **אֵלֹהִים** (Yahuah) created women to have two (2) pleasurable spots. One pleasurable spot has absolutely nothing to do with penetration; and neither requires ovulation to occur before orgasm. This is highly suggestive that sex is not just for procreation but for the enjoyment of the Husband and Wife to experience.

Pornography

Matthew 5:28 But I say to you, That whoever looks on a woman to lust after her has committed adultery with her already in his heart.

1 John 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Job 31:1 I made a covenant with my eyes; why then should I think on a maid?

Is Masturbation a Sin?

There is no place in scripture where masturbation is forbidden or that it is sinful; however I believe the thoughts that accompany masturbation are sinful.

"You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into Gehenna . And if your right hand causes you to sin, cut it off and throw it away." **Matthew 5:27-30**

Notice what **וַיְהוָה** (Yahusha) said about the parts of the body He mentions, your eye and your hand. If you are enjoying sexually explicit thoughts about a woman that is not your wife then it is sinful.

But what if no illicit fantasies or lustful thoughts are included in masturbation? Is the act then sinful? According to scripture, there is nothing to indicate that it is. But what if the act is done

merely as a means of resisting temptation and performed as the body requires? This is hardly exciting, if used just as a means of keeping the body in submission, as the body is not that demanding if left alone without the perverted imagination. If we attempt to maintain a self-sex life, then we find that the body needs help from the mind through illicit fantasies and images, and then sin is clearly being committed and to live by the carnal and fleshly nature is sinful. Live by the Ruch (Spirit), not by the desires of the flesh!

For this is the will of **יְהוָה** (Yahuah), your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know **יְהוָה** (Yahuah). **1 Thessalonians 4:3-5**

Prostitution:

The Hebrew Scripture uses two (2) different words for prostitute, zonah (זונה) and kedeshah (or qedesha) (קדשה). The word zonah simply meant an ordinary prostitute or loose woman. But the word kedeshah literally means consecrated (feminine form), from the Semitic root q-d-sh (קדש) meaning holy or set apart. 6945. qadesh a temple prostitute

The Greek uses: 4204. porne – a prostitute ... a prostitute. Part of Speech: Noun, Feminine
Transliteration: porne Phonetic Spelling: (por'-nay)

4205. pornos -- a fornicator ... 4205 (from , "to sell off") -- properly, a male prostitute. Prostitute', " ie anyone engaging in sexual immorality.

The prostitute was an accepted though deprecated member of the Yasharalite (Israelite) society, both in urban and rural life (**Genesis 38:14; Joshuah 2:1; I Kings 3:16–27**). Scripture refers to Tamar's temporary harlotry and to the professional harlotry of Rahab without passing any moral judgment. The visits of Samson to the harlot of Gaza (**Judges. 16:1**) are not condemned, but conform with his picaresque life. Harlots had access to the king's tribunal, as other people (**I Kings 3:16**). Nevertheless, harlotry was a shameful profession, and to treat an Yasharilte (Israelite) girl like a prostitute was considered a grave offense (**Genesis 34:31**).

The Yasharalites (Israelites) were warned against prostituting their daughters (**Leviticus 19:29**), and priests were not allowed to marry prostitutes (**21:7**). The punishment of a priest's daughter who became a prostitute, thus degrading her father, was death through fire (**Leviticus 21:9**). Prostitutes might be encountered in the streets and squares, and on street corners, calling out to passersby (**Proverbs 7:10–23**); they sang and played the harp (**Isaiah 23:16**), and bathed in public pools (**I Kings 22:38**). Their glances and smooth talk were dangers against which the immature were warned (**Jeremiah 3:3, Proverbs 2:16; 5:3, 6:24–25, 7:5**).

In Yasharal (Israel) the sacred prostitutes were condemned for their connection with idolatry. **Deuteronomy 23:18–19** forbids Yasharalites (Israelites), men and women alike, to become sacred prostitutes, and states that their wages must not be used for paying vows.

It has been supposed that "the women who performed tasks at the entrance to the Tent of Meeting," mentioned in **I Samuel 2:22**, were sacred prostitutes – though this hardly suits their other occurrence in **Exodus 38:8**. There were male and female prostitutes in Yasharal (Israel) and Yahudah (Judah) during the monarchy, and in Yahudah (Judah) they were, from time to time, the object of royal decrees of expulsion (**I Kings 14:24; 15:12; 22:47; II Kings 23:7;**

Hos. 4:14). Sacred prostitution, because of its association with idolatry, was the object of numerous attacks in Scripture, especially in the historical and prophetic books (**II Kings 23:4–14; Jeremiah 2:20; Ezekiel 23:37**). Terms connected with harlotry are used figuratively to characterize unfaithfulness toward **יְהוָה** (Yahuah) (**Numbers 25:1–2; Judges 2:17; 8:27, 33; Jeremiah 3:6; Ezekiel 6:9; Hosea 4:12**).

“No Yasharalite (Israelite) woman shall be a cult prostitute, nor shall any Yasharalite (Israelite) man be a cult prostitute” (**Deuteronomy 23:18**). Cultic prostitution, both hetero and homosexual, was a common feature of idolatrous worship in the ancient Near East.

Idolatry:

6459. pesel: an idol, image, carved graven image

8655. teraphim (ter-aw-feme'): (a kind of idol) perhaps household idol

Idolatry is the Greek word eidololatreia and refers literally to the worship of false Aluhym (gods). Figuratively, it means avarice or the immoderate desire for wealth. It refers to greed by the person. It is the person who strives after wealth more than he strives after the things of **יְהוָה** (Yahuah). Anything that the person reverences more than **יְהוָה** (Yahuah) is idolatry. Any person can do a self-test of what he worships by paying attention to his thought life and the things that occupy his thoughts.

"Idolatry" is literally "image worship." To grasp the character of image worship in Scriptural literature one must first realize that Scripture describes the worship of all "strange Aluhym (gods)" as idolatry, or the worship of "wood and stone.

Image-worship or divine honor paid to any created object. Paul describes the origin of idolatry in **Romans 1:21-25**: men forsook **יְהוָה** (Yahuah), and sank into ignorance and moral corruption (**1:28**).

The forms of idolatry are,

- Fetishism, or the worship of trees, rivers, hills, stones, etc.
- Nature worship, the worship of the sun, moon, and stars, as the supposed powers of nature.
- Hero worship, the worship of deceased ancestors, or of heroes.

In Scripture, idolatry is regarded as of heathen origin, and as being imported among the Hebrews through contact with heathen nations. The first (1st) allusion to idolatry is in the account of Rachel stealing her father's teraphim (**Genesis 31:19**), which were the relics of the worship of other Aluhym (gods) by Laban's progenitors "on the other side of the river in old time" (**Joshua 24:2**). During their long residence in Mitsryim (Egypt) the Hebrews fell into idolatry, and it was long before they were delivered from it (**Joshua 24:14 ; Ezekiel 20:7**). Many a token of **יְהוָה** (Yahuah)'s displeasure fell upon them because of this sin.

The idolatry learned in Mitsryim (Egypt) was probably rooted out from among the people during the forty (40) years' wanderings; but when the Hebrews entered Palestine, they came into contact with the monuments and associations of the idolatry of the old Canaanite races, and showed a constant tendency to depart from the living Aluhym and follow the idolatrous

practices of those heathen nations. It was their great national sin, which was only effectually rebuked by the Babylonian exile. That exile finally purified the Hebrews of all idolatrous tendencies.

The first and second commandments are directed against idolatry of every form. Individuals and communities were equally amenable to the rigorous code. The individual offender was devoted to destruction (**Exodus 22:20**). His nearest relatives were not only bound to denounce him and deliver him up to punishment (**Deuteronomy 13:20-10**), but their hands were to strike the first (2st) blow when, on the evidence of two (2) witnesses at least, he was stoned (**Deuteronomy 17:2-7**). To attempt to seduce others to false worship was a crime of equal enormity (**13:6-10**).

An idolatrous nation shared the same fate. No facts are more strongly declared in the Tanakh (Old Testament) than that the extermination of the Canaanites was the punishment of their idolatry (**Exodus 34:15; Exodus 34:16 ; Deuteronomy 7 ; 12:29-31 ; 20:17**), and that the calamities of the Yasharalites (Israelites) were due to the same cause (**Jeremiah 2:17**). "A city guilty of idolatry was looked upon as a cancer in the state; it was considered to be in rebellion, and treated according to the laws of war. Its inhabitants and all their cattle were put to death." **יָהוָה** (Yahuah) was the theocratic King of Yasharal (Israel), the civil Head of the commonwealth, and therefore to an Yasharalites (Israelites) idolatry was a state offense (**1 Samuel 15:23**), high treason. On taking possession of the land, the Hebrews were commanded to destroy all traces of every kind of the existing idolatry of the Canaanites (**Exodus 23:24 Exodus 23:32 ; 34:13 ; Deuteronomy 7:5 Deuteronomy 7:25 ; 12:1-3**).

In the Brit Hadashah (New Testament) the term idolatry is used to designate covetousness (**Matthew 6:24 ; Luke 16:13 ; Colossians 3:5 ; Ephesians 5:5**).

Impurity:

5079. niddah (nid-daw') נִדָּה

abhorrent (1), abhorrent thing (2), impurity (8), menstrual (1), menstrual impurity (7), menstrual period (1), menstruation (2), menstruation* (1), period (1), time (1), unclean (1), unclean thing (1), uncleanness (2)

Impurity is the Greek word akatharsia and refers to uncleanness in the physical or moral sense. Since it is not a sin to be physically dirty, we must take it in the moral sense. In the moral sense it refers to the impurity of lustful, luxurious or profligate living.

Debauchery:

1. (n.) Corruption of fidelity; seduction from virtue, duty, or allegiance.
2. (n.) Excessive indulgence of the appetites; especially, excessive indulgence of lust; intemperance; sensuality; habitual lewdness.

Debauchery is the Greek word aselgeia and refers to licentiousness, lasciviousness, wantonness, shamelessness, and insolence. It refers to the person who is cruel, merciless, undisciplined and spoiled. It is the person who ignores legal restraint, and has no regard for accepted rules and standards. It is the person who violates the laws of the land in which he lives. It is the person who disregards the rules of his employer. It is the person who disobeys

those that **אָזַל** (Yahuah) has placed in authority over him. This includes the wife who disobeys her husband, the child who disobeys the parent, and the driver who disobeys the traffic laws. It is the person who is presumptuous and insulting in manner or speech. It is the person who is audaciously rude or disrespectful.

Witchcraft:

784. kashaph (kaw-shaf) means: to practice sorcery

Various forms of witchcraft and divination in the Hebrew Scriptures are mentioned in a generally disapproving tone. The Masoretic Text of the Turah forbids:

- Nahash**; as a noun, nahash translates as snake, and as a verb it literally translates as hissing. The verb form can be extended to mean whispering.
- Onan**; onan literally translates as clouds, possibly referring to nephomancy.
- Kashaph**; kashaphis of ambiguous meaning, being either from a root meaning mutter, or from a compound of the words kash (herb) and hapalah (using) - hence meaning herb user. The Septuagint renders the same phrase as pharmakia (poison).
- being a ba'al ob; literally means master of spirits. The corresponding parts of the Septuagint refer to eggastrimuthos (gastromancy).
- being a yidde'oni; literally means gainer of information from spirits
- being a doresh el ha-metim; literally means (one who) questions corpses
- Qsam qesem; literally means distributes distributions.
- Khabar kheber; literally means join joinings.

"Witchcraft" and "sorcery" are the terms used in the Bible to designate the practice of the arts of divination, which were tabooed by orthodox religious sentiment. As this orthodox sentiment was not a constant practice, which at one time were regarded as innocent at another, were relegated to the domain of sorcery or witchcraft. These practices were varied, and are denoted by several different Hebrew words.

The Ob and the Yidde'oni.

One of the oldest of these practices was that of consulting the dead. The spirit of the dead was called "ob," and the consultation of such a spirit was accomplished through a woman who was called a "mistress of an ob" ("ba'alat ob"). The earliest and most famous instance of this on record is that of King Saul on the night before the fateful battle of Gilboa, in which he lost his life (**I Samuel 28:3, 7**). The "mistress of the ob" whom Saul found at Endor is said to have been able to summon Samuel's spirit from the under world and to talk with it. The narrative represents her as able to call up any "ob" desired. Wherever "obot" are mentioned there also is found the term "yidde'oni" ("wizard"). It is, apparently, a synonym of "ob" as a designation of a departed spirit (**Leviticus 19: 31; 20. 6, 27; Deuteronomy 18:11; I Samuel 28:3, 9; II Kings 21:6, 23:24; Isaiah 8:19, 19:3; II Chronicles.. 33:6**). "Ob" designated a subterranean spirit, but perhaps "yidde'oni" was a more general term. It is probable that the wizards who consulted the dead were ventriloquists, for Isaiah (8:19) describes them as those that "chirp and . . . mutter." Probably the ventriloquist impersonated the dead as speaking in a faint voice from the

ground, whence this description. **Deuteronomy 18:11** adds to consulting an ob or a yidde'oni, "inquiring of the dead," as though there were still another means of consulting them. If this be so, no information as to the method of consultation has been preserved.

Another class of diviners is called "me'onenim" (**Judges 9:37; II Kings 21:6; Isaiah 12:6; Micha 5:12**). This class also was very ancient. It appears from **Judges 9:26** that a sacred tree at Shechem was named from it. As this tree is probably identical with the "oak of Moreh" (**Genesis 12:6**), it is probable that the method of divination alluded to was also employed by the Canaanites. **Isaiah (2:6)** also alludes to the "me'onenim" as existing among the Philistines. It is evident, therefore, that this method of divination was common to Palestinian heathendom.

Witchcraft is the Greek word pharmakeia and it refers to the taking or administering of drugs for pleasure. It includes the abuse of drugs, but would not include the taking of medication in moderation for the treatment of pain and disease. Witchcraft also includes sorcery, which is the use of supernatural power over others through the assistance of spirits. Several categories of witchcraft and sorcery are described in Scripture.

In **Exodus 22:17** it is commanded, "You shall not let a witch live." Diviners and soothsayers are forbidden in **Leviticus 19:26** and **Deuteronomy 18:10**; turning to ghosts and spirits in **Leviticus 9:31** and **20:27** and **Deuteronomy 18:11**; being an augur or sorcerer in **Deuteronomy 18:10**. Scripture calls for the individual's wholehearted allegiance to אַיָּהוָה (Yahuah) and therefore all contact with various forms of witchcraft and sorcery is prohibited (**Deuteronomy 18:13**). Furthermore, the crime of witchcraft is equated with the crime of human sacrifice (**Deuteronomy 18:10**) with the same punishment designated for both (**Leviticus. 20:27**). Despite the prohibitions, witchcraft was obviously resorted to, as shown most graphically by King Saul's visit to the "witch of Endor" to consult the spirit of the prophet Samuel (**I Samuel. 28**).

Hatred: is the Greek word echthra and refers to enmity or hostility on the part of a person. It includes rancor, which is bitter, long-lasting resentment or deep-seated ill will.

Discord: is the Greek word eris and refers to the person who is quarrelsome in a noisy, angry or bickering manner. The contentious person yields to this lust of the flesh. It is the person who habitually disagrees simply for the sake of disagreement, and it causes contention or strife in the Assembly.

Jealousy: is the Greek word zelos and refers to the sin jealousy, which is the attitude that comes from being fearful of being supplanted or the apprehension of losing one's affection or position. It is the person who is jealous or envious of the success of others.

Fits of Rage: is the Greek word thumos and refers to violent, explosive or uncontrolled anger resulting from the lack of self-control.

Selfish Ambition: is the Greek word eritheia and refers to the putting of oneself in the forefront or the limelight. It is the person who has to be the center of attention. It is the person who seeks political office for the purpose of power, recognition or satisfying the ego. It is the pastor who is more concerned with his position and status than he is with truth.

Dissensions: is the Greek word dichostsis and it refers to the refusal to conform to the authority or doctrine of Scripture. It is the person who rebels against the authorities that אַיָּהוָה (Yahuah)

has placed over him. It is a member who rebels against the authority of the Assembly Leaders (Elders). It is the child who rebels against the authority of the parent. It is the citizen who rebels against the governmental authorities. The person who rebels and leads others to rebel is yielding to this lust of the flesh.

Factions: is the Greek word hairesis and refers to the internal, contentious rivalries within a group of people. It refers to the conflicts that arise out of dissensions or differences of opinion in a body of people. It is okay for people to disagree on the meaning of a particular text of Scripture or doctrine, but the difference of opinion should not result in rivalries or conflicts. They should be able to discuss the issue and come to a resolution with unity of purpose.

Envy: is the Greek word phthonos and refers to the feeling of discontent and resentment aroused by the desire for the possessions or qualities of another. It is covetousness.

Drunkennes: is the Greek word methe and refers to intoxication through the drinking of alcoholic beverages.

Orgies: is the Greek word komos and refers to loud, noisy festivities that lack restraint or discipline. The Greek word was used with reference to the rites practiced in the worship of various deities, such as Orpheus and Dionysus. The word in Greek did not denote sexual activity, although this was a part of some rites. The rites of Dionysus, for example, included only music, dancing, drinking, and the eating of animal sacrifices. A revel involving unrestrained indulgence, especially sexual activity. Uncontrolled or immoderate indulgence in an activity: an orgy of spending. A secret rite in the cults of ancient Greek or Roman deities, typically involving frenzied singing, dancing, drinking, and sexual activity.

But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.” **Revelation 21:8**

All creation will appear before the great white throne judgment of **אֵלֹהִים** (Yahuah) and **וְיֵשׁוּעַ** (Yahusha) will go through the "books" to see if we have committed any of the sins listed above and have not been forgiven. In addition, the names will be checked to see if they are written in the Lambs book of life. Anyone whose name is not found in the Lambs book of life will be thrown into the lake of fire, based upon the evil of their hearts and the rejects of **וְיֵשׁוּעַ** (Yahusha) as their Adon and Savior. All people who have been guilty of any one of the violations above and whose names are not in the Lambs book of life, which is accomplished by truly accepting **וְיֵשׁוּעַ** (Yahusha) as Adon and Savior and being immersed with the Ruch Ah Qudesh will be sent to the lake of fire, which is the second (2nd) death.

If you have committed any of the violations of **אֵלֹהִים** (Yahuah)'s Turah (laws) listed above, you should expect to go to the lake of fire unless you choose **וְיֵשׁוּעַ** (Yahusha) and repent. As with any transgression of Turah (law), we are convicted on the basis of our guilt with regard to the crime. The good things that we have done do not change or impact the charges for which we stand trial. Only those who have been made righteous and are forgiven will escape the great white throne judgment and make into the Kingdom of **אֵלֹהִים** (Yahuah).