



Matthew Chapter 19

Yeshua's Torah Teaching Continues

It's such a blessing to be with you here this morning and to be able to once again pick up where we left off concerning our study into the New Testament book of Matthew.

As many of you already know, we have been studying the Torah in some detail for the past several years during our Thursday night Bible studies. And just to be clear here this morning, the Torah is indeed where every Christian should begin their journey when it comes to picking up their cross and following their Messiah who once again was a Hebrew Jew who came from the house of David and the tribe of Judah.

It always amazes me how few Christians today even know where their Messiah was first introduced to them. Many modern-day professing Christians believe that their Messiah was first introduced to them in the New Testament. But as we have shown repeatedly time and time again, our Messiah was not introduced to us in the New Testament. Our Messiah was introduced to us in the very first book of the Old Testament also known as the Torah, which is also known as the law of God which is also known as the spoken word of God. And it is written in the New Testament that it was this very word of God that is found in the Old Testament that our Messiah became in the flesh.

As we continue our study this morning into Matthew chapter 19, all of this will become immensely important to understand. Matthew chapters

19 and 20 have everything to do with our Messiah once again teaching his Father's Torah, his Father's spoken word. We would do well to remember what word that our Messiah said that he was speaking. (scrn 1)

Joh 12:49 For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak.

Joh 12:50 And I know that his commandment is eternal life. What I say, therefore, say as the Father has told me.”

Joh 14:10 Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority but the Father who dwells in me does his works

Joh 14:11 Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

Rev 1:1 The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John,

Rev 1:2 who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.



It's important to remember that everything that our Messiah spoke was given to him to speak by his Father in heaven. Once again... our Messiah did not come to speak on his own authority. He didn't come to make it all about himself. He did not come to create his own sabbaths or to celebrate his own birthdays, or to re-create a gaggle of man-made festivals and pagan celebrations. He came to speak his Father's word and to bring his brothers and sisters back to the one true Elohim of Abraham, Isaac, and Jacob the creator of the heavens and the earth and all things seen and unseen. And this was the first and foremost purpose and objective and mission of the Son of David who was brought forth by the hand of God to do this very thing... to be the door that no man can shut, to be the firstborn and the first fruit of the resurrection, to be the Passover lamb of the world.

And as we continue our study into Matthew chapter 19 here this morning all of this once again is going to very quickly become tectonically important for all of us to know and to understand because if we don't know these things and if we don't understand these things, we will never understand the truth that our Messiah was speaking here in the book of Matthew in the back of the book. And we must always remember... that the New Testament... is indeed in the back of the book and not in the front of the book. And I would submit to you that the New Testament is indeed in the back of the book and not in the front of the book for a reason. There should be no doubt in our minds that the author of the Bible knew what he was doing when he authored his own God-breathed Scriptures.

With all that being said I would like to once again return to Matthew chapter 19 verses one through 12 this morning. And so, let's open the books to Matthew chapter 19 verses one through 12 so that we can read these red-letter words for ourselves and know exactly what they say and just as importantly... what they do not say. **Matthew chapter 19 verses one through 12 E1**

Teaching About Divorce

Mat 19:1 Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan.

Mat 19:2 And large crowds followed him, and he healed them there.

Mat 19:3 And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?"

Mat 19:4 He answered, "Have you not read that he who created them from the beginning made them male and female,

Mat 19:5 and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'?

Mat 19:6 So they are no longer two but one flesh. What therefore God has joined together, let not man separate."

Mat 19:7 They said to him, "Why then did Moses command one to give a certificate of divorce and to send her away?"

Mat 19:8 He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so.

Mat 19:9 And I say to you: whoever divorces his wife, except for **sexual immorality**, and marries another, commits **adultery**."

Mat 19:10 The disciples said to him, "If such is the case of a man with his wife, it is better not to marry."

Mat 19:11 But he said to them, "Not everyone can receive this saying, but only those to whom it is given.

Mat 19:12 For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it."

Matthew chapter 19 verses one through 12 has undoubtedly been a cornerstone of controversy ever since our Messiah spoke these red-letter words. And I would submit to you that the controversy was born even before our Messiah spoke these red-letter words. And this is exactly why the Pharisees came to him testing him by asking him whether or not it was lawful to divorce one's wife for any cause.

What I think is most telling is who it is that is asking this question. We must always remember that the Pharisees of our Messiah's time were the pastors and the priests and the popish leaders of his time. These were the men who were standing behind the pulpits of our Messiah's time in the churches which were called "Synagogues" at that time. These were supposed to be men of God who knew the word of God. These men who were asking this question were the teachers of the Bible back in that day. And once again, the only reason that these Bible teachers were asking our Messiah this question was in order to test him. But what ultimately happens when our Messiah answers this question is that the Pharisees themselves wind up being the ones who become the tested. And so it is once again that we see the hunted becoming the prey and the prey becoming the hunted.

The question that the pastors of our Messiah's time asked him was and I quote, "Is it lawful to divorce one's wife for any cause?". And our Messiah responds by reminding them of what is written within their own Torah in **Genesis chapter 2 verse 24; (scrn 2)**

Gen 2:24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.



Upon which time the Pharisees fire back and ask, “Why then did Moses command one to give a certificate of divorce and to send her away?” Which is indeed a valid question.

At this point in time, I think it’s important to turn back to the Torah and to read for ourselves exactly what it was that Moses commanded concerning divorce. We can find that in **Deuteronomy chapter 24 verses one through four E2**

Laws Concerning Divorce

Deu 24:1 “When a man takes a wife and marries her, if then 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 of his house, and she departs out of his house,

Deu 24:2 and if she goes and becomes another man's wife,

Deu 24:3 and the latter man hates 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 man dies, who took her to be his wife,

Deu 24:4 then her former husband, who sent her away, may not take her

again to be his wife, after she has been defiled, for that is an abomination before the LORD. And you shall not bring sin upon the land that the LORD your God is giving you for an inheritance.

And so here in Deuteronomy chapter 24, we find the commandment of Moses in detail. And I want to make sure that we understand exactly what it was that Moses said and just as importantly... what Moses did not say. Moses said that when a man takes a wife and marries her if then she finds no favor in his eyes because he has found some indecency in her... emphasis on “indecency in her”... the King James Version of the Bible translates it as “because he hath found some uncleanness in her... then let him write her a bill of divorcement and put it in her hand and send her out of his house.” (scrn 3)

Deu 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some **uncleanness** in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

Strong's H6172

ערוה

Uncleanness =*ervâh*

BDB Definition:

- 1) nakedness, nudity, **shame**, pudenda
 - 1a) pudenda (implying shameful exposure)
 - 1b) nakedness of a thing, **indecency, improper behaviour**
 - 1c) exposed, undefended (figuratively)

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from **H6168**



the English word “uncleanness” or “indecency” comes from the Hebrew word “ervah”. And “ervah” means “shame, indecency” or “improper behavior”

And so, when our Messiah tells the Pharisees that whoever divorces his wife except for fornication and marries another commits adultery... he’s

not teaching against the law of God but rather reaffirming the law of God through Moses. Moses never tells anyone that they can divorce their wife for any reason. You simply will not find that in the Torah. According to Moses right here in Deuteronomy chapter 24 the very reason for the divorce had to comprise of the woman being in some way unclean or shameful, indecent or having engaged in improper behavior.

Now, I also would like to reflect on what we have already learned in our previous study of Matthew chapter 19 when we made note of the fact that our Messiah did not say “whoever divorces his wife except for sexual immorality... the correct interpretation is that our Messiah said and I quote, “whoever divorces his wife except for “fornication”. And once again fornication in the Greek language is “porneia”... and “porneia” in the Greek language does not only mean physical adultery, but it also means spiritual idolatry. Adultery and idolatry although are two different words are indeed joined together at the hip according to the Bible. And if you have not seen our last study into Matthew chapter 19, I would like to encourage you to once again go back and view that study because this is extremely important to understand.

You see there is more than one kind of adultery or fornication that is found in the Bible. The Pharisees who were the pastors of our Messiah’s time were themselves guilty of adultery according to the Bible. In fact... Something that might shed more light on what our Messiah was actually saying directly to the Pharisees here in Matthew chapter 19 can be found in the **second chapter of the book of Malachi E3**

The Lord Rebukes the Priests

Mal 2:1 “And now, O priests, this command is for you.

Mal 2:2 If you will not listen, if you will not take it to heart to give honor to my name, says the LORD of hosts, then I will send the curse upon you and I will curse your blessings. Indeed, I have already cursed them, because you do not lay it to heart.

Mal 2:3 Behold, I will rebuke your offspring, and spread dung on your faces, the dung of your offerings, and you shall be taken away with it.

Mal 2:4 So shall you know that I have sent this command to you, that my covenant with Levi may stand, says the LORD of hosts.

Mal 2:5 My covenant with him was one of life and peace, and I gave them to him. It was a covenant of fear, and he feared me. He stood in awe of my name.

Mal 2:6 True instruction was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity.

Mal 2:7 For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the LORD of hosts.

Mal 2:8 But you have turned aside from the way. You have caused many to stumble by your instruction. You have corrupted the covenant of Levi, says the LORD of hosts,

Mal 2:9 and so I make you despised and abased before all the people, inasmuch as you do not keep my ways but show partiality in your instruction."

Judah Profaned the Covenant

Mal 2:10 Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers?

Mal 2:11 Judah has been faithless, and abomination has been committed in Israel and in Jerusalem. For Judah has profaned the sanctuary of the LORD, which he loves, and has married the daughter of a foreign god.

Mal 2:12 May the LORD cut off from the tents of Jacob any descendant of the man who does this, who brings an offering to the LORD of hosts!

Mal 2:13 And this second thing you do. You cover the LORD's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand.

Mal 2:14 But you say, "Why does he not?" Because the LORD was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant.

Mal 2:15 Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth.

Mal 2:16 "For the man who does not love his wife but divorces her, says the LORD, the God of Israel, covers his garment with violence, says the LORD of hosts. So guard yourselves in your spirit, and do not be faithless."

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Do you see the message that our Messiah was sending to the Pharisees who were trying to test him? Do you see how the hunted becomes the prey and the prey becomes the hunted?

You see the Pharisees had turned aside from the way. They had caused many to stumble by their misguided instruction. They had corrupted the covenant of Levi by electing their own priests who were no longer in the bloodline of Aaron, and they were not keeping the ways of Yehovah but were showing partiality in their instruction. And this is exactly why our Messiah calls them twofold children of hell in the 23rd chapter of the book of Matthew where he also calls them a brood of vipers and whitewashed tombs beautiful on the outside but full of dead men's bones on the inside.

This message found in the book of Malachi should have immediately come to the mind of the Pharisee who was supposed to be well-versed in the Torah and in the Psalms and in the writings of the prophets when they had heard our Messiah's answer concerning this question of divorce. The second chapter of the book of Malachi should have immediately resonated with them and maybe it did, we are not told. But surely this chapter and verse was exactly what our Messiah was conveying to them through his answer to this question that was meant to test him.

And I want us to pay particularly close attention to Malachi chapter 2 verse 16 where we are told that the man who does not love his wife but divorces her covers his garment with violence and not only does he cover his garment with violence, but according to Malachi chapter 2 verse 16 he also becomes and I quote, "faithless".

Let there be no mistake about it, my friends, our Father in heaven hates divorce. And what is also as equally important to understand is that Moses never commanded anyone that they could divorce their wife for quote “any reason”. You simply do not find that commandment from Moses anywhere within the confines of the Torah. Moses is very specific in Deuteronomy chapter 24 when he states in verse one that the only reason for divorce was if the man had found some indecency or improper behavior or shame... “ervah” in the woman. Nowhere did Moses ever command the house of Israel to divorce their wives for any reason as the Pharisees had stated. Once again, the Pharisees who were supposed to be the men of God that were standing behind the pulpits of our Messiah’s time were ignorant of the Scriptures themselves.

The bottom line is that the law neither commanded divorce nor established divorce as a right anywhere within the Torah. There was always one reason and one reason alone for there ever to be a divorce between a man and woman and that reason was if the woman had been found guilty of improper behavior from indecency or shame. And this could once again stem from sexual immorality or the worship of idols and other gods. This improper behavior or indecency or shame could have been from either sexual misconduct or spiritual misconduct. We must always remember why it was that our Father in heaven divorced the house of Israel. I would like us to take the time to turn to **Jeremiah chapter 3 E4**

Jer 3:1 “If a man divorces his wife and she goes from him and becomes another man's wife, will he return to her? Would not that land be greatly polluted? You have played the whore with many lovers; and would you return to me? declares the LORD.

Jer 3:2 Lift up your eyes to the bare heights, and see! Where have you not been ravished? By the waysides you have sat awaiting lovers like an Arab in the wilderness. You have polluted the land with your vile whoredom.

Jer 3:3 Therefore the showers have been withheld, and the spring rain has not come; yet you have the forehead of a whore; you refuse to be

ashamed.

Jer 3:4 Have you not just now called to me, 'My father, you are the friend of my youth—

Jer 3:5 will he be angry forever, will he be indignant to the end?' Behold, you have spoken, but you have done all the evil that you could."

Faithless Israel Called to Repentance

Jer 3:6 The LORD said to me in the days of King Josiah: "Have you seen what she did, that faithless one, Israel, how she went up on every high hill and under every green tree, and there played the whore?

Jer 3:7 And I thought, 'After she has done all this she will return to me,' but she did not return, and her treacherous sister Judah saw it.

Jer 3:8 She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but she too went and played the whore.

Jer 3:9 Because she took her whoredom lightly, she polluted the land, committing adultery with stone and tree.

Jer 3:10 Yet for all this her treacherous sister Judah did not return to me with her whole heart, but in pretense, declares the LORD."

Jer 3:11 And the LORD said to me, "Faithless Israel has shown herself more righteous than treacherous Judah.

Jer 3:12 Go, and proclaim these words toward the north, and say, "'Return, faithless Israel, declares the LORD. I will not look on you in anger, for I am merciful, declares the LORD; I will not be angry forever.

Jer 3:13 Only acknowledge your guilt, that you rebelled against the LORD your God and scattered your favors among foreigners under every green tree, and that you have not obeyed my voice, declares the LORD.

Jer 3:14 Return, O faithless children, declares the LORD; for I am your master; I will take you, one from a city and two from a family, and I will bring you to Zion.

Jer 3:15 "'And I will give you shepherds after my own heart, who will feed you with knowledge and understanding.

Jer 3:16 And when you have multiplied and been fruitful in the land, in those days, declares the LORD, they shall no more say, "The ark of the covenant of the LORD." It shall not come to mind or be remembered or missed; it shall not be made again.

Jer 3:17 At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart.

Jer 3:18 In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave

your fathers for a heritage.

Jer 3:19 "I said, How I would set you among my sons, and give you a pleasant land, a heritage most beautiful of all nations. And I thought you would call me, My Father, and would not turn from following me.

Jer 3:20 Surely, as a treacherous wife leaves her husband, so have you been treacherous to me, O house of Israel, declares the LORD."

Jer 3:21 A voice on the bare heights is heard, the weeping and pleading of Israel's sons because they have perverted their way; they have forgotten the LORD their God.

Jer 3:22 "Return, O faithless sons; I will heal your faithlessness." "Behold, we come to you, for you are the LORD our God.

Jer 3:23 Truly the hills are a delusion, the orgies on the mountains. Truly in the LORD our God is the salvation of Israel.

Jer 3:24 "But from our youth the shameful thing has devoured all for which our fathers labored, their flocks and their herds, their sons and their daughters.

Jer 3:25 Let us lie down in our shame, and let our dishonor cover us. For we have sinned against the LORD our God, we and our fathers, from our youth even to this day, and we have not obeyed the voice of the LORD our God."

As we can clearly see here in the book of Jeremiah and all throughout the prophets, there is more than one way to commit adultery or to become unclean according to the spoken word of Yehovah God.

Keeping all of this in mind, it's important that we understand that divorce is not a requirement for those who have committed adultery. Yes, divorce is permitted... but it is not necessarily required. And the same goes for a spouse that may be a nonbeliever. Does a man have the right to divorce a woman who was a nonbeliever? Yes indeed he does according to the law because if the wife is not serving the God of Israel... then she is indeed serving another God and is therefore guilty of spiritual adultery which I would contend is as equally damning as physical adultery if not more so. And yet... even if the woman is guilty of being a nonbeliever... I think it is important to take into consideration what we find in the New Testament from the apostle Paul in **First Corinthians chapter 7 verses eight through 16 E5**

1Co 7:8 To the unmarried and the widows I say that it is good for them to

remain single, as I am.

1Co 7:9 But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion.

1Co 7:10 To the married I give this charge (not I, but the Lord): the wife should not separate from her husband

1Co 7:11 (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife.

1Co 7:12 To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.

1Co 7:13 If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.

1Co 7:14 For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy.

1Co 7:15 But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace.

1Co 7:16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

It's important for us to make note of the fact that the apostle Paul says that to the unmarried and the widows it is better for them to remain single. And this is exactly what our Messiah alludes to in Matthew chapter 19 verse 10 when his disciples asked him if it was better not to marry, and our Messiah replied in verse 11 and said "not everyone can receive this saying but those to whom it is given." Upon which time our Messiah continues on in verse 12 to talk about eunuchs who have been eunuchs from birth and eunuchs who have been made eunuchs by men and eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven.

And so, why do our Messiah and Paul, both tell us that it is better to remain single? Our Messiah and Paul, both tell us that it is better to remain single because if we remain single the focus of our attention will ultimately not be on a spouse but on our Father in heaven where it belongs. It's very difficult to serve two masters and when you're trying to please two different individuals, this can indeed become an

unbearable strain and an extremely heavy burden.

Paul says that the only reason that someone should get married is if they are burning with passion. In other words, if you are yearning for sex uncontrollably and that fleshly yearning... that fleshly weakness within you needs to be quenched... then you ought to get married because if you are not married that fleshly weakness will ultimately become your ruination.

But I also want us to take into consideration what the apostle Paul tells us here in first Corinthians chapter 7 concerning being married to an unbeliever.

There are many couples in the world today that face a major dilemma within the family. Not everyone was a believer at the time that they were married. Not everyone was living for God the way that they should have been when they took a vow of marriage. And what oftentimes happens is that either the man or the woman will be called by God, but the spouse will not be called by God. And this oftentimes creates a major rift within the marriage.

What does a believer do when they come to the truth, but their spouse does not? How are we as Christians supposed to handle a broken marriage where one believes, and the other does not believe or where one knows the truth and the other still wants to belong to a country club church where the truth is not being taught?

Once again, these can be difficult questions to answer without studying out the proper answers.

Fortunately, these kinds of questions are not only being asked today in our time. These kinds of questions were being asked back in the days of the apostles as well and here's what the apostle tells us in **first Corinthians chapter 7 E5**

In first Corinthians chapter 7 verse 12, Paul tells us that if any brother has a wife who is an unbeliever, and she consents to live with him he should not divorce her. And if any woman has a husband who is an unbeliever, and he consents to live with her she should not divorce him for the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband otherwise... your children would be unclean but as it is they are holy.

Once again, this all leads us right back to the man and the woman becoming one flesh and a portion of God's Spirit being given to that union so that their children will be seen as holy.

Keeping all of that in mind the apostle Paul goes even further when he tells us that if the unbelieving partner wants to separate... that we are to let it be so. In such cases, the brother or the sister is not enslaved because God has called us to peace. And this once again is extremely important to understand.

In any case, we should always remember that God hates divorce. Yehovah God never intended for there to be a divorce between a man and a woman. But there are indeed cases because of the hardness of the human heart where divorce is seen as acceptable in order for there to be peace within the household.

Keeping all of that in mind, it's also important to know and to understand that adultery in any form is indeed a transgression of the law which equates to "sin". We must always remember that according to first John chapter 3 verse four... The biblical definition of "sin"... Is the transgression of the law. That's what sin is. Sin is the transgression of the law and adultery in either the form of physical sexual adultery or the form of spiritual idolatry and the worship of other gods are both transgressions of the law and both equate to sin.

Keeping all of that in mind I think it's important to understand the penalty for different kinds of adultery that may occur within different

situations. In order to get a better handle on that... we can turn to **Deuteronomy chapter 22 verses 22 through 30 E6**

Deu 22:22 "If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman. So you shall purge the evil from Israel.

Deu 22:23 "If there is a betrothed virgin, and a man meets her in the city and lies with her,

Deu 22:24 then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbor's wife. So you shall purge the evil from your midst.

Deu 22:25 "But if in the open country a man meets a young woman who is betrothed, and the man seizes her and lies with her, then only the man who lay with her shall die.

Deu 22:26 But you shall do nothing to the young woman; she has committed no offense punishable by death. For this case is like that of a man attacking and murdering his neighbor,

Deu 22:27 because he met her in the open country, and though the betrothed young woman cried for help there was no one to rescue her.

Deu 22:28 "If a man meets a virgin who is not betrothed, and seizes her and lies with her, and they are found,

Deu 22:29 then the man who lay with her shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her. He may not divorce her all his days.

Deu 22:30 "A man shall not take his father's wife, so that he does not uncover his father's nakedness.

Once again, here in Deuteronomy chapter 22, we see a listing here of various laws concerning sexual immorality that deal with the flesh. This kind of adultery is just as much a sin as spiritual adultery is sin and neither is tolerated by our Father in heaven.

In the end, there are all kinds of things that can take place within a marriage especially today in our time. But what is important to make note of is not what the world says, but what God says. Even God divorced the house of Israel because of her adultery. But we must also remember that God forgave the house of Israel of her adultery out of the

abundance of the love of his heart. And if Yehovah can find a way to forgive us of our adultery... we ought to be able to find a way to forgive each other of our adultery. And by doing so... the bondage between us will indeed become unbreakable and for the heart that is true... the mistakes of the past that are removed from us as far as the east is from the west become nothing more than the chains that bind us together as one.

The lessons of life are oftentimes not easy to learn. Each one of us have fallen short of the glory of God and of the righteousness that he has called us to. And it is because we know what it's like to fall short of the mark... that each one of us ought to have compassion on those who fall short before us.

Within all of this talk of marriage and divorce what we should always remain focused on is indeed the kingdom for it is written... seek first the kingdom of God and his righteousness and all things will be added unto us. And I for one stand is a testimony to that very fact.

Something else to always remember is that even though marriage here on earth does have its place, we must remember that where we are going, we are not going to be given and taken in marriage according to our Messiah. **Matthew 22:23-33 E7**

Sadducees Ask About the Resurrection

Mat 22:23 The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question,

Mat 22:24 saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.'

Mat 22:25 Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother.

Mat 22:26 So too the second and third, down to the seventh.

Mat 22:27 After them all, the woman died.

Mat 22:28 In the resurrection, therefore, of the seven, whose wife will she be? For they all had her."

Mat 22:29 But Jesus answered them, "You are wrong, because you know

neither the Scriptures nor the power of God.

Mat 22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

Mat 22:31 And as for the resurrection of the dead, have you not read what was said to you by God:

Mat 22:32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living."

Mat 22:33 And when the crowd heard it, they were astonished at his teaching.

There is indeed a marriage that is much more significant than the simple marriage between a man and a woman. The marriage between man and God is exponentially more important than the marriage between a man and woman. And even though marriage between a man and a woman was obviously given to man in order to teach man his relationship with his Creator... the marriage between man and God far outweighs the physical marriage of a man and a woman here on earth.

I'd like to allow our Messiah to once again teach us about the marriage between man and God in his own red-letter words. We can find those red-letter words in **John chapter 17 verses 17 through 26 E8**

Joh 17:17 Sanctify them in the truth; your word is truth.

Joh 17:18 As you sent me into the world, so I have sent them into the world.

Joh 17:19 And for their sake I consecrate myself, that they also may be sanctified in truth.

Joh 17:20 "I do not ask for these only, but also for those who will believe in me through their word,

Joh 17:21 that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

Joh 17:22 The glory that you have given me I have given to them, that they may be one even as we are one,

Joh 17:23 I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

Joh 17:24 Father, I desire that they also, whom you have given me, may be

with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.

Joh 17:25 O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.

Joh 17:26 I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them."

When attempting to understand our Father in heaven and what he expects from us... perspective becomes crucially important. And proper perspective can only come from staying on our knees and reading his God-breathed Scripture while asking for his discernment.

As we continue to journey through the New Testament during our seventh day Sabbath convocations my hope and my prayer is that we will once again see the value in the beginning of the book where the story begins and where our Messiah is first introduced to us along with the word that he came to speak. Because it is once again very difficult to understand what our Messiah was trying to tell us in the back of the book if we don't understand what his Father had already told us in the beginning of the book.

And I would also like to remind everyone to join us Thursday evenings at 7 PM Eastern Standard Time for our study into the old testament which begins at the beginning of the book. Because I would submit to you that if you truly want to understand the New Testament in the back of the book... You really do need to understand the beginning of the book 1st.

And with that being said, I will once again ask that everyone within the sound of my voice would please take what you have heard here today to your own prayer closet. Bow your head and bend your knee and face the holy promised land of Jerusalem and ask the name of Yeshua Hamashiach if what you have heard here today be true or not. Ask, seek, and knock on his door and on his door alone so that the proper door will

be opened unto you.

And if you will do that, and if you will stay the course to the end, you and I will surely walk through the gates of his soon coming kingdom together.