

TRANSCRIPT – The Marriage Covenant – Is There an Exception Clause?

Alrighty, Shabbat Shalom and Shabbat Shalom to those who are watching with us. I have a message today, we've talked about this before, but I haven't given a message on this in a long time, on the marriage covenant. And the marriage covenant in family is the foundation of society. It is the only ceremony performed world-wide since creation; or society couldn't exist. And now the marriage covenant is really ... I mean wow ... between gay and lesbian, transgender and all other kinds of things going on. It really is under attack.

But the main thing I want to show today is, I want not just show the importance of covenants and covenant relationship but **it is a covenant vow you take before Yahweh. And the only thing that can break that vow is death.** So the name of the sermon is, *The Marriage Covenant – Is There an Exception Clause?* Because human beings always want an exception to the rule and there is no exception in this case.

So I want to go over it from top to bottom. I want to go over one scripture that is widely misinterpreted by a lot of pastors and in certain Bibles and explain why. But in the end of the day I want to show that the marriage covenant there are no exception clause that Yahweh doesn't change and when Yahweh makes something that it is final. So let start in Malachi 3:6 ... Malachi 3:6 ... very clear:

Malachi 3:6 *For I am YAHWEH. I do not change because of this you sons of Jacob are not destroyed.*

And the reason why Yahweh is redeeming now the tribes, the reason why most of us who are believers that came from Gentile backgrounds and found out that we are really Israelites after thousands of years is because Yahweh is true to His Word and Yahweh doesn't change. So it's the same with the marriage covenant as we're going to see. We can't go over ten, fifteen, twenty scriptures sayings all saying that the marriage covenant is forever until death do us part and then try to go to one scripture that's misinterpreted and say, "oh no, no that's different now." So **Yahweh doesn't change like man. He's not double-minded. He's not selfish. He's not rebellious.** Deuteronomy 23 in verse 21 ... Deuteronomy 23 in verse 21 it says:

Deuteronomy 23:21-23 *When you vow a vow to YAHWEH your Elohim ... and the marriage covenant is a vow; it's not just a vow between a man and a woman, but it's a vow between the man and the woman and Yahweh ... you shall not delay to perform it; for YAHWEH your Elohim will certainly require it of you, and it shall be sin to you. But if you shall forebear to vow, it shall be no sin to you ... so if you can't make that vow, if you don't think that you can be faithful to that vow than you shouldn't do it to begin with ... That which has gone out of your lips, you shall keep, and shall do it. According as you have vowed as a freewill offering to YAHWEH Elohim, do even that which you have spoken with your mouth.*

So we're in a generation today where words mean nothing. A hundred years ago there was a saying *my word is my bond.* And people ... and I know with me when I was younger in business, on a handshake I can get \$50,000, \$100,000 for a business transaction from a bank or some kind of lender because they trust you and they know you. But today people's word is not their bond. And **in the marriage covenant, your word is your bond.** And that's why when I counsel ... and I counsel many people for marriage ... I explain that, "are you sure you know what you are doing?" "Are you sure?" Because once you make this covenant commitment, the covenant commitment lasts until the death of one of the spouses. Let's show then ... let's go to Genesis 2 in verse 21 ... Genesis 2 in verse 21, it says:

Genesis 2:21-24 *And YAHWEH Elohim caused a deep sleep to fall on the man, and he slept. And He took one of his ribs ... and before that it's saying but for the man there was no helper suited for him. So all the animals that Yahweh made, He made multiple just like when they went on the ark it was two by two except for the clean animals; it was by sevens. But*

there was a male and female to reproduce. But for the man there's no helper suiter for him ... So YAHWEH Elohim caused a deep sleep to fall on the man, and he slept. And He took one of his ribs and closed up the flesh underneath. And YAHWEH Elohim formed the rib which He had taken from the man into a woman, and brought her to the man. And the man said, *This is now at last is bone from my bones, and flesh from my flesh; For this shall be called Woman, because out of man this has been taken. Therefore, a man shall leave his father and his mother, and shall cleave ... to hold tightly ... cleave to his wife and they shall become **one** (echad) one flesh.*

One flesh, they are no longer two; but they are one. It is a miracle that happens at the marriage ceremony. And like I said in six thousand years it's the only ceremony world-wide in every culture all around the world that has been done where people still go even if they're not religious, where they will do this ceremony before witnesses. Because without it there can't be a society and that's why satan wants to destroy the marriage covenant which he's trying to do. This is a **sacred vow** that is binding until death of one of the spouses.

So when we look at this, we look at Genesis 2, what are the three things we get out of marriage? We find out that marriage is **heterosexual**; it's between a man and a woman. It's not between two men or two women or anything else but it's between a man and a woman. It's **monogamous**; one man and one woman and it's a **complete union** that can't be broken except by death; till death do us part. So clearly this goes back to the beginning. This is the first marriage covenant that's performed right before Yahweh and that's the basis that Yahweh makes the covenant on. We go to Numbers 30 in verse 2 ... Numbers 30 in verse 2:

Numbers 30:2 *When a man vows a vow to YAHWEH, or has sworn an oath to bind his soul with a bond, he shall not break his word; he shall do all that has gone out of his mouth.*

And this is over and over in the Torah. I did a message long time ago on the marriage covenant about vows, about covenant vows. If you haven't heard that message you should go back and listen to it because it's important. Because in every vow you take; whether you're dedicating something to Yahweh or marriage is very important; or the baptism vow. Probably the only vow that's even *more important* than the marriage vow in Scripture is your baptism vow to Yahweh. So vows are important and when you make these vows you have to keep them. And divorce, you can go through Genesis to Revelation, divorce is **never sanctioned** by Yahweh. Let's go to Malachi 2 ... Malachi 2 in verse 14, we'll see this ... Malachi 2 in verse 14:

Malachi 2:14-16 *Yet you say, On what cause? Because YAHWEH has been witness between you and the wife of your youth, against whom you have dealt treacherously; and she is your companion and your covenant wife. And has He not made you one (echad)? ... made you one, right, bind them together ... Yet the remainder of the Spirit is in him. And what of the one? He was seeking a seed of Elohim. Then **guard your spirit**, and do not deal treacherously with the wife of your youth. YAHWEH, the Elohim of Israel, says, **He hates divorce**, and to cover with violence on his garment, says YAHWEH of Hosts. Then guard your spirit and do not act treacherously.*

Yahweh hates divorce okay? So **He's not going to sanction something that He hates**. And I've said this before in other messages because Yahweh also hates liars. He hates people who talk gossip against each other. There's not too many things in Scripture you're going to see the words *Yahweh hate* with because Yahweh is an Elohim of love, not hate. But there are a few things that He does hate. Like I said, gossip and backbiting and divorce is one of those things, right?

So Yahweh hates divorce and would never sanction divorce in His Word. And we'll see it, there's no way, nowhere and no way that you could prove that from Scripture. People are human beings as we're going to see. Yahshua says not everybody can accept these teachings but if you want to accept the Biblical teaching this is what we're going to see.

So let's go now to Deuteronomy 24 because this is one of the scriptures. There's one in the New Testament and one in the Torah where people try to justify divorce and remarriage. But actually as we'll see from Deuteronomy 24 this actually proves exactly what I'm saying. This proves that **divorce is not sanctioned by Yahweh**. So let's read. I'm going to read the first four verses:

Deuteronomy 24:1 *When a man has taken a wife and married her, and it happens that she finds no favor in his eyes because he has found a thing of uncleanness in her.*

Comment: So what is he talking about? He's not talking about adultery as we're going to see as we move on here. But he finds something unclean in her. We're not really sure what this could mean. Some people believe it's dealing with marriages that are forbidden. Like it could be, finds out she's a close relative; maybe a sister that he didn't know about? Other people believe it's like the two trains of thought we'll get into; **Hillel**, in the days of Yahshua there's two big Rabbis'. One is Hillel that believes you could divorce your wife for everything, for burning the dinner. And then you have **Shammai** who believes you could only divorce your wife in the matter of adultery. So some will look at this scripture like Hillel and say he finds something unclean in her. She burned the dinner whatever. But it is ambiguous whatever he's finding. We're not sure but it definitely is not adultery as we're going to see. Adultery there's a totally different cause here.

Deuteronomy 24:2-4 *and he writes her a bill of divorce and puts in her hand, and sends her out of his house ... so Yahweh is not sanctioning this. Yahweh is just saying ... He's saying when a man does this, He's telling the woman ... and if she goes out from his house and goes and becomes another man's wife ... so He's **warning her** not to do this ... and the latter husband hates her also, and writes her a bill of divorce, and puts it in her hand, and sends her out of the house or if the latter husband who took her to be his wife **even dies**; her former husband who sent her away is not to take her again to be his wife, for **she is defiled** ... she's defiled ... it is an abomination before YAHWEH, and you shall not cause the land to sin which YAHWEH your Elohim is giving to you as an inheritance.*

So people are totally blinding themselves when they're reading this thinking this is sanctioning divorce. It's the opposite! Yahweh is warning the woman. Even if the husband for whatever reason tries to say he found something unclean he would send you away. Don't go because once you go and if you marry another man you are defiled, right? And **even if he dies you could never come back to your original husband**. And when you're looking at what the marriage covenant is all about. They don't know it here. The marriage covenant is about Yahshua and His bride.

Why would Yahweh say this? Because that's exactly the way it is. Once you are betrothed to Yahshua and if you ever leave the Congregation of Yahshua and you go back to whatever, you go to another false religion or whatever; **you can never come back because you'd be defiled. Once you're called to the truth and your eyes are opened and you have the truth and you leave the truth for something else, you're defiled**. And that's what Yahweh is saying. That **if a woman leaves for any circumstance and goes to another person that it's sin!** He calls it sin because it's adultery. And she's defiled and can never come back to her rightful husband after that.

So by far this is not sanctioning divorce and remarriage, it's actually warning against it very clear because **Yahweh is warning the woman not to go because if she does it is sin and it is abominable and she is defiled and the man will be defiled**. Very clear! Not my words but His. So this is not speaking of adultery though right? Why? Because adultery is the death penalty. If he found uncleanness in her, if it was adultery as we're going to see here would be the death penalty. Go to Deuteronomy 22 in verse 13 because what happens if a man is suspecting his wife of adultery? Deuteronomy 22 in verse 13 ...

Deuteronomy 22:13-14 *If any man takes a wife, and goes in to her, and hates her, then makes against her shameful charges, and brings up an evil name on her, and says, I took this woman, and when I came near her, I did not find in her the tokens of virginity.*

Comment: What is He talking about? He's talking about on the wedding night the sheet, the blood from the sheet because she was a virgin, it was her first time having relations, the wife of the girl would keep that sheet as proof of her virginity. Those are the tokens of virginity.

Deuteronomy 22:15-17 *Then the girl's father and her mother shall take and bring the girl's tokens of virginity to the elders of the city in the gate. And the girl's father shall say to the elders, I have given my daughter to this man for a wife, and he hates her. And, behold, he has laid shameful charges, saying, I have not found in your daughter the tokens of virginity. And yet see these tokens of my daughter's virginity ... he's going to show the sheet and the proof ... And they shall spread the garment before the elders of the city.*

Deuteronomy 22:18-21 *And the elders of that city shall take that man and punish him. And they shall fine him a hundred pieces of silver, and give them to the girl's father, because he has brought an evil name on a virgin of Israel. And she shall be his wife; he may not put her away all his days ... Okay, so that's if the man's lying, but if it's true, look at this ... But if this thing is true that the tokens of virginity have not been found of the girl, then they shall bring out the girl to the door of her father's house. And the men of her city shall stone her with stones, and she shall die; for she has done folly in Israel, to commit fornication in her father's house. And you shall put away the evil from among you.*

So wow, this is pretty important. Look at verse 22, the same thing ...

Deuteronomy 22:22 *If a man is found lying with a woman married to a husband ... right? Committing adultery ... then they both of them die, the man that lay with the woman, and the woman. And you shall put away the evil from Israel.*

So the first case in Deuteronomy 24 it can't be speaking of adultery because **the penalty for adultery is death**. The penalty of adultery is death if the man or the woman is caught in an adulterous relationship then they are to die. So what does that do? That's why sometimes people say, "Oh you know Yahweh wouldn't want me to be single forever. He wouldn't want me to be unhappy." But actually if there was a case of adultery then the spouse that committed adultery ... if you were living in the land of Israel and the Torah was being fulfilled ... would be stoned to death and then the innocent spouse would be able to remarry. So if Yahweh's Word is being held then everything is perfect.

So within the marriage itself, the man and the woman, till death do them part, there is no exception clause. There is no ... Yahweh does not honor or even recognize divorce period. But in the case of adultery the guilty party would be stoned to death and the innocent party would be able to move on with their life. Leviticus 20 in verse 10 ... Leviticus 20 in verse 10:

Leviticus 20:10 *And a man who commits adultery with a man's wife, who commits adultery with the wife of his neighbor, the adulterer and the adulteress dying shall die.*

Very simple, so it's a capital crime. So even on the Day of Atonement, like I always say, there were four things that murder, adultery, blasphemy that were not forgiven even on the Day of Atonement because they are capital punishment crimes; and adultery is one of them. **Adultery is a crime that's punishable by death**. So this from the Torah; this is from the Tanach, the Torah. There's no doubt about it Yahweh hates divorce. There's nothing in there whatsoever that would ever make you think that a man can leave his wife, divorce her and marry another, period, while the living spouse is there.

So how about the Brit Chadeshah? How about the New Testament? Is there anything different in the New Testament? Let's look because like I said Yahweh is not double-minded. Yahweh doesn't change ... *I am the same today, tomorrow ... yesterday, today, tomorrow.* **Yahweh's Word doesn't change and Yahweh doesn't change.**

So let's start in Mark 10. Start in Mark the 10th chapter and let's see if there's anything different. Now remember Matthew, Mark, Luke and John, the four Good News messages; Matthew is written to the Jews. We're going to see that's important to know because of the Jewish custom that the Rabbi's did have in accepting divorce in Yahshua's day. And they're going to ask Him specifically about that. We're going to see His answer then. But Mark who is written as the Son of Man, and Mark is written to show Yahshua as the ox as the Son of Man, as the strength, as the human, the human side of Yahshua. Luke is written to basically the Gentiles and we're going to see to a Gentile world and John is the eagle; it's the spiritual gospel that soars to the Heaven. So when we look in Mark, let's see what He says ... Mark 10:

Mark 10:1-2 *And rising up from there, He came into the borders of Judea by the other side of the Jordan. And again crowds came together to Him, and He again taught them as they were accustomed. And coming near, the Pharisees asked Him if it is lawful for a man to put away a wife, tempting Him.*

Comment: So like I said, the Pharisees ... and you had two sets of Pharisees ... you had those that are following Hillel who were very liberal. And like I said, Hillel, if she burns your dinner you can divorce her. Anything that the man decides is a fact of uncleanness he can divorce her. But then you have Shammai, Shammai is the more strict one. Shammai is saying, "Uh uh, no, no, no, no only if there is adultery involved. That is the only case that a man can divorce his wife." So we're going to see this is what they're asking Him, "Who do you follow? Which way is right? Is it Hillel? Can you divorce for every reason? Or is it Shammai? Can you only divorce in cases of adultery?"

Mark 10:3-9 *And coming near, the Pharisees asked Him if it is lawful for a man to put away a wife, tempting Him. But answering, He said to them, What did Moses command you? And they said, Moses allowed to write a bill of divorce, and to put her away ... we just read it in **Deuteronomy 24**. But it was allowed but it was never sanctioned by Yahweh as we saw *And answering, Yahshua said to them ... so this is what Yahshua says ... With respect to your hardheartedness he wrote this command to you. But from the beginning of creation YAHWEH made them male and female ... we just read that in Genesis ... "Because of this, a man shall leave his father and mother and will be joined to his wife, and the two shall be one flesh;" so that they no longer are two, but one flesh. Therefore, what YAHWEH has yoked together, man cannot put apart ... man cannot pull apart.**

Comment: It's like when you have metal and when you're welding metal together, if you welded two pieces of metal together, before you welded them they're two pieces of metal. But once they're welded together you can't pull them apart. There's no way to separate them. And that's the same thing He's saying here. **Once they are yoked together, it is impossible for man to separate them** because they're no longer two, but one flesh.

Mark 10:10-12 *Therefore, what YAHWEH has yoked together, man cannot put apart. And again, in the house His disciples asked Him the same thing. And He said to them, Whoever divorces his wife and marries another commits adultery against her ... what's so hard to understand about that? So the disciples are asking Him and what's His answer? **Anyone** ... anyone who divorces his wife ... there's no exception clause here ... anyone who divorces his wife and marries another commits adultery against her. And if a woman divorces her husband and marries another, she commits adultery.*

Very clear, there is nothing that can be misunderstood. There is nothing that is hard to understand here. It's very clear. **If you leave your spouse and marry another you're committing adultery, period.** That's the words of Yahshua. **Man cannot separate what Yahweh yoked together.** Yahshua reverts back to Genesis 2 **from the beginning** that's what He said, *from the beginning*, verse 6 of creation, Yahweh made them male and female.

So what's interesting about this when you look linguistically how this is written, it's showing a continuation action that never ceased; because He's showing it in the present form. That from the beginning this was the way it was done. So linguistically it's showing it never changed and commits adultery, saying he who leaves his spouse commits adultery is in the present form too. The verb is in the present form **meaning** it's showing they're *living* in a state of adultery. It's just not that they committed the one act of adultery; they're **living in adultery every day**. So Yahshua is not recognizing divorce, there's no exception period; so even linguistically the way it's written is very clear that the person is living in a state of adultery. Let's go to Luke 16 in verse 18.

Luke 16:18 *Everyone divorcing his wife, and marrying another, commits adultery. And everyone marrying her who has been divorced from a husband commits adultery.*

So even, say you're a single person, you're 25 years old, you've never been married. You've been single your whole life, if you go and marry a divorced person you are committing adultery. Both parties are committing adultery. That's very clear from Scripture. The wife, her husband who is divorced and even the other party that may have never been married, is also committing adultery. So **no divorce period**. Remarrying is committing adultery, having relation with another person's spouse. Romans 7, what did the Apostle Paul say about this? Because people try to say the Apostle Paul somehow condoned divorce and remarriage, but did he? Romans 7 in verse 2.

Romans 7:2-3 *Just as the married woman is bound by the Torah to the living husband; but if the husband dies, she is set free from the Law of her husband ... so she's bound to him as long as he lives ... but if the husband dies, she is set free. So then, if the husband is **living** ... Romans 7 verse 3 ... So then, if the husband is living she will be called an adulteress if she should be married to another man. But if the husband dies, she is free from the Torah, so as for her not to be an adulteress by becoming another man's wife.*

And I've seen people try to turn and twist and try to say it's another law. It's a law of this, law that. It's pretty simple he's talking about the Torah, right? She's bound by the Torah to the living husband till he dies. And if she marries another while the husband is alive she will be called an adulteress, but once the husband dies she's free from the Law so not to be called an adulteress by being another man's wife. It's not that hard. It's so simple to understand if you read the Scripture. 1st Corinthians 7 in verse 39 ... 1st Corinthians 7 in verse 39:

1st Corinthians 7:39 *A wife is bound by the Torah for a long a time as her husband lives; but if her husband dies, she is free to be married to whomever she desires, only in the Master.*

It's got to be a believer. So yes, a widow can re-marry no problem with that as long as it's a believer. But a wife is bound by the Torah for as long as a time as her husband lives, very clear. 1st Corinthians 7 in verse 10 and 11 right? 1st Corinthians 7 the whole chapter is talking about what? Widows, married people, virgins, but actually you really don't see anything about divorce and remarriage in that whole chapter. But let's read verse 10 and 11 here in 1st Corinthians 7 in verse 10:

1st Corinthians 7:10-11 *But I command the ones being married ... and he says ... (not I, but our Master) ... at times remember Paul gives opinion and he says this isn't Law this is just my opinion. But here he's saying ... I'm commanding the ones being married (not him but our Master) ... this is coming from Scripture ... let not the wife be separated from her husband; but if indeed she is separated, remain unmarried, or be reconciled to the husband; and a husband not to desert his wife.*

So very clear, husband and wife should stay together. Whatever problems they have they should work out. But there are cases if a husband is abusing his wife, if a husband maybe is addicted to drugs or doing something; if he's beating his

wife or whatever; or if one of the spouses is committing in adultery and living in adultery. **The innocent spouse does not have to stay and live with the party that's committing adultery.** But she's not free to go and remarry; or the husband, whoever it is. The spouse is **still bound by the Torah** until the other spouse dies. So yes, there is a time you try to stay together but there is a time if you have to separate under extreme circumstances but what does he say? In that case you don't go remarry. You either stay separated or you reconcile with the spouse; it's that simple.

So again, when we're looking at 1st Corinthians the 7th chapter we see Paul talking to widows and talking to married people then talking to virgins, not one word about divorce, not one word because it was not believed at that time. And a matter of fact as we'll see divorce was really never believed in the Congregation. It only started to come around during the Protestant Reformation after that in the 1600's by Erasmus ... we'll talk about that a little later.

So now with all that laid from the Torah, from the New Testament, I went over many scriptures so far, every one saying the same thing, *in the mouth of two or three witnesses let everything be confirmed.* Every scripture, every one, very simply saying the same thing that **a husband or wife is bound to each other with the commitment they made to Yahweh for as long as they will live, that there is no exception clause. There is no divorce and remarriage.**

So let's go to Matthew 5 now and let's see is there an exception clause in Matthew 5? Because this is where people try to say there's an exception clause. And in one way you do have some bad translations so I can't just blame people in general, but you do have to look these things up because whenever something looks like a contradiction there has to be something wrong. There has to be a bad translation. There has to be something that you're misunderstanding because Yahweh doesn't change. Yahweh's Torah doesn't change. He's the same yesterday, today and forever.

So in Matthew 5, like I said, Matthew is written to basically to Judah, to the Jews. He's writing this Good News message. And like I said, you're living in a culture where divorce and remarriage in this day when Matthew is writing this is accepted under certain circumstances. And the case of Hillel like we said, he accepts it for almost anything, burn the food you can divorce your wife. Shammai on the other hand is only accepting it in the case of adultery. So now this is what they're asking Yahshua, who do you agree with?

Now there's a type of teaching that was done in this day and it's called, **Kal vechamer.** And it's a type of teaching where the teacher comes out and he puts something light out and then he compares it with something heavy and then he basically says what is to the light is that. Yahshua uses this teaching a lot. But over here in Matthew 5 we're going to see you have the Sermon on the Mount, you have all these things that He's talking about. Yahshua is actually **going above** the Kal vechamer that He's not going to say just what's good for the light is good for the heavy. He's going to go above the heavy. So He's going to go above and say, "Here's the heavy but I tell you this!" So He's doing this in each case and I want to show you an example. Start in verse 21 in Matthew 5:

Matthew 5:21-22 *You have heard that it was said to the ancients "Do not murder!" And, whoever commits murder will be condemned to the Judgment. But I say to you that anyone who provokes to anger his brother without cause, is condemned to judgment and anyone who should say to his brother, I spit on you is condemned to the assembly, and anyone who should say, you are a coward, is condemned to the Gehenna of fire.*

Wow! So now He's saying the Torah says you shall not murder, but He's going **above the heavy** and the murderer will go to the Judgment. But I'm telling you if you even **get angry** it's as if you murdered. Does it sound like He's making the Torah less? Or does it sound like He's making it *more restrictive*? Of course. So He's going even *above* the heavy, never mind adding exemptions. He's going above even with people that thought at time who were even the heaviest. Let's look at the next one here. Go down to verse 27:

Matthew 5:27-28 *You have heard that it was said to the ancients "Do not commit adultery." ... right? And what's the penalty we said for adultery? The death penalty ... But I say to you, Everyone looking at a woman to lust after her has already committed adultery with her in his heart.*

Wow! So now He's saying **even just the thought in your mind** is adultery and the death penalty. So again, He's using the Kal vechamer but He's going **above the heavy** to even **more restrictive**. That people are shocked! *You mean if I'm angry with someone that's murder? You mean if I even thought? That's adultery?* So now He's doing this in every case. So now all of a sudden, now we're going to get to divorce and remarriage in verse 31 and 32. And we're supposed to believe now that every case He's making it *more restrictive* but now we come to divorce and remarriage and He's going to put an exception in there; it's totally absurd! It's totally ridiculous and it's not in the original writings. It's simply not there. So now let's look what He says about divorce ... verse 31:

Matthew 5:31-32 *It was said, Whoever puts away his wife, "let him give her a bill of divorce." But I say to you ... now He's going to make it even **more restrictive** ... Whoever **divorces his wife, even in a matter of fornication** ... So whoever **divorces his wife, not even including adultery or fornication**, that's not included. It's not an exception clause ... *causes her to commit adultery. And whoever shall marry a divorced one commits adultery.**

Like I said, **if you're a single person and you've never been married and marry someone who is divorced you're committing adultery**. So does that sound like He's making it lighter? No, He's doing exactly what He did in every other one. He's making it **more restrictive**, right? So why? Yahshua states He did not come to do away with the Torah. Go back to verse 17.

Matthew 5:17-18 *Do not think that I came to annul the Torah or the Prophets; I did not come to annul, but to fulfill. Truly I say to you, Until the heavens and the earth pass away, **not in one way shall one yod or one stroke** ... not the littlest part of the Torah ... will pass away until all comes to pass.*

Or all is fulfilled. So He's **not making the Torah less restrictive**. He's showing the **intent** that it's even **more restrictive** right? So He's **going above the heavy**. So let's get into this now. Is this the proper ... our translation ... is it the proper translation? And it's absolutely YES ... absolutely YES! If we look at the word here, I'm going to show you the word in the Greek and the Aramaic – both of them because they're both the same. The Greek word here for, not including even in the matter of fornication, so not including, is *parektos* and in the Aramaic is *mem*. So *parektos* means: not including. So if you leave your wife and marry another, not even including adultery or fornication, it's not including that. It's not an exception. You're committing adultery.

In Aramaic it means: out from or not including – the same thing. So it's not including this. It's not an exception; it's not including this. There's two other times in Scripture that this word is used and let me show you both parts because you can clearly see that **it's not including something**. It's not an exception clause. It's not saying, except for this, that He's including something. He's saying **not for any reason. Not even this reason, not even fornication**. It's not including fornication as an exception.

So let's go 2 Corinthians 11:28, that's the first one. 2nd Corinthians 11:28 and this is where Paul is telling all the things he went through right? Three times he's beaten with a rod; five times he received forty stripes. He's going through dangers and all this stuff and then he says in verse 28 –

2 Corinthians 11:28 *beside all the things outside ... So all these things outside conspiring against him day by day ... I have also the care of all the Congregations... So he's saying **not even including** all that I just told you ... not including that ... I also have all the care for the Congregations inside.*

So he's comparing – outside, I went through all these troubles and not even including that. I also have all the care for all the Congregations. So there's not an exception there; it's not including that. Let's go to the second one, the other place where it is. Acts 26 ... Acts the 26th chapter. And this is the story where the Apostle Paul is before King Agrippa and he's telling King Agrippa how you know the Torah and he's trying to convince him right? And what does King Agrippa say to him? And King Agrippa in verse 28.

Acts 26:28-29 *And Agrippa said to Paul, in such a short while do you try to persuade me to become a Christian ...* This is what King Agrippa is saying to Paul. Look what Paul says to him ... *And Paul said, I would pray to Elohim, both in a little and in much, not only you ...* King Agrippa, he's talking to ... *but also all these hearing me today to become as I am ...* Paul is saying this ... *except for these chains.* Right? Not including these chains. So Paul is saying he wishes King Agrippa and everybody else there *could be just like him* but it's **not including the chains**. So does it sound like there's an exception clause? No, it's not even including. So not including these chains, the same way if you leave your spouse for **any reason not even including adultery or fornication**, you're committing adultery. There's no exception clause. It's not including that. It's not including it.

So very, very clearly why in context there can be no other translation applied. The whole Bible says Yahweh hates divorce. The whole Bible has no exception for divorce – Old Testament, New Testament, Tanach, the Torah – **no exception anywhere**. And Yahshua out of His own mouth is clearly saying ... He's going above Shammai, right? He's not agreeing with Hillel, He's not agreeing with Shammai but He's going **above it** and saying there is no exception whatsoever and that's exactly what that word means.

So why on earth would the translators not put it that way? Well to be honest with you most translators would not want to touch this with a ten foot pole. Why? Because most of them are divorced and remarried; probably half the pastors in the world in the Christian church, maybe more are divorced and remarried. So they don't want to touch this because it's going to affect them in a personal way. It's going to disqualify them from ministry because again an elder has to be the husband of one wife. So it's going to affect him. So they don't want to touch it with a ten foot pole.

All early congregational fathers all agreed with no divorce. Everyone in every circumstance there's no early writing that ever agrees with divorce and remarriage. Only like I said, Erasmus comes in the 16th century after the Protestant Reformation did they start looking at this, only after that and start to ease up on it.

So let's go to one more scripture ... a couple more scriptures but one more area in Matthew 19 that also talks about this, that also makes it very, very clear that there is no exception for the marriage covenant in Scripture. And like I said it's not like these words are hard or whatever, the translation is hard, Yahshua makes it really, really plain. I don't know how anybody can misinterpret His words. They ask Him very clearly, can you divorce your spouse? His answer was No! From the beginning they're one as we're going to see here. And he who leaves his spouse and marries another commits adultery. I don't know how anybody could take that any other way. So let's look, Matthew 19 now. I'm going to read from verse 3 to verse 9:

Matthew 19:3 *And the Pharisees came near to Him ... to Yahshua ... tempting Him, and saying to Him, Is it lawful for a man to put away his wife for every reason?*

Comment: Okay same situation, right? They're asking Him do you believe in Hillel? Can a man put away his wife for burning the food? Or do you believe in Shammai? Is it only for adultery? So they're asking is it for every reason or only that one reason? And listen to His answer.

Matthew 19:4-6 *But answering, He said to them, Have you not read that **He who created them from the beginning "created them male and female?"** ... we went over that right in Genesis ... And He said, "For this reason a man shall leave father and mother, and shall be joined to his wife, and the two become one flesh." So that **they are no longer two, but one flesh. Therefore, what YAHWEH has united together, man cannot separate ...** period.*

Comment: And like I said, it's in the continuing form in the verb meaning they're in a **continuing state of marriage** and only death can separate them. It's so clear there's no way to misinterpret this. And then they asked Him, well if that's the case, then ...

Matthew 19:7 *Why did Moses command to "give a letter of divorce, and put her away?"*

Comment: The same question that's asked before and look what He says. Because like we said **Deuteronomy 24** never condones divorce and remarriage. It is a warning to the woman not to leave. So they should have never actually been giving these pieces of paper that says it. The same way a court in any land can give you a piece of paper saying you're divorced from your spouse but it means nothing in the eyes of Yahweh. Because once you make that covenant agreement the two are one and nothing can separate it, very clearly. So they asked Him -

Matthew 19:7-9 *Why did Moses "give a letter of divorce, and to put her away? And He said to them, In view of your hardheartedness, Moses allowed you to put away your wives. But from the beginning it was not so. And I say to you, Whoever shall put away his wife, **even if there is a charge of adultery**, and shall marry another, that one commits adultery. And the one who marries the divorced woman commits adultery.*

Same thing very clearly, very, very clear; it's **not including**. If you put away your wife **for any reason not even including adultery** ... right, the way that Shammai believed ... you're committing adultery. There is no exception clause. That's what Yahshua said very clearly. There is no exception clause. Like it said that the Kal vechamer teaching He's going above the heavy. And you know what? You know how you know He's going above the heavy? Look what happens. Look what His disciple says, right? So if He's agreeing with Shammai and He's saying, "You know what? No, you can only divorce your wife in the case of adultery." Would His disciples be shocked? Of course not because that's what many people believed. That was the teaching there. Those were the two teachings but He's going **above that** and saying, "No, **there's no reason.**" And look, look what His disciples say in verse 10:

Matthew 19:10 *His disciples said to him, "If such is the difficulty between husband and wife, it is not worthwhile to take a wife.*

So they're saying wow if that's the case that once you get married even if your spouse is committing adultery you're bound to that person. If that's the difficulty then it's not worthwhile to even take a wife. So if He was agreeing with Shammai they would never say that. They are so shocked at His answer because He's going **above the heavy**. They're so shocked that this is what they're saying. If that's the case it's better not to even marry. And what does Yahshua say? Verse 11 and 12:

Matthew 19:11 *But He said to them, Not every man can apply this Word to himself, but only he to whom it's been given.*

Comment: What word? One man, one woman forever. So they're saying if this is the case it's better to be a eunuch. It's better **never to even marry**. And He's saying not everybody could do that. You know physically people have needs. Emotionally people have needs. Spiritually people have needs. So He's saying not everyone could do that. Then look in verse 12.

Matthew 19:12 *For there are **eunuchs** who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made eunuchs of themselves for the sake of the kingdom of Heaven. He who is able to understand, let him understand.*

Right? So it's very clear; they're asking Him who do you agree with? Hillel, you can divorce for every reason; or Shammai, you can only divorce for adultery. And His answer is **above that**. His answer is neither. That Yahweh from the beginning made them one and there's **nothing** than can separate them. Man can't separate them and that he who leaves his spouse and divorces even if there is adultery, they commit adultery. And the one who marries the divorced person they commit adultery.

And so shocked as His disciples at His answer, so shocked they're saying, "Well you know what? If that's the case then it's better not to even marry." And His answer is not everybody could do that. People have different physical, emotional and spiritual needs and not everybody can be a eunuch. Some can like the Apostle Paul but not everybody can do that. So it's very clear. There's nothing you can misinterpret about these scriptures that are here. He clearly states He did not agree with either Hillel or Shammai but went above in the heavy. And not everybody can agree with that. So last scripture ... why is that? Why is this so important? Why is it that Yahweh can't allow divorce and remarriage under any circumstance? Well the reason for that is because of what the marriage covenant represents.

Now these people didn't understand it right? In the old covenant they didn't understand **the marriage covenant represented the Messiah coming and collectively marrying the Congregation as His bride**. But we know it in the New Covenant ... we're going to go there now in Ephesians 5 we're going to read this. But that's why Yahweh can have mercy to unbelievers and that's why people even though the marriage covenant is binding in all cases Yahweh can have mercy, more mercy, on those that don't understand it. But once you understand it, once you understand what it represents of Yahshua and His Congregation that there's no reason why any believer would ever divorce and remarry. There's just no understanding.

I can't go to ... before I go to Ephesians I want to go to one other scripture in Mark the 6th chapter to show you that even John the Baptist taught this. Because it's very interesting a scripture in Mark 6 verse 17 and 18. And this is when John the Baptist is before Herod right? Herod sees John and it says:

Mark 6:17-18 *For having sent, Herod himself ... I'm in Mark 6 in verse 17 ... For having sent, Herod himself had seized John and bound him in the prison ... why ... because of Herodias the wife of his brother Philip, because **he had married her** ... so Herod came and took the wife of his brother Philip and married her ... For John had said to Herod, It is not lawful for you to have the wife of your brother.*

So this is really interesting because you know what? If you look in Josephus, Josephus tells her ... tells us that Philip actually divorced Herodias. So they were divorced and **then** Herod married her **after** they were divorced. And what does John say? It's not lawful ... it's not lawful. Because John the Baptist is also not believing in divorce and remarriage; so it's not that they were still married and Herod took her to be his wife, no they were divorced. They divorced and then Herod took her and John says it's not lawful for her to be your wife. That's what Josephus tells us.

So very, very clearly like I said that all the early believers, all the early congregational fathers, **none of them not one** believed in divorce and remarriage. All of them talked about the sanctity of the marriage covenant till death do us part. And you could not find one true early congregational father whoever talked about allowing divorce and remarriage. Why? Because they understood what I'm going to read you now in Ephesians 5.

They understood that it's not about the spouse you have today because what did Yahshua say when the Sadducees who didn't believe in a resurrection asked Him, there's a woman and she married this man and he died. And a brother takes him and he died and there's seven brothers and all the seven brothers die never having a child with the woman and then the woman dies. And they say, "In the resurrection whose wife will she be?" And what did Yahshua say? *You error not knowing the truth because in the resurrection you're not going to marry like you do in this life.*

Whoever your spouse is today will not be your spouse in the resurrection. But **collectively, all the true believers will be married to Yahshua. What marriage represents that is the way it's going to be to all true believers married to Yahshua.** And you could read Song of Solomon. I did a whole Bible study on it. We have them all on line there. It's a beautiful Bible study. All showing of Yahshua's love to His bride and the bride's love back to Him ... awesome study going through that, one of my favorite. But in Ephesians 5 this is why Yahweh is **so serious** about the marriage covenant because **it literally pictures Yahshua and His bride who is the Congregation.** So Ephesians 5 starting in verse 22 down to verse 33:

Ephesians 5:22-37 *Wives, submit yourselves to your own husbands, as to our Master Yahshua because a husband is head of the wife, as also Messiah is Head of the Congregation, **He is the Savior of the body.** But even as the Congregation is subject to Messiah, so also the wives to their own husbands in everything. Husbands, love your wives, even as Messiah also loved the Congregation and gave Himself up on its behalf ... right, so like we said **judicial order is always voluntary and reciprocal on both ends** ... that He might sanctify it, cleansing it by the washing of water and by the Word, that He might present it to Himself as the glorious Congregation, not having stain or wrinkle, or any such things, but that it be holy and without blemish.*

Ephesians 5:28-33 *So, husbands ought to love their wives as their own bodies, (he loving his wife loves himself) ... and that's why they become one ... for then no one hated his own flesh, but nourishes and cherishes it, even also as our Master does to the Congregation. For we are members of His body, of His flesh, and of His bones ... right, **we are literally one with Him. We are literally part of His very body** ... "For this, a man will leave his father and mother, and will be joined to his wife, and the two shall become (echad) one flesh." This is a great mystery, but I speak as to Messiah and His Congregation. Nevertheless, let everyone of you so love his wife as himself, and the wife, that she give reverence to the husband.*

So it's very, very clear **why** Yahweh is so serious about the marriage covenant because in the first covenant and people ask well why did Yahweh allow people like Abraham, not Abraham, because his wife was dead when he married but why did He allow people like King David and Solomon and different people to have multiple wives? Because **remember in the first covenant the man was representative of Yahshua. So He allowed them to have multiple wives the same way Yahshua collectively will have wives.** But in the New Covenant **all of us** whether we're male or female, we're all collectively the bride. And even though a male because Yahshua will have multiple spouses even though we're collectively one, the woman even in the old covenant was never allowed to have more than one husband.

So now as believers, as new covenant believers, as baptized new covenant believers and we understand we are all part of the bride of Messiah Yahshua. Yahshua is the Bridegroom. That we have one spouse, that's it. So you would never leave your spouse while they're living and marry another or it's adultery and no adulterer will be in the Kingdom because you are violating the foundation of the marriage covenant. Like it says Yahweh will deal with the person who's doing it. So this is why this is **so important** a subject. And again what happens before conversion is different because people didn't know any better and they made these covenant commitments without it.

So the marriage covenant vow even takes precedent over a first marriage in the world but once you become a believer the spouse that you're with, your covenant partner, you're bound to them. And if a man was divorced several

times and then becomes a believer he should only live with that spouse that he's currently with, his wife. But he should care for those other ones. They're still his spouse. If he made that commitment two or three times, piece of paper in divorce means nothing. He is liable before Yahweh to care for that spouse until either of them dies.

So **this is the mystery of the Good News is the marriage covenant of Yahshua to the Congregation.** This is why this subject is so important and we must be faithful as no adulterer will be in the Kingdom – **1st Corinthians 6 in verse 9.** **Yahshua will never leave us or forsake us even if we are unfaithful until we die or the resurrection.** And **we must show the same faith in the marriage covenant as He has. It's not about your spouse but it's about to see if we will be faithful to Yahshua for all eternity.** So sometimes people may have a bad spouse, an unconverted spouse; even a converted spouse that's bad. And like I said, if it's a **really bad** situation where the spouse is physically abusing the wife or committing adultery openly or whatever really bad; the spouse can separate. Yes, Yahweh does allow that but they either have to reconcile to the spouse or wait until the spouse dies. They cannot remarry.

It's not about your spouse but it's about to see if we will be faithful to Yahshua for eternity because He is our only spouse for eternity. All early congregational leaders believed in one man and one woman until the death of one of the spouses. We must go back to the old paths. And in a time where satan is trying to destroy the marriage covenant we must keep the sanctity of it that Yahweh intended in Eden. So he's trying to destroy the marriage covenant and the family covenant.

I would have never in a million years, ever thought we'd be where we are today where children that just born that parents will not even name the gender of the child sometimes until they're five years old. Having young children change their gender when they don't even understand life yet. You just have a lot of sick people out there. And that's what satan wants to do because this world, this society cannot last one generation without the marriage covenant and the family structure. And that's where we're at now.

So to Yahweh's true believers and for new people that are coming in we have to understand the importance of the marriage covenant and make sure that we are living by that covenant to the best of our ability. So I pray that this helps. Yahweh bless, Shabbat Shalom!