

## CHAPTER 1

What constitutes husband and wife according to the word of God? We are persuaded, that many men and preachers lack the proper answer to this question, which has led to a misinterpretation and a misunderstanding about adultery, fornication, and divorce, among many people. The word of God shows that consensual intimacy between a male and female makes them companions. Thus, a confederacy. An alliance. Thus, this constitutes husband and wife, lovers, or boyfriend and girlfriend. Yes, boyfriend and girlfriend constitutes husband and wife. Married to each other, or not married to each other. Also seeing that now, they have become members one of another. Living, dwelling, or resorting together intimately. Numbers 25:1-8, Deuteronomy 28:54-56, IKings 1:1-4, Hosea 2, Malachi 2:14, Luke 16:23, I Corinthians 6:15-17. Again we say, companions. Loving or copulating. Husband and wife is also constituted at a mutual verbal agreement to get married, before actually being married. Some call this being engaged. A proposal. Eloped or eloping. The word of God rather calls it, betrothed or espoused. This is to place one in reserve for marriage. Deuteronomy 20:7 and IISamuel 3:13-14. Somewhat like putting clothing on layaway at a department store. Nevertheless, a male and female are also betrothed to one another, starting at consensual intimacy. Whether they intend to marry or not. According to the scriptures, betrothed means to be implicated to someone consensually. Someone or something. Implicated or obligated. Implicate means, evidence of something that belongs to something. To involve intimately. To unite. To entangle. To interweave. To assemble with consensually, or to consensually be encountered with another sensually. To be appointed together with something. Appointed in companionship. Intimately assembled together.

And if these two (male and female) are living together, they are also married to each other. Thus, when you are married, you are cleaved. Inhabited or cohabited. As a man is cleaved to his father and mother. Cohabiting with them. Then he shall uncleave from father and mother, leave them and cleave to his wife. Deuteronomy 21: 10-12 and 24:1-4. This means mates. Companions. Members one of another. As one body, or one flesh is constituted at a man being joined to a harlot, making them husband and wife as Adam and Eve, so likewise is he one body or one flesh to a woman that he says is his girlfriend only. They are companions. Genesis 2:24. This is being confidants, or bosom confidants, before getting married. Seeing each other. Holding unity. As some say, Holding court. Courting. A male and female going out together on a date or a school prom night or prom dinner and all such like, constitutes husband and wife; and constitutes a marriage. Giving in marriage, or a marriage feast. John 2:1-9. A marriage is a celebrated unity of male and female coming together to be one flesh. Whether the celebration of the male and female is attended by two, or attended by more people: such as family members and friends, and invited guests. A marriage is also an indictment and is a duty. An arranged arraignment. A call. An indictment or charge to establish a covenant, or to carry out a demonstration or performance. Marrying means, cohabiting. Cleaved. Living together. To take up residence with. Genesis 29:21-23, Exodus 21:10, Judges 14:1-10, Isaiah 62:4-5, Matthew 22:1-9 and 25:1-12. But having sex only without getting married, also constitutes husband and wife. Genesis 30:1-5. Bilhah was not given to Jacob so he could marry her, or that she would be a joint-heir together with Jacob, as he initially intended for him and Rachel to be joint-heirs together only at the first. Bilhah was not even given to Jacob to be the mother of his child or children. That was set for Rachel. But Bilhah was given to Jacob to wife for sex, meaning, to mate in sexual copulation only, that a

child might be conceived: then Rachel was to mother that child. Men commonly have sex in these present times with a female that they say is their girlfriend only, not knowing that the consensual sex that he had with her, also made her his wife. Companion. One body. One flesh. Members one of another. ICorinthians 6:15-16. Corporate America might not have taught that a male and female going out on a date together is a marriage. Thus causing a misunderstanding and creating adulterers and adulteresses, even among the youth. Contributing to the sins of this adulterous and sinful generation. Mark 8:38. Again, what we call being boyfriend and girlfriend, the word of God calls it, husband and wife, or lovers. Married or not married. Which is being confidants, or bosom confidants, before getting married. Intimate mutual behaviour towards one another. It is written, But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. ICorinthians 7:36. Now, when it says, His virgin, this means, his wife. His companion. His implication. His member. His bone and flesh. His. Ownership, or obligated to. Deuteronomy 22:23. Betrothed or espoused. As Joseph and Mary first were in the word of God. Matthew 1:19. Reserved for custody. Because they are in sensual verbal agreement, or because they are in physical intimate touching agreement. Hugs and kisses. Bosom confidants. Not married yet. But in reserve to get married, or obligated to marry each other and not to marry another. We see something in the word of God that many people today might describe as boyfriend and girlfriend only, and not husband wife. And yet this activity does mean two are husband and wife. It is written saying, And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and

how saidst thou, She is my sister? Genesis 26:6-11. This king did not conclude that they were husband and wife because he saw a marriage license, nor because he saw Isaac propose to her in asking her to marry him. Nor because he knew they had a marriage feast, nor because he saw them living together, nor because he saw them sleeping in the same bed together. But they were concluded husband and wife by the king, because of the kind of behavior activity he saw them displaying or demonstrating with each other. Sporting together. The kind of sporting that some today might only identify as boyfriend and girlfriend. Or just two people that like each other. Messing around. Playing. Meddling. Nevertheless again, husband and wife is identified at one flesh or at one body. Married or not married. Again, wife or girlfriend both mean the same thing. Mate or companion. Sporting, flirting, playing, meddling, touching, flattering or doting. Going about. Wandering or travelling together. Touching. Same thing. Holding hands, embracing, hugging and kissing anywhere upon the flesh. Intimately laying hold upon one another consensually. Or one laying hold on the other, with consent from the other, even as the other is holding their peace. Holding your peace justifies the physical contact. And thus establishes the two to be husband and wife automatically. Numbers 30:14, Deuteronomy 22:28-29. That is why the word of God says, It is good for a man not to touch a woman. I Corinthians 7. And this commandment was given for men to avoid the confusion of implication. Because you can be counted husband and wife in the Lord's sight, according to how you touched her, and according to how she reciprocated your touch. Again, this activity makes husband and wife. Mutual companions. Yet under sinful circumstances, this activity or behavior would also make them an adulterer and an adulteress. Indecent or lewd behavior. Naughtiness. Unseemliness. Recklessness. Being unruly and irresponsible. Or because she or he is someone else's companion. Someone else's mate.

Third party factor. And again it is written, And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death. Genesis 26:11. And again the word of God says, And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; Genesis 20:1-14. In Genesis 4:1, it says, And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And yet chapter two and chapter three both acknowledge Eve being Adam's wife, before Adam knew her in copulation. Sarah was Abraham's wife. A joint heir together with him. And Genesis 16:1-4 shows Hagar became Abraham's wife also, a sex mate for child conception only, not a joint heir together with Abraham, as in the same fashion as Sarah. This matter making one beloved and the other hated. Hated meaning, not acknowledged to the same degree as the one that is beloved. Deuteronomy 21:15-17 and ISamuel 1:1-6. And again it is written, Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. Galatians 4:30-31 and Genesis 21:6-14. And again, Peter the apostle saith, Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. IPeter 3:6-7. Notice how Peter did not mention Hagar? He gave no credit nor recognition to her as being Abraham's wife; (in the context of a joint-heir of the grace of life) or sisters in the church being the daughters of Hagar. Also because she was not in direct allegiance or obedience to Abraham, as she was under obedience to Sarah. It is written, But Abram said to Sarai, Behold, thy maid is in thy hand, do to her as it

pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. Genesis 16:1-6. Hagar did not replace Sarah's role of seniority, nor did she and her son Ishmael become heir to Sarah and her son Isaac. Proverbs 30:21-23. Hagar became a wife to Abraham only by consensual copulation. A sex mate for child conception. No wedding ceremony. No marriage ceremony or feast. Abraham nor God, did not officially institute, promote, nor advance her as they did Sarah. Thus it did not say, And Abraham took Hagar to wife. When did the word of God ever say, And Jacob took Bilhah or took Zilpah to wife? Did Hagar ever get herself another husband before or after Abraham died? Nevertheless, the term, Took a wife, means: To remove or to carry her away for the purpose of marrying, or for the purpose of marriage. A duty. Or took a wife, also means: To receive and accept for the purpose of marrying or marriage. As Abimelech took Sarah, Abraham's wife, without ever having personal physical contact with her. But he took her to wife by causing her to be removed and carried away to him. Genesis 20:1-7. And as David took Abigail to wife, after her husband Nabal died. ISamuel 25: 38-43. Removed and carried her away. Took. And as Isaac took Rebekah. Received and accepted her. Genesis 24:66-67. Cohabitants. Cleaved. Married. As it is written in the prophets. Isaiah 62:4-5. In the word of God at Genesis 30:3-4, it shows another woman becoming a wife to a man by sexual intercourse. And she was counted Jacob's wife, before she bared him any children. Zilpah. All this also was for the sake of conceiving children for her mistress Leah. Again, wife by consensual copulation. Now we observe something else from the prophets. It is written saying, for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. And again it is written saying, then shall she say, I will go and return to my first husband; for then was it better with me than now. And again it is written saying, And now will I discover her

lewdness in the sight of her lovers, and none shall deliver her out of mine hand. Hosea 2. This woman mentioned the words, first husband. Clearly showing that there was also a second and a third husband. A total of three at the least. The words mate, lover, boyfriend, husband and companion, are interchangeable. They can replace each other. Malachi 2:14. Part of the definition of the word boyfriend means: Lover or paramour. Male companion of a woman or girl. And Hosea 2 also shows that fornication prohibits a woman from ever having a husband for the rest of her life. Married or not married. In Christ Jesus or not in Christ. Thus she is to live the rest of her life in widowhood. Desolate of a male companion. Also because of a pollution factor, or abomination, or damnation factor. II Samuel 16:20-23, 20:3, Isaiah 47:1-11, ITimothy 5:11-13. Yet in widowhood, she may have eternal life by submitting to John 3:1-8 and Acts 2:38. And this bears witness to what Jesus said unto the woman at the well, For thou hast had five husbands; and he whom thou now hast is not thy husband: John 4:16-19. This is the same as saying, For thou hast had five boyfriends; and he whom thou now hast is not thy boyfriend. Even if the one she now has was the sixth husband or boyfriend. A brand new boyfriend or husband. Or whether he be any of the previous husbands. From the fifth boyfriend on back to the first husband, she cannot have him or any man lawfully in Christ. Notice also how the Lord Jesus did not instruct this woman to return to any one of her husbands? Not even unto her first boyfriend, as the woman in the prophet Hosea purposed to do. No man is allowed to have her for a wife as long as she liveth, if she ever commits fornication. Not even her own husband who she might be espoused or even married to. This scripture here in the prophet Hosea also reveals, that these victuals of food and clothing materials for this woman, are also dowries from her husbands. Victuals, gifts, and provisions, are dowries. Things that go along with confirming two to be husband

and wife, or confidants. Even if the man that gave these things did not give them with the intent for them to be husband and wife. Exodus 22:16-17 and Deuteronomy 22:28-29. In another prophet it is written saying, Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. Ezekiel 23:9. And Deuteronomy 22:23-24 also shows a husband and wife, before being married to each other. Betrothed. Confidants or bosom confidants. Mates. In reserve or reservated. And Deuteronomy 22:13-21 also shows that a woman that has committed fornication, is no longer allowed to ever have a husband for the rest of her life. A man is only allowed to have a wife that is a chaste virgin or a chaste widow. Other than these, she is then someone else's wife or a defiled woman. And a defiled woman in this context, is a widow bearing damnation. ITimothy 5:11. Damnation, defiled, or polluted by fornication. A sin unto death. Thus if she gets married anyway, while having this damnation, she has committed adultery.

## CHAPTER 2

Consensual sex or consensual copulation of a male and female before being married, makes these two husband and wife. And also obligates them to get married. Live together. But whether or not these two ever marry, they are still husband and wife together unto death, as long as the wife does not commit fornication, or is not forced (raped) by another. Sex before getting married is not fornication between a man and a woman, as many preachers have so falsely taught. Fornication is to copulate in abomination. Men with men, women with women, and man with beast. All this is strange flesh. Fornication is also the act of copulating with flesh of refuse. Such as a man having sex with a defiled woman. Such as with his own wife, after she has laid with another. Or with a harlot. Or with a woman that was



not a chaste virgin nor a chaste widow, when he first copulated with her. Or with someone else's virgin or someone else's widow. Third party factors. All of this is fornication. Exodus 22:16-17 and Deuteronomy 22:28-29, this shows an obligation to become husband and wife properly, after these two have copulated consensually (had sex). But if a third party interferes copulatingly afterwards, then there is the sin of fornication. If it was the wife who committed the fornication, the judgment was death by stoning. Though we no longer stone anyone to death now in Christ, yet by these scriptures, we also see that fornication is a sin unto death. I John 5:16. Because it is sinning against God, sinning against your own temple: comm- only because of a third party factor. And for clarity, we see in John 8:41, that fornication is a sexual intercourse sin. Men born of fornication. Paul wrote saying, Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. I Corinthians 7:1-2. This did not say, Nevertheless, to avoid adultery, let every man marry his own wife thus and thus. Having sex with someone else's girlfriend (mate-wife) is not adultery, but fornication. Of course we want to avoid adultery, which is also an act of imposing. And of course to marry your own wife is plausible and expected. But the word of God does not charge any man with fornication for having sex before getting married. And you are not charged with fornication, if you never marry whoever you had sex with. Yet in some cases, this can be adultery according to the circumstances. Such as involving abandonment, negligence, alienation, selfishness, childishness, and forms of irresponsibility. Adultery is not a sexual intercourse sin, but any open act of contempt, outlandishness, lewdness, scandal, or unseemliness. But again, you are not charged with fornication if you never marry whoever you had sex with, if there is no third party afterwards. Time and distance does not consti-

tute fornication. If you never marry your sex partner, or if you move far away out of the country, being separated from your sex partner temporarily or permanently, time, distance, or the death of one of you, does not constitute fornication between you two. But if while you are far away in another country or place, separated from your companion, and you have become intimate with another confidant, while your previous one is still alive, this is adultery. And if you copulate with this new confidant unto uncleanness, while your previous confidant is still alive, this will be fornication. Sinning against your own temple, sinning against God, and defiling another. Third party factor. Married or not married. Not knowing what the word of God calls husband and wife, leads to a misunderstanding about adultery, fornication, and divorce. The scriptures shows that only two are ordained to be one flesh. Not two and an alternate. And to have sex with somebody else's wife or husband, is not adultery. It is fornication. Married or not married. Thus Paul is saying exactly what many men would not believe or think that he is saying, back at ICorinthians 7:1-2. Paul is showing that sex before being married is not fornication nor a sin. ICorinthians 7:35-36 The world has their own tradition and persuasion of what is husband and wife. And yet it is not the same wisdom that the word of God gives us. Scriptures show girlfriend also means wife. Boyfriend means husband. The mate or companion of your youth. Even your date. Malachi 2:14-16. Or a school prom and all such like. Some preachers might have said, that to have sex with someone else's wife, is adultery. This is a false statement. And some preachers also have said, Married people commit adultery, and single people commit fornication. This is also a false statement. A false prophecy. A falsely pronounced conclusion. If so called single people only commit fornication as preachers say, then how do they rightly divide and balance out the scripture in ICorinthians 5:11? We the church are commanded not to break bread with one

that is called a brother, if he is a fornicator. Committing sexual sins with strange flesh or with a third party or more. But the wisdom of men says it is ok to break bread with such a brother, after this brother gets married: because men say that married people commit adultery, and single people commit fornication. Take note that this scripture instructed us the church to refrain from eating with a brother that is a fornicator. It did not say a brother that is an adulterer. But a fornicator, covetous, idolater, railer, drunkard, extortioner. Therefore according to the ignorance of men, it is ok to break bread with a married brother that commits the same sexual sin that a fornicator does, because in the married man's case, it is no longer fornication but adultery as men would say. Thus we the church are forced and compelled to break bread with a married brother that commits the same sexual offenses as a single brother. This is all man's wisdom and it contradicts the word of God. But the truth is this, whatever negative affect that will come about for breaking bread with a single brother that is a fornicator, the same negativity will come about for breaking bread with a married brother that does the same sexual sin. Thus, the married brother in this case likewise is a fornicator also. We see in Deuteronomy 22:23-24, two that are husband and wife, but they are not married. But when a third party comes along and copulates with one of these two, this sin is fornication. A sin unto death. Not because somebody was not married or because someone was single, (so to speak as men) but because of a third party factor. Not having your own mate, but having someone else's mate carnally unto uncleanness. Now observe the two mates or companions that had sex together without being married, in Exodus 22:16-17 and also in Deuteronomy 22:28-29. Again, these two are also single as some might say. But why is the judgment here for these two not death, as in the other scripture? Because there is no third party factor here. Married or not married. Notice the judgment when a mate is married or

betroted and a third party has sex with one of the two that is married? Deuteronomy 22:22 The judgment is likewise death. This sin is fornication, and not adultery as many preachers have mistakenly taught. Again, adultery is not counted or constituted to be a consensual sexual intercourse sin. This is a very surprising revelation to many people about adultery. Adultery is being unruly. Naughtiness. Displaying or demonstrating contempt. Jeopardizing, victimizing, or infamizing. Being treacherous. To put a person in harms way. Fornication is the only copulation sin to commit. It is written, Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. ICorinthians 6:18. And again it is written saying, Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. The book of Jude, verse seven. Notice that it did not say, giving themselves over to adultery? But rather it said, fornication. Which meant men with men, and women with women. Lesbianism, homosexuality. Being an abuser of yourself with the same sex. Mankind or womankind. All such is fornication. Idolatry is without the body. Witchcraft is without the body. Murder is without the body. Adultery is without the body, except for fornication. Without the body means, not against your temple. Or, without being one flesh by way of copulation. Sex. Not carnally joined in uncleanness with another. Numbers 5:19. Fornication defiles your temple and the temple of another. Yet, there is no sin of fornication, if there is only one existing covenant, between one male and one female. Adultery does not defile your temple. Adultery is infamy or outlandishness. It can cause partiality, jealousy, rivalry, guilt, confrontation, blame and accusation. Yet it does not defile your temple. But fornication does defile your temple. It spoils, impairs, makes vile, damages the flesh and defiles the land.

Do not confuse nor associate the word adultery, with the word copulate, as man has done in his dictionary book. And do not confuse nor associate the word married, with the word copulate. But associate the word fornication with the word copulate, only when it applies. Strangely, some of what the dictionary says about the word adulterate, is much of what the bible shows about the word adultery. Man's wisdom is strange compared to God's wisdom. Adulterate in a certain dictionary points more to words like, Counterfeit, Contamination, Fraudulent, and Tainted. And this mystery and revelation has confounded and confused many preachers. You can commit adultery without sex and without physical contact with anything. And you can commit adultery without committing fornication. But it is impossible to commit fornication, without first committing adultery. Taking another man's wife out on a date is adultery. A flagrant act. An unruly act, even if you never touch her physically. Again, it is impossible to commit fornication, without first committing adultery. Thus in the law of Moses it says, Thou shalt not commit adultery. Meaning, do not cause contempt, or to be infamous, nor a perpetrator, nor unseemly, lewd, nor unruly. And companionship wise, do not abandon nor provoke rivalry, jealousy, infidelity or confrontation. But know that adultery also applies to other sins that do not have anything to do with the companionship of a man and a woman. As slander, fighting and warring, hostilities, harassments, and violence. All such is unruly. Enmity. Without restraint. To revolt or to apostatize. And it is also written, When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, And again it saith, Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his

conversation aright will I shew the salvation of God. Psalms 50:16-23. Thus we see here a man committing adultery at the mouth. Speaking contemptuous. Speaking with an unruly tongue. Speaking evil. And the word of God says that the tongue is an unruly evil. James 3: 8. Speaking evil such as sowing discord by slandering, scandalizing or betraying another person verbally with words, openly. But no sexual activity involved here. And at the twenty first verse of this chapter, the Lord specified what this man's adultery was, saying, These things hast thou done. And what did this man do to commit adultery, or to be counted a partaker with adulterers? He gave his tongue to speaking evil. Something indecent. Being without restraint. Again it is written, Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues *like* their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. The prophet Jeremiah 9. These men were counted adulterers because of being unruly. Primarily unruly with their tongues. Speaking contempt and treacherous things. Speaking lies and deceivings. But where is any sexual activity in this entire chapter, that we may connect it to the adulterers that the prophet mentioned? There is no sexual activity here. And neither has anyone taken nor married another person's mate in this chapter.

## CHAPTER 3

James 4 shows us adultery at fighting and warring. Again, being unruly. Causing a disruption or a disturbance. Such as rivalry, defiance, infamy. Victimized. Defamation of character. And much of this is commonly done openly. As it is written, Therefore will I discover thy skirts upon thy face, that thy shame may appear. I have seen thine adulteries and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. The prophet Jeremiah 13:26-27. Seen thine adulteries can also be understood as saying, I have seen thine unruly solicitations. I have seen thy flatteries, thy scandals, or thy unseemliness. Lewd appearances, such as indecent exposure of the rent and cleavage. It is written, let her therefore put away her whoredoms out of her sight, and her adulteries from between her breast; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. Hosea 2:1-4. Note here that adultery is imposing lewd and solicitous appearance or behavior to the public. Such as not being adorned in modest apparel as she ought. As women that demonstrate, flatter, or harass their breast cleavages to the public. Demonstrating the crotch rent between the legs as both men and women do. Whoredom also is wandering or going after something lustfully, even before you touch it. Or seductive behavior. Judges 8:27. As Tamar got pregnant by whoredom. Laid in fornication when she wandering off. Genesis 38:24. Again James 4 shows us adultery at fighting, warring, enmity. All this is indecency. Loss of dignity. Being spiteful. Scandals, scandalizing, or being scandalous. As some husbands and wives betray and bewray one another in fighting, warring, name calling, arguments and disputes against each other. Infamy. Becoming infamous to one another. And also physically. Lusting for advantage over one another. Or brethren in Christ against one another.

Lusting for things outside of the body of Christ. Such as desiring friendship with the world. Lusting for power, preeminence, and recognition. Lusting to envy. Lusting for violence and mischief. Lusting for other flesh. Thus adulterers and adulteresses. Unruly. And still yet in all of this, there is no sexual intercourse activity mentioned here in James 4. Being injurious is adultery. Causing a disturbance, interference, an uproar or tumult. Violence and cruelty. It is written, That they have committed adultery, and blood is in their hands, And again it saith, And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. Ezekiel 23:37-49. This scripture also has no sexual copulation in it. But violence is the iniquity here. Victimizing. And blood is in their hands. Meaning guilt is in their hands. Naughtiness is in their hands. Scandal is in their hands. Blame is in their hands. Betrayal or treason is in their hands. This chapter in the prophet also shows children being slain. Slain in different ways. Slain by fire, and by their blood being shed. Children. Some may even shed the blood of a child before the birth. Such as in abortions. Midwives commonly deliver children at the birth. But if these women in the prophet Ezekiel are midwives, they are also adulteresses if they perform abortions, which is shedding blood as the prophet showed. Injury, hurt, harm, sabotage, mischief, destruction, cruelty. Unseemliness. Again it is written, And the king of Egypt spake to the Hebrew midwives, And again it is written, And he said, when ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And again it is written, Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. Exodus 1: 8-22.



And this bears witness also to the wisdom of Solomon saying, Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And again it is written, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. IKings 3:16-28. The woman that said divide the child, was an adulteress. Filled with contempt. Reckless. She definitely was a woman of rivalry. She was treacherous. Dangerous. Destructive. Wanting to kill the child. And thus we see that whenever life is existing, inside or outside of a woman's womb, two seconds pregnant, two weeks pregnant or more, let the child live. In no wise slay it. Thus, if you fear God as the Hebrew midwives did back in Egypt, you are against abortions. This scripture also shows us it is better to give the child up for adoption, than to have an abortion. Abortion is adultery, because it is shedding blood in contempt. An unruly and scandalous act. Or an act of defiance. We know that fornication is a sin, but when did the law of Moses ever say, Thou shalt not commit fornication? Thus, somewhat as a parent company having many divisions; likewise is adultery a parent sin, and fornication is a division sin of adultery. Fornication and adultery are not the same thing, yet the commandment, Thou shalt not commit adultery, already covers or comprehends fornication. Adultery is a forerunner of fornication, and is the forerunner of most sins. Adultery commonly comes first, before you commit fornication or most other sins. Thus if you do not commit adultery, then you will not commit fornication.

Somewhat as the word shows, that if you love your neighbor, then you will not steal from your neighbor. You will not kill your neighbor. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. Galatians 5:14. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Romans 13:8-9. Notice also in this scripture, that it is not said, Thou shalt not commit fornication? Because fornication is already comprehended at adultery and also comprehended at the commandment saying, Thou shalt not covet. Again, adultery and fornication is not the same thing, as some preachers might have already preached that they are. The word of God shows an adulterer in Job 24:12-16. Conspiracy. Conspiring to victimize another person's house. Waiting for the twilight, with the intent to dig through somebody's house. Thus adultery is also conspiracy. Evil intentions. Unruly in the heart. Causing a loss of dignity. Adultery is sacrificing unlawfully. Unrighteous fellowship. Unlawful visitation. Enmity. Rivalry. Defamation. Shame. It is written, Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. Revelation 2:18-23. This shows unlawful sex with Jezebel, fornication. And fellowship with Jezebel is adultery. The naughtiness or lewdness of being implicated with her. And James the apostle showed adultery at friendship with the world; also being enmity with God. Letting your good be evil spoken of. Unruly. Without restraint. Doing something that is deemed to be unbecoming. Not properly self governed. Outlandish. Naughtiness. Romans 14:16.

And the Lord will punish those that commit adultery with Jezebel. Whether they commit fornication with her or not. And even if Jezebel repents of her fornication, she still is not allowed to have a husband ever again. Thus she is commanded to live in widowhood. But adultery with Jezebel is, being sequestered with her. Imposing on her. Causing infamy. Mingling with her. Separating themselves to go and sacrifice with her. Hosea 4:13-14. And the other reason that breaking bread with Jezebel is forbidden, is because she is an unrepentant fornicator. I Corinthians 5:9-11. Thus, abhor feasts or parties at her bed. Her corner. An isolated place. A plateau or a plat of ground or so, where God has requited her. It is also written, Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; And I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD. II Kings 9:26. And again it is written, Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch. Amos 3:12. And again it is written in the prophets saying, Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. And again it is written, for thou hast discovered *thyself* to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. Isaiah 57: 1-8. This all bears witness to Jezebel's table. Her banquets, feasts, parties, and all such like. This is now her bed. Her corner. And many people (male and female) have gone up, separating themselves to go and fellowship with her. Jezebel. This also bears witness with the words of the prophet saying,

therefore your daughters shall commit whoredom, and your spouses shall commit adultery. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall. Hosea 4:13-14. Notice how these scriptures does not constitute adultery at sexual intercourse here? but rather, adultery is constituted here at being imposing. Mingling with whores and harlots. Something reproachful. Causing your good to be evil spoken of. Open shame. It is written saying, Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress,. Hosea 3:1. And this friend of this adulteress could be a male or a female. Such as dating a married man without sex with him, or while she is defiled by fornication, or has a living husband. Or an adulteress for being sequestered with a friend of the world. And such friendship with the world is not good, while she is suppose to be living for God. Being with a whore or harlot, does not always involve sexual activity. Yet again the word of God says, Let not then your good be evil spoken of: Romans 14:16. And to speak evil is adultery. Slander and infamy. Foolishness. Proverbs 10:18, Psalms 50:16-23, The prophet Jeremiah 9:1-6. Thus after understanding adultery from all these other scriptures that preachers might not commonly preach in their discourses, we then can now get a proper understanding of adultery where Jesus mentioned it in the fifth and nineteenth chapters of the book of Matthew. Putting away your wife unlawfully is an act of contempt. Betrayal. The act of defrauding. Forfeiting a person's right to a thing. Unlawfully taking or moving something way from a person. Taking dignity away from them. Slandering, scandalizing and mocking them. This is treachery and enmity. Being unruly. To cause a loss of dignity, peace, or unity. Whether you marry another woman or not. The unlawful putting away part, is where adultery first comes in at.

Or one confidant departing unlawfully from the other confidant, is adultery also. With or without marrying another. As it is written, Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD. The word of God here indicates a woman committing adultery against her husband, not because she got involved with another man, but because she left her husband unlawfully. Demonstrating contempt. The prophet Jeremiah 3:20. And verses 6-9 of this same chapter, shows that Israel dealt treacherously with God in adultery, by backsliding from him. Being unruly. Without restraint. Flagrant. Departing unlawfully or departing treacherously. Even without sexual activity. As it was in Judges 19. Departing treacherously from your husband is also playing the whore. Judges 8: 27-35. And looking upon a woman to lust after her, is adultery with her already in the heart, because it is being unruly with the eyes, affections, and thoughts. Thus, imposing upon her path or space, to discern and yearn upon her frame or features.

#### CHAPTER 4

Focusing back again on the man and woman in Exodus 22:16-17 and in Deuteronomy 22: 28-29. Although these two are obligated to get married, yet it may not be a sin unto death, if they do not get married to each other at all, according to the reason why they did not get married. Some men have stumbled in judgment, and thought that scriptures like Leviticus 18: 20 and Leviticus 20:10 were the same sin. They are not the same sin. One is fornication, the other is adultery. Leviticus 20:10, mentions the sin of adultery, without explaining or illustrating adultery. And Leviticus 18:20 clearly illustrates or explains fornication, without mentioning the word fornication. It is not showing a man unlawfully approaching another man's

wife. Nor traveling with another man's wife. Nor working on the job with another man's wife. Nor dining, or sacrificing, or breaking bread with another man's wife. Nor out on a date with another man's wife. All of this would then be adultery according to Leviticus 20:10 and also according to Hosea 4:13-14. Defamation of character. Unruliness. Causing your good to be evil spoken of. But this scripture in Leviticus 18 shows a man having another man's wife carnally in fornication. Going aside unto uncleanness with another. Third party. Numbers 5:19. Again it is written, It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. I Corinthians 5:1-5. Again, this did not speak against one marrying his father's wife, which of course is adultery. But rather, this spoke against one that laid with his father's wife. Copulating with his father's wife. Notice how Paul made mention of the Gentiles in this? Because of how common fornication is named among the Gentiles. Just not the kind named of a man copulating with his father's wife. Yet it is written, Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. Acts 15:19-20. This man in I Corinthians 5 was not having his father's wife in marrying her. He was having her in uncleanness. As Reuben was having his father's wife in uncleanness, in Genesis 35:22. And again, here is a third party. Remember that fornication is the only copulation sin you can commit. I Corinthians 6:18. And men have said that married people commit adultery, and single people commit fornication. This is a false statement. Because of I Corinthians 5, men might make this false statement because they are counting this man's son as being single. Thus some might figure, that this is why Paul said fornication. But what about the woman? She was not single. She

is another man's wife. Some might try to say, Oh well she is not married but betrothed or espoused, and thus fornication. Trying to draw a comparison to how it was at the first with Joseph and Mary, before they came together. Matthew 1:18-25. Nevertheless, all of this is a disorderly calculation by the wisdom of men. No matter whose espoused, betrothed, married, or so called single; always remember the two key revelations. Third party factor, and fornication being the only sexual intercourse sin. Men cannot gainsay against this third party revelation, nor against ICorinthians 6:18, though they may still try to gainsay. Now look at Matthew 19:9. Fornication is applied here at this scripture. Whether married or not married, fornication is mentioned because of a third party factor. Not because somebody was single. Two said he shall be one flesh. The following scripture shows Paul saying that the body is not for fornication. ICorinthians 6:13-17. This did not say, that the body is not for adultery. Because adultery is without the body. Bearing witness to what he indicated about every sin done is without the body, except for fornication. Again, the body is not for fornication. The body. Physically active in uncleanness with a defiled woman, or a third party factor or more. But fornication is with the body. Thus Paul asked a question about making his body a member of an harlot. How come Paul did not say, a member of a woman? Because a harlot is one that commonly copulates with other people. With or without being married. Therefore, joining to the flesh of an harlot in unclean pleasure, factors you as a third party, or many more numbers beyond a third party. Or one that has laid with a woman having damnation. ITimothy 5:11-13. A widow. Also in the beginning stage of being an harlot. Prostituting herself for money. In the ten commandments, it does not explain adultery when it says, Thou shalt not commit adultery. Thus, no man can confirm what adultery is from scriptures like Leviticus 20:10 alone. A man can gain an idea of what adultery might be from Leviticus 20:

10. But an idea, and confirmation, are two different wisdoms. Two different observations. Best to have scripture confirmation to avoid errors. As it is written, Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. Deuteronomy 27:26. Back to what Paul said. Now concerning the things whereof ye wrote unto me, it is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. This part is about every man or woman having sex with their own mate. It is not talking about marriage or getting married within the first two verses of this chapter. Remember, the main objective of these two verses is a physical touch factor. Therefore the precept in Leviticus 18:20, is not addressing the act of a man marrying another man's wife, but it is addressing a man physically copulating with another man's wife. And this is the sin of fornication and not adultery. And yet it does also include adultery, because of what preceded before the physical contact. Implication. As murder is often times preceded by anger, wrath, hatred, assault and battery. Thus, when all such escalates or results to death, then the focus is more on the latter sin, murder. With or without the afore sins mentioned. Therefore, consensual physical adultery with another man's wife, is unlawful implication. Such as to unlawfully approach her, or commune with her, or sequester with her. Anything openly unseemly, shameful, disregarding, unruly, flagrant, disturbing, indecent, intruding, or scandalous. Causing good to be evil spoken of. Causing a loss of dignity, a loss of peace, or a loss of unity. Being offensive. Disorderly conduct, lewd mannerism, or reckless behavior. Adultery is to cause a disturbance.

## CHAPTER 5

According to the word of God, a man is only allowed to have



a chaste virgin or a chaste widow to wife. For him to wife anything else, will put him in sin. Even sin unto death, such as adultery and damnation. A chaste virgin is a female whose bodily vessel from head to foot, has not been dealt with in sexual copulation nor sexual uncleanness. God's order for a man in companionship with a woman, is similar to the order he set for the Levitical priesthood. In the old testament, concerning the Levites, it is written saying, And ye shall take a wife in her virginity. A widow, or a divorced woman, or profaned, or a harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the LORD do sanctify him. Leviticus 21:13-15. And back at verse seven, it says the Levites shall not take a wife that is a whore. Now in Christ Jesus, some preachers think that it is now ok for a whore to have a husband, as long as she repents of her sins and is converted. Not so. This will be explained further on in this chapter. Now focusing back on the similar orders that God ordained for the Levites and men that were not Levites, concerning a virgin. For those that were not Levites, it is written saying, If any man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil

name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. Deuteronomy 22:13-21.

Notice when the man stated that he gave his daughter to the man, there was nothing mentioned about a wedding or marriage ceremony? Again, wedding ceremonies is something according to men, and not a commandment from God. Judges 14:1-10. Nevertheless, notice the factor of her being a virgin, listed at verses fifteen, seventeen, and twenty, by it showing the words, Token of Virginity. And bearing witness to verse nineteen, and showing that it is also evil upon a woman's name, if she does not remain wife, to the man that she lost her virginity to, while he is still alive. For he is her husband, and the only one justified to have her, as long as she is alive, without her committing fornication. Thus, now in Christ Jesus, it will be adultery for her and another man that takes her and marries her. As it is written, and whosoever shall marry her that is divorced committeth adultery. Matthew 5:31-32. And the terms, Put away, and Divorce, are synonymous. Interchangeable. Again it is written saying, So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: Romans 7: 1-4. Back at verse two of this seventh chapter in Romans, notice very, very closely, the fifth word. Hath. Notice how verse two did not say, For the woman that is married to an husband? But rather, it says, For the woman which hath a husband is bound by the law to her husband so long as he liveth; . And also, at the end of this verse, the other law that a woman is bound to, is her husband's law. Therefore, the first husband to the dam-

sel back in Deuteronomy 22:13-21, was the man that she lost her virginity to. Thus she is now confirmed to have played the whore, by getting involved with someone else, other than he that took her virginity. For she was in companionship with the first man. In an alliance. Confederate. In consensual intimacy without being married, as the case in Exodus 22:16-17. Notice here in Exodus, how she is not marked as a whore, or played the whore, or as one that has committed fornication, even though she copulated with a man before marriage? again, that is because there was no third party. Thus, even before copulating, and yet not married, she is somewhat as Mary the mother of Jesus, and as the virgin in Deuteronomy 22:23. A woman that hath a husband. Romans 7:2. Husband, boyfriend, man, mate, male companion, or lover. Married or not married. They are all interchangeable terms. Which means that they can replace each other. Similar to the terms widow and a divorced woman. Again, to take or marry someone else's girlfriend or virgin, is adultery. And to copulate with the same, is fornication. Let us look at another proof that adultery will be charged upon a man and woman, if he takes someone else's virgin. We see in Romans how that if her husband be dead, she is free to marry another. And note how she might still be a virgin, even after her husband is dead. Therefore, this is justified. Now look at Deuteronomy 20:7. It shows a man that has betrothed a wife (became a boyfriend to a woman) and had not taken her yet. And we know that if he had not taken her yet, he likewise has not married her yet. And yet this scripture signifies that no other man is allowed to have this woman, except if her boyfriend (husband) has died. Died in the battle. All of the diverse ways that male and female became one flesh, or husband and wife in the old testament, this is the exact manner of becoming one flesh in the new testament. And this applies to saints and sinners. In some scriptures, we see the union of male and female beginning with some type of gift or dowry. Or o-

ther requirements. Such as in the cases of David and Michal, and Othniel and Achsah. Joshua 15:15-17. The law of Moses commanded a man to give the dowry of fifty shekels of silver, for a virgin. But now in the new testament, the apostle also said, Now concerning virgins I have no commandment of the Lord: yet I give my judgement, as one that hath obtained mercy of the Lord to be faithful. ICorinthians 7:25. Though Paul might have been referring to another objective at this verse, yet the dowry factor also, can still be regulated at this scripture. Meaning, the dowry can be ruled out, seeing that he said that he has no commandment for virgins. Jesus nor his apostles, did not give a commandment for a man to confirm with a dowry, his union with a virgin or widow. Thus, it is now optionable. Notice the covenant between the male and female in ICorinthians 7:36. She is a virgin. She is not yet married to this man. And we note that the words espoused or betrothed, are not used here in this scripture. And there is no mention of a dowry given. As in the dowry of fifty shekels of silver for a virgin, in the old testament. The apostles did not confine the church to only one method, in becoming husband and wife. Because they understood perfectly, that men and women will also secretly become husband and wife (such as by copulation only) even without a third party or more having knowledge of it or being a witness to it. As a man would secretly go and join to an harlot, without anyone else bearing witness. Yet the apostles knew that God spake in the prophets saying, Because the LORD hath been witness between thee and the wife of thy youth. Malachi 2:14. Therefore, God himself is witness to all unions of male and female. Thus in God's sight, they are husband and wife, with or without other witnesses. And surely men and women will tell lies, and say that they never had any intimate dealings with someone that they really did have intimate dealings with, consensually. Or they will discredit or down play the intimacy, by saying something like, O that was nothing, I

was young then at the time, it was nothing serious. And thus it is written saying, Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; . Malachi 2:14. And again it is written saying, let God be true, but every man a liar; Romans 3:4. And surely to lie, or down play, or to discredit an intimate relationship as nothing serious, is also another way of dealing treacherously against someone. Exercising the adultery of manipulation. Thus a man must wait on God to reveal to him, she that is a chaste virgin or chaste widow: and whether she is or was, someone else's chaste virgin or chaste widow, before him. And for saints, we are to start off our unions in the Lord. Not with someone that is not in the Lord. And though wedding ceremonies and going to the courthouse is not the proper way to take a wife now in Christ, yet if this is what some have done anyway, this still makes them husband and wife. A consensual agreement to mate or to become one. An established covenant between male and female. Again we say, all of the diverse ways that male and female became one flesh, or husband and wife in the old testament, these same acts and customs are still confirmations of two being one flesh in the new testament. This applies to saints and sinners. In the old testament, we see sexual intercourse only, at Genesis 16:1-4, 30:1-5, and 38:12-20. And the word wife, is applied in two of these cases. Thus, one flesh. And in the one case with Tamar and Judah, she portrayed herself to him as being an harlot. Now look at what the apostle now says in the new testament, about a man copulating only, with a harlot. It is written, saying, What? know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh. ICorinthians 6:16. Paul is quoting scripture from the old testament, showing that this same covenant of male and female copulating only, is still in affect. Now in Christ Jesus. Thus in the brief moment that Judah copulated with what he thought was a harlot, they twain became one body. O-

ne flesh. Husband and wife. And thus is the case in these last days with all men that have done likewise. And again it is written saying, Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Genesis 2:24. Wife. One flesh. Cleave. Cleave in marriage, or cleave in copulation, as illustrated in the above scriptures. Both old testament and new testament. This truth is confirmed again in ICorinthians 7:1-2. At these two verses, the apostle is addressing copulation. Not marriage. And yet the word wife, and the word husband, is mentioned here. And no chaste virgin nor chaste widow, is permitted to have someone else's husband. This will be sin also. Again, all the ways that male and female became husband and wife in the old testament, this is the same for the new testament. For the Lord himself is witness. Thus making every man and every woman in such cases, without excuse. Saints and sinners. Romans 2:1. Notice what Jesus said to the woman that was a sinner, in John 4:16-19. He told her that she had five husbands. He did not say that she was married to five husbands. She might have been married to them, or she might not have been married to them. No matter what level of intimacy she had with them, all five, including the current sixth one, were her husbands. Married to them or not married to them. Now let us look at an example of how men create their own commandments, and yet it is not supported by scripture. We previously saw how the ordinance of one body, husband and wife, is the same for saints and sinners. Old testament and new testament. But ignorant men will try to use the eleventh verse of ICorinthians 6, and all scriptures like it, to justify a whore or a defiled woman to have a husband. This eleventh verse shows that we are all justified to receive eternal life, after we have been converted from the sinners that we used to be. Yet, this is not justification for a whore, or a divorced woman, or a defiled woman that has been converted in Christ, to disregard scriptures like ICorinthians 7:39, Romans

7:1-3 and ITimothy 5:11-13. These scriptures are for saints and sinners. The one in Romans 7, is for saints and sinners. The one in Corinthians, is for the saints, saying, only in the Lord. And ITimothy 5:11-13, is for saints and sinners. A widow with this damnation is a defiled woman. Again, notice the covenant between the male and female in ICorinthians 7:36. Question brethren: how then exactly, did this female become this man's virgin? How did they become confederate? How did they become companions? How did they become members one of another? Did the man in this scripture bow down on one knee and propose to this virgin saying, Will you marry me? Judge ye. We know that she belongs to him, because it did say, But if any man think that he behaveth himself uncomely toward his virgin. His Ownership. And it did not say, behaveth himself uncomely toward a virgin. But much like the ownership shown in Deuteronomy 22:23. It does not matter which method a man chooses to obtain a girlfriend, wife, or virgin, it must be consensual. Mutual consent. In Samson's case, in attempting to take a wife, there was a ceremony. A feast. Judges 14:7-20. But in the case of David taking Bathsheba to wife, or Abigail, or Abishag, was there a feast or wedding ceremony in any of these cases? any dowry given? Search, and judge ye. And we note that Abigail may have been a chaste widow when David took her to wife. And surely we are persuaded that Abishag was a chaste virgin, when David took her to wife. IKings 1:1-4. A defiled wife causes a curse to come upon her husband. Her damnation causes her husband to make bad decisions in life, and make wrong judgments on diverse matters. That is why taking a virgin, was not only a common occurrence with kings, it was also a demand or a necessity. To help him produce good judgment. Esther 2:2-3, Song of Solomon 1:3. It is written, My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. Song of Solomon 6:8-10. Notice how it said, My undefiled?

But a defiled wife will potentially have a different report, because of an unfavorable reputation that her damnation curse will bring about. As it is written, And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. It is written again saying, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? And again it is written saying, (But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. IKings 21:25, IIKings 9:22 and IKings 16:31. Look at the severity in Numbers 31: 17-18, concerning virgins. Women in this case that were not virgins, were ordered to be put to death. Notice severity again, in Judges 21:1-24. Only four hundred young virgins available for men to have under proper circumstances. Women that kept themselves sexually clean, as they were suppose to. All else of women, were destroyed. And joining to your own chaste virgin or your own chaste widow, is also counted as joining to the Lord. Being of one spirit. As it is written, know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. ICorinthians 6:16-17. It is written again saying, And did he not make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. Malachi 2:15. And notice how Jesus said, Ye know not what manner of spirit ye are of. Luke 9:52-54. This is not talking about one flesh, yet it bears witness to how we are to have our spirit properly aligned with God's divine will. But again on one flesh: what God has joined in oneness concerning male and female, this union did not consist of fornication, damnation and adultery. Thus, it will continue to remain a mystery to many, many, men, as



to the reason why they have done many contrary things in life. Even contrary things in the church and in their ministries. Not knowing the mysterious outcome of being married to a defiled woman, was a major contributing factor to them establishing errors in their doctrines and in their ministries for God. Even on other topics. Causing the land to sin, as in Ezra 10, Jeremiah 3:1, Deuteronomy 24:1-4 and I Timothy 5:11-13. The apostle indicated how he endeavored to present the church to Christ, as a chaste virgin. II Corinthians 11:2. And thus marrying chaste virgins and chaste widows, according to Titus 2:1-5 and I Peter 3:1-2, surely will contribute greatly, to this holy cause of being presented to the Lord, as a chaste virgin. One spirit. And let us remember that Christ died for our sins. He did not die for our carnal privileges. Marriage is not a command, but a carnal privilege. And this privilege of marriage is only for some, and not for all. Thus we conclude this chapter saying, Do not err, my beloved brethren. James 1:16.

## CHAPTER 6

According to the word of God, what is a widow? And why are the widows in I Timothy 5:11-13, not allowed to ever have a husband or get married? What is their damnation? and what was their first faith that they have cast off? As it is written, I will therefore that the younger *women* marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. And again it is written saying, Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. I Timothy 2:15 and I Timothy 5:14-15. The young married and young widows have the same charge. Bearing children, guiding the house, and continuing in charity, holiness, and sobriety. This is their first faith. Their first fidelity. And being chaste.

Not polluted by fornication. Such duties are to be maintained, even if she is a widow with damnation. Otherwise, she will become idle, waxing wanton against Christ. Wandering about from house to house, causing trouble, and looking for a husband. And a husband is something forbidden for a widow of damnation to have. And what are other differences between these young widows and the young women mentioned in verse fourteen of I Timothy 5? Here we begin with the proper biblical description of a widow. According to the holy scriptures, a widow is a woman that is deprived of a boyfriend, lover, companion, or husband. Deprived or desolate of him by desertion, divorce, death, or judicial. Most preachers think that a widow is a woman that is deprived or desolate of a husband, only when the husband is dead. This is not true. Many scriptures in the word of God, testify to the welfare of the widow. Such as to say, the fatherless and the widow, in reference to diverse kinds of provisions and judgments of mercy and correction. Isaiah 1:17. And consider this brethren: consider that there are widows in the bible, that are actually mentioned by name. Such as Tamar, Naomi, Abigail, and Anna a prophetess. Question brethren: how many divorced women in the word of God, are also known by their names? How many scriptures, or rather, what one scripture, ever said or alluded to a woman's name, saying, And so and so was a divorced woman? who? Search, and judge ye. Nevertheless, regardless if there is one divorced woman mentioned by name or not, when we go to plead for the widow in prayers and fastings, or legally and judiciously as the scriptures instructs us to do, should we not plead for the divorced woman also? Of course we should plead for her. Here in the word of God at Lamentations 5, it does not specify that the fathers or husbands are dead, as with other scriptures that show a widow woman or widow women. And the seventh verse here says, our fathers have sinned, and are not; and we have borne their iniquities. In this context, when it says that the

fathers are not, that does not always mean that someone is dead. Sometimes it does, and sometimes it does not. Therefore, because the husband is not, meaning, not available, such as by death, divorce, or desertion, these mothers are as widows. Notice the technicality. It did not say directly that they were widows, but rather, it said that they were as widows. Which also signifies that the whereabouts of the husbands or fathers, might not be certain. Again, the term, As widows, covers or comprehends the divorced or put away woman, the desolate woman, and the forsaken woman. Forsaken by a husband. And there are other supporting scriptures to this. Such as Deuteronomy 14:28-29 and 26:12-14. No tithing for the divorced or desolate woman? Of course the divorced woman is also to receive tithing. For she is a widow. In Isaiah 54:1, it indicates a married wife, versus a desolate wife. Thus in this context, the opposite of a married wife, is a desolate wife. A widow. Absalom's sister Tamar became desolate. Refused. A widow. This was because her brother Amnon chose not to retain her, after he took her virginity. King David was still alive, when at least ten of his wives were placed in ward. Shut up unto widowhood, because they cheated on David their husband. They laid carnally with another man. Dishonouring their vessels in fornication. Thus they were sexually refused by David, until the day of their deaths. II Samuel 20:3 and 16:21-22. Desolate and refused, as Tamar. Some women are desolate only. Others are desolate and refused. A woman that is desolate only, is one that is deprived of an husband, and yet is permitted to reconcile back to her husband, or permitted to marry another, if her husband be dead. But a wife that is desolate and refused, is one deprived of a husband, and not permitted to reconcile back to her husband, nor permitted to marry another, even after any of her husband's are dead. We take note of a certain scripture saying, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? IK-

ings 17:18. And we are persuaded, that such words would potentially lodge within the subconscious, of a woman that has conceived a child, under the shameful and reproachful circumstance of rape or consensual fornication. Back at Isaiah 54: 4-6, it gives a listing of words and phrases such as: shame or ashamed (more than once), confounded, youth, reproach, widowhood, a woman forsaken, a wife of youth. And the word refused, is listed here likewise. The scripture here signifies a woman that is put to shame, in reference to companionship. Sexual shame. Commonly involving fornication. Thus the Lord only, her Maker and ours, he only is now ordained to be her husband. Such a woman is no longer permitted to have a regular natural man for a husband. This signification includes the word, refused. Thus the Holy Ghost continued this ordinance of refuse, in the new testament. Incorporated into the apostles' doctrine, saying, But the younger widows refuse. ITimothy 5:11. Refuse in this context means, that brethren in Christ, are not to get married to such women. Neither is she allowed to marry an unbeliever. And we know that marriage is a covenant. In the prophets it is said, We have made a covenant with death, and with hell are we at agreement. Isaiah 28:15. There are multiple kinds of covenants of unrighteousness that men have made and established. And surely being in a covenant with a woman of damnation, is certainly a covenant with death. She will cause ungodly affects, curses and breaches, as the foolish and strange women noted in Proverbs 5:5, 7:27 and 9:18. Such women are agents of hell and death. Gate ways. And there is a scripture that talks about the gates of hell. And sometimes the word gate is referring to people or a person with evil and wicked motives. Thus is the manner of the widows mentioned above in ITimothy 5:11. They are gates of death and hell. Corruption. Women of refuse. As with diseases. Waste. Permanently polluted. The word refuse has more than one meaning. One Hebrew definition of the word refuse says, With disea-

se. This bearing witness to the way the word refuse is used in Amos 8:6 saying, Sell the refuse of the wheat. Thus here in this prophet, the word refuse is not a verb, but a noun. A thing. The bad part of the wheat. Waste. Corruption. And of course the common meaning for refuse is, to refrain or to deny something or someone. Thus the younger widows in ITimothy 5:11 are to be refused. They are to be denied the opportunity of marriage, because they are as with disease. Corrupted. Bearing a percentage of death and hell in their vessels. Hell is corruption. As old age, or polluted blood. Similar to the way a man is to refrain from a menstruous woman, according to Ezekiel 18. Likewise he is to refrain from a woman of damnation. He is to refrain from her permanently. Again, But the younger widows refuse. ITimothy 5:11. Verses nine and ten of this chapter, shows another kind of widow that is not permitted to get married. The kind that is at sixty years of age and older, and that was the wife of one husband, and that has performed certain righteous deeds and bears a certain righteous reputation. Again, certain righteous deeds. Deeds that in otherwise, might be interrupted because of her duties to the husband, if she became a companion to one. As it is written, but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction. ICorinthians 7:34-35. Take note of two things that Paul the apostle established by the will of God. Notice part of what Paul said in ICorinthians 7:28 saying, if a virgin marry, she hath not sinned. This is a strong signification, that this privilege of getting married, is not permitted to every woman that is not a virgin. Such as the widows in ITimothy 5:11, because of a damnation factor. Thus these women are distinguished. Ruined. Yet, a widow without damnation, such as shown in the latter portion of what Paul also said in Romans 7:3; this

widow is allowed to have a husband again, without condemnation from God. This bearing witness to the two women in the following scriptures. Mark 12:20-25 and John 4:16-19. The one woman became a widow seven times. She was justified to have all seven men, because she did not become wife to another, until after the former husband was dead, in each case. Nevertheless, the other woman was not justified to have all the husbands that she had. The Lord signified that she did not wait until the former husband was dead in each of her cases of companionship, before she became wife to another. Again, the Lord said that her current companion was not her husband. And the Lord did not instruct her to return to any one of the previous husbands. Thus by this, the Lord's doctrine confined her to permanent widowhood. Though the Holy Ghost does rectify a widow's damnation for the purpose of eternal life, yet, the Holy Ghost does not rectify her damnation to reconcile to her husband, nor to ever get married to another. Nor to ever get married for the first time. And thus again we say, that a man is only allowed to have a wife that is a chaste virgin or a chaste widow. Anything else, will put him in sin. Sin unto death. And again, sex with your own mate before marriage, is not fornication. Yet if a man's girlfriend or wife commits fornication with another before or after he marries her, he must divorce her, or refrain from ever marrying her. It is written, And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: . Matthew 19:9. Thus, after a man divorces his wife for her fornication, if he chooses to marry another while the former wife of sin is still alive, he may do so under justified circumstances, because he is now loose from the former. As it is written, Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. I Cori-

thians 7:27-28. Notice again the special privilege here of permitting a virgin to marry? And it is adultery for a man to marry someone else's virgin, or someone else's widow. It is sin. Just as it is the sin of theft and robbery, for a man to take someone else's new car or someone else's old car. And again, the widows also at I Timothy 5:9-10 are forbidden to get married, because their duties to a husband, will be a distraction to certain things of the Lord, that she is appointed unto. Again, the widows at I Timothy 5:11-13 are refused at the word of the prophet in the old testament. Confined unto widowhood. And likewise they are refused at the word of the apostle in the new testament. As it is written, Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; . Ephesians 2:19-22. Apostles and prophets? Yes. We are built upon what any prophet of God in the old and new testament has said. That which the apostles have supported to continue in the body of Christ, by the Holy Ghost. We surely thank God for this blessed truth, this standard, this revelation, and for this blessed understanding. The common reason why many women are rejected by their first husband's in marriages, is because they unknowingly became a wife in their youth, starting at sexual intercourse, or consensual intimacy. With or without being married. Thus bringing about a set back. A hinderance. A curse. And the common error of the way of the youth that follows after this intimacy, is mockery and irresponsibility. Negligence. Renege, which is also adultery. This is the common lewdness of the intimacies of the youth. Them not knowing that husband and wife, was already initiated or established at boyfriend and girlfriend. Again it is written saying, Because the LORD hath been witness between thee and the wife of thy youth,. And for further confirmation that divorced women are also widows, we observe Psalm 109:1-12. Similar to men

that are called, Baby daddy's, or a dead beat dad. Thus the companions that he ran off from and left, are now widows. And verse twelve signifies that the father here, is still alive, saying, Let there be none to extend mercy unto him. None to extend mercy unto a dead man, or unto a living man? Some might say that this is talking about his children or any of his living relatives. Nevertheless, a living man can reciprocate mercy and any good thing extended to him. But what can a dead man do with mercy? Absolutely nothing. It is written, but the dead know not anything, Ecclesiastes 9:5. And other baby daddy's signified at Isaiah 9:17, saying, young men, fatherless, and widows. And surely every man is a hypocrite, if he neglects to provide for his own, except there be unavoidable circumstances. In the book of Deuteronomy 16:11, no divorced woman within these gates? Sure there is. A divorced woman is also a widow. Look at Deuteronomy 24:19-21. No sheafs for the divorced woman here? No olives nor grapes for her either? Yes. For the divorced woman is likewise a widow. In Acts 9:39-41, Peter called the saints and widows. No divorced woman in this group? Thus again, remember the question we asked at the beginning of this chapter: how many women in scripture, noted by name, were marked out as being divorced? Not many. And maybe none at all. Yet there are plenty of unknown divorced women in the bible. They are comprehended at the term, Widow. This mystery of the widow and widowhood, has not been revealed to all preachers. Yet many of these blind preachers have ran before the Lord sent this revelation unto them. And many are still running without this revelation. Causing many people to remain in the darkness of adultery and damnation, because they are in covenant with polluted wives. Made a covenant with death, as it is written in the prophets.



## CHAPTER 7

Going to the courthouse involving a judge or a lawyer for divorcing is scandal. Slander or scandalizing. Adultery. Betrayal, which is treachery. Demonstrating contempt for another. Yet some may have to do this anyway, for other reasons. Such as to undo the curse of the marriage license. A sworn document. An unnecessary written contract that God never required in the old testament, nor in the new testament. A thing that is not so to be. Again, a marriage license is a sworn document, and Jesus said swear not at all. Matthew 5:33-37. If you and your wife are living together, then you two are married. Cleaved. Cohabited. If the wife commits fornication, and there is no legal existing written or documented contract (marriage license) between the man and his wife, then the man is only to write her a bill of divorcement, place it in her hand, and send her out of his house. Or let that man himself leave from out of her house or that house, if he is not the owner of it. Or if she will not leave at all, because of other confusions. Deuteronomy 24. You should not have to deal with the law of the land, magistrates, or the judicial court system for your divorce matter, under this circumstance of there being no marriage license. If one threatens to take the other to court for divorce anyway, then you may be required to comply with this public divorce. You can tell the authorities that the reason you resisted at the first, was because you were exercising your constitutional right of freedom of religion. And the religion of true holiness, forbids the church to go to law before the unjust, to exercise a scandalous divorce, or any matter against another baptized believer. I Corinthians 6:1-14. But again, going to the authorities might need to be so, to undo what was not so from the beginning. And that is the marriage license. A marriage license is a curse. A man giving a woman just part of his name, is not justified in the scriptures. Isaiah 4:1. Thus it is fraud. And this kind of fraud is not far from identity theft. It

was said in the laws of men, that the authorities of the court system will eventually grant a divorce anyway, to the one that filed for divorce, without the other parties cooperation. Also it is written, Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. IPeter 2:13-14. Thus, comply with these circumstances of men, though it seems evil to do so. Again it is written, but the evil which I would not, that I do. And it is written again saying, I find then a law, that, when I would do good, evil is present with me. Romans 7:14-25. Adultery is also forfeiture. As a man forfeits his own house, he can likewise forfeit his own lawful covenant with his companion. Thus causing disruption. Adultery is also mistreatment, lewdness, unseemliness, and so many other things of open shame, enmity and countervailances. Thus, Paul the apostle of Jesus Christ wrote in verse 9 of ICorinthians 6 saying, Be not deceived: neither fornicators, nor idolaters, nor adulterers. Thus, a public divorce is adultery, because it is the act of putting yourself and another person in harms way; by jeopardizing, victimizing, or infamizing blood. Victimizing blood meaning, victimizing a person's life, name, or reputation. Jeopardizing safety, peace, unity, and well being. Causing a loss of dignity. A loss of credibility, honour, and favour. Defamation of character. Therefore to write her a bill of divorcement in the home, placing it in her hand and sending her out of your house, is the proper way to divorce; because it is not done openly to the public. Deuteronomy 24. But again, going through the legal judicial system may have to be done, to undo the marriage license, seeing that the marriage license, is a forbidden contract. A forbidden binding oath. A false obligation. Accusations of neglect. Blame. Spousal and child support charges. And also the marriage license can hinder justified opportunities for the man. Such as getting married again to a cha-

ste virgin or to a chaste widow, as long as this new wife of his has no existing covenants with another. It is said in man's law, that you can request to have what is called a no fault divorce, for irreconcilable differences, or for you two being incompatible to one another. Thus, to choose not to document in writing, your wives' act of fornication in the divorce proceedings, or any other scandalous thing, is wise and much more peaceful. As it is written, Follow peace with all men, and holiness, without which no man shall see the Lord: (Hebrews 12:14). And again in Matthew 5:31-32, Jesus did not cancel out the writing procedure of divorce from Deuteronomy 24. Divorce is only allowed to take place, only if the wife commits fornication. Not the husband committing the fornication, but the wife committing the fornication is the most severe factor. It is the most severe factor because of the abomination and pollution factor of the woman's blood. Thus making herself to be irreconcilable to the covenant that God ordained for male and female. Therefore in widowhood only, the polluted wife can still receive eternal life with God. Again, the holy scriptures of God only shows that in widowhood, a defiled woman can be saved, without her being in a relationship with a husband, or a boyfriend, or any intimate companion, for the rest of her life.

## CHAPTER 8

At what age is a male and female allowed to be a husband and a wife? How young are we allowed to be? And what are the other requirements that qualifies us for marriage. The word of God shows that the man is the image and glory of God. And the woman is the glory of the man. In the old testament, the Lord ordained for the male to bear responsibilities and execute judgment, at twenty years of age and upward. It is written, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: Numbers 1:

1-3. Again, all that are able. Ability factor is now the most primary requirement. And again it is written saying, And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. Deuteronomy 20:7. Also it is written in Deuteronomy 24:5 saying, When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken. And again the word of God saith, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Matthew 19:4-5. Responsibility factor. Thus if the male is not yet twenty years old, but is able to bear and execute the duties of a man of war, or a soldier, or officer, then likewise he is permitted to execute the duties of a husband. Thereby he is a male of order and judgment. Now what about the female? As it is written, But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. I Corinthians 7:36. And we learn more about the flower of her age factor in Leviticus 15:16-33. The twenty fourth verse of this chapter bears witness to I Corinthians 7:36. Both of these scriptures show that it is justified for a woman to be dealt with sexually by a man, concerning the time of her flowers. But more so after her flowers is passed. The days of her monthly menstrual period cycle being expired. Thus after this, it is appropriate for her to have a boyfriend, or for her husband or boyfriend to go in unto her. Copulate. This is a natural requirement for her to have a husband. But for those of us that are in Christ Jesus, there is also a spiritual requirement along with this natural requirement of a husband and wife. Copulating or marrying each other. And that spiritual requirement is according to Acts 2:38 and Titus 2:4-5. Thus bearing witness to I Corinthians 7:39, saying at the end, only in the Lord. This mea-

ns being a baptized believer in the Lord Jesus Christ. That we be not charged with the naughtiness or reproach of adultery, for going out of the faith to be married to an unbeliever. II-Corinthians 6:14-18. This is not the same judgment for two that were already married to each other lawfully, while they both were unbelievers; And then afterward, one turns to Christ and the other does not turn to Christ. In this case, the unbeliever can still remain with the believing husband or believing wife, if they so desire to. Let not the believing husband put away his unbelieving wife. And let not the believing wife, leave her unbelieving husband. It is written, For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. I-Corinthians 7:12-15. Nevertheless, whether you are a believer or an unbeliever, this does not justify living in adultery. The adultery of being married to, or living with, another man's wife while her former husband still liveth. Or the adultery of being married to another woman's husband, if his first wife never committed fornication and this first wife also, still being alive. Now again, let us revisit this pass the flower of her age factor. The laws of men, are not totally balanced with the laws of God. Some females that are pass the flower of their age, are still counted as children. Such as those that are thirteen, fourteen, fifteen, sixteen, and seventeen years old, in most states in the U.S.A. Yet the laws of God still justifies a man to have females of these young ages for a wife, no matter how old the man is. As it is written saying, Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. Numbers 31:17-18. This scripture clearly shows how common it was for an under age female, to have sex with a man, even if she was still a child. We know this because it said, That have not known a man by lying with him. Thus, there were und-

er age females here that had sex with adult men. And there were under age females that did not have sex with any man. We clearly see the seventeenth verse making reference to adult women. Virgins. Them that have not known man in sexual intercourse. Copulation factor. The men of Israel were allowed to have them to wife, as long as they were virgins. Likewise the women children listed in verse eighteen. If they too were virgins, men could have them to wife also. For the word of the Lord instructed these full grown adult men, to take these young girls for themselves. Take them and do what with them? look at them only? Not so. But also to have them to wife. Copulate. Sexual intercourse. And to marry. And again it is written, When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; Then thou shalt bring her home to thine house;. Deuteronomy 21:10-12. Question brethren: how often does the bible show a clear record of a young woman's age? Judge ye. And again we say, it does not matter how old the man is. The man can be a hundred years old. Literally. And still be justified of God, to have a young teenage girl for a wife. As it is written, Now David was old and stricken in years; and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. IKings 1:1-4. Let her cherish him? Let her lie in his bosom? A young girl intimately snuggled up close to an old man, so that his body may get heat? What kind of heat? Sexual heat, that also helps to regulate the temperature of the human body? Certainly. Question brethren: seeing that David's other wife Bathsheba was still alive at this point, why is it that none of his servants inquired for Bathsheba to lie with Davi-

d to arouse him, that he might get heat? Young girls that are pass the flower of their age, are allowed to marry grown adult males. This was common in the holy scriptures. But many men now don't know this. It is written, Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, . Esther 2:1-4. Take special note at these particular scriptures that do not say virgins only. But rather, they say, young virgins. And we know that every human being on earth that is a teenager, is counted to be a young person. And every female is born a virgin. And by the way brethren, is there any scriptures in the word of God, that ever applied the word virgin, to a male? Judge ye. And according to the scriptures, this virgin at the time of birth, is also called a maid. Leviticus 12:1-7 and Deuteronomy 22:13-17. Thus, according to the word of the apostle, this virgin is ready for lawful copulation, after she is pass the flower of her age. Being a young virgin. And the apostle also said the words, and need so require, . I Corinthians 7:36. Therefore, let every man comply with all else that is a requirement for him to have a young virgin to wife, without reproach or condemnation by God, nor by the law of the land. Thus, it is wise for the man to get the consent of the parents or guardian of the young virgin, to have her. Then by the law of the land, adopt and follow that which is called, an Affidavit. Do not get a marriage license. Nor let any man charge or pronounce an oath of marriage or vows upon you. But let the affidavit show the parents or guardians consent for you and your virgin, to live together as husband and wife. By this, the man will avoid the confusion and reproach of being charged with a felony, misdemeanor or crime. Such as sexual misconduct with a child or minor. Or corrupting the mind of the same. Or statutory rape. Or kidnapping. And surely by these things, men have gotten themselves in serious tro-

able. Thus being charged, convicted, and oppressed with blame and accusations, penalties, physical harm, fines, imprisonments, and death. Again, men have been oppressed by accusations involving a female that is still counted as being a minor or a child. Thus, it is written, As for my people, children are their oppressors,. Isaiah 3:12. This is a common evil that has overtaken men in these last days now. And this is mostly because of ignorance. Even the ignorance of not knowing the scriptures. Matthew 22:28 and Mark 12:24. And thus again, we end this chapter saying, Do not err, my beloved brethren. James 1:16.

## CHAPTER 9

Surely a man ought to provide for his own. Such as those that he is responsible for, and those that he is in fellowship with. His wife, his children, widows, and fellow saints of God, that are in need. ITimothy 5:8. But what does the word of God say or show, about spousal support, or child support, in the case where the husband and wife are departed or divorced from one another? First, let us deal with the husband and the wife. It is written saying, But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. ICorinthians 7:15. Again, in such cases a brother or a sister is not under bondage. This particular verse does not make reference to any children. Thus, this particular bondage factor is making reference to the husband and the wife only. When they are under bondage to each other, that means that they are obligated to one another's necessities and wants. Obligated to exercise due benevolence to each other, continuously, all the while that they are not departed from one another. ICorinthians 7:3. They must render to each other affection, love, pleasure, attention, submission, protection, and provision. And provision mostly, is the common expectation of the husband towards his wife. And



a man's wife is not suppose to be someone else's expectation, besides her own husband. Not another. It says, Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth *safely* trust in her, so that he shall have no need of spoil. She will Do him good and not evil all the days of her life. Proverbs 31:10-31. But notice the instructions that the apostle gives to the wife in ICorinthians 7:10-12, under the circumstance of her leaving or departing from her husband. There is no instruction for her to continue to show her husband due benevolence, all the while that she is unmarried to her husband. A distance away from him. And likewise there is no instructions from the apostle, nor from the Lord, for the husband to continue providing for the wife's necessities, nor to continue to render to her, due benevolence. Thus, all the while that she is no longer required to be submissive to him, likewise he is no longer in bondage to provide spousal support to her, except she be reconciled to him. As long as she is departed from him, her food, her raiment, and her duties of marriage, are diminished. She shall go out free without money. Thus, no spousal support for her. Exodus 21:10-11. Thus again we say, But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases. After it said, But if the unbelieving depart, notice the next three words, saying, Let him depart. Notice how it did not say, But if a brother or a sister wants to depart, let him depart? Thus, after one has already departed of their own freewill, afterwards, then let this departure that was performed, continue to be unhindered afterwards. Thus, let him depart without incident. Meaning, let him depart without the occurrence of something undesirable or hazardous from the other party. Let him depart without hurt or damage. Let him depart without charge. Let him depart without anyone taking vengeance upon him. Even the vengeance of monetary consequences. Such as taking a recompense of him by force. Such as punitive vengeance. Punitive damage of child suppo-

rt or spousal support. For these things are ungodly and unholy retributions or restitutions. A hostile intent. A hostile take over. Seized by force. Or to vex continuously with a forced burden. Suborning someone. Compelling a perpetual disturbance. This is unlawful. Such as garnishing a person's wages. Seizing a person's wages. Or causing the consequence of imprisonments. This is for the lawless, because it is extortion. ICorinthians 6:10 and ITimothy 1:8-10. All this is the act of taking vengeance. Such customs are not according to the apostles' and prophets' doctrine. Also because it is oppression. As it written, Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? ICorinthians 6. In verse seven, it indicates for us to suffer ourselves to be defrauded. And verse ten says that nor extortioners, shall inherit the kingdom of God. And the scriptures also tells us to recompense to no man evil for evil. Again we say, spousal support and child support, forced by the law of the land is oppression and it is an evil case. As it is written, As for my people children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. Isaiah 3:12. And to mislead something or someone, is also another form of leading something or someone. To cause something to happen, that the other person or party cannot resist or cannot avoid the affects of. And we can also learn from the instructions that the prophet of the Lord gave and signified to a certain king. A king that was concerned about being reimbursed for his monetary lost. And this following scripture shows the ungodly and unholy act of men doing something spiteful, because they were made to depart from this king. Not being allowed to participate in a certain battle. Instead of them departing peacefully without incident, they departed with incident. With violence. Anger. The violent incident involved them smiting a great number of men and taking much of their spoil. This spoil plus the money they kept from the king. All this is a f-

orbidden vengeance. IIChronicles 25:6-13. Therefore, as the prophet encouraged the king by indicating to him, that the Lord is able to give him much more money, than the money he had lost. Thus God is able to provide to every woman and child in Christ Jesus, necessities, without anyone going to the law of the land, against anyone for child support or spousal support. Again it is written saying, And she sat over against *him*, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. Genesis 21:16-21. Thus again we remember the word of God saying, Vengeance is mine; I will repay it, saith the Lord. Romans 12:17-21. Yet there was no vengeance from God exercised upon Abraham about child support. Verse seventeen of Romans above says, to provide things honest in the sight of all men. And to garnish a man's wages by force, certainly is not providing things honest in the Lord's sight, nor in the sight of all men. Surely a man or woman ought to continue to provide for their own child or children, after they are departed from them. But God does not justify this provision to be by constraint, but willingly. Therefore, going to the magistrates or to the law of the land against one another, is constraint. Defrauding. Forbidden bondage. Again we say, it is oppression. Monetary oppression. A forced tribute of money. IIKings 23:33. And again it is written saying, Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? Or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore *it* you. ISamuel 12:3. Again, let him depart. Let him. And the opposite of letting something, is to hinder something. To restrict it. To bound it. To fix it with set limitations. All this bearing witness to b-

ondage. In this context, to obligate. To constrain. To force. And also, it is not for us to avenge ourselves, but to rather give place unto wrath. But some men and preachers that are not sent of God, have influenced women, by the spirit of wrath, to go to law against their husbands for child support or spousal support. We know the law is for the lawless. Them that cause bodily harm, or pose threats. But still yet, the law of the land is not to be an arbitrator for a brother or sister that has departed from each other. Thus such departure is an opportunity to fulfill what God has called us unto. He has called us unto peace, and not war, not rivalry, nor revenge, or vengeance. Let a man give willingly unto his own child or children, the same way it is expected for him to give willingly when they are living together. Question brethren: How much money or food does the law of the land require that a man provide for his own household, wife and children, all the while that they are living with him? Does the law garnish a man's wages all the while that his family is living with him? If not, then why do they garnish it when they are apart from him? A man can still be tempted to renege against his own family, with or without them living with him. If his family requires an hundred dollars a week for food and raiment, all the while that they are living with him, and the husband is able to give the hundred dollars a week, but chooses to renege by only giving them fifty dollars a week, does the law of the land commonly garnish a man's wages by force under these circumstances? does the wife commonly go to the law of the land under these circumstances? judge ye. Nevertheless, though a man has his family living under his own roof with him, this is no guarantee that he is providing for them as he ought. He could still be guilty of being worse than an infidel. After all, the scripture in 1 Timothy 5:8 is also addressing provision for those in his house, as well as those that are not in his house. God called us to peace, not war. A tribute constriction makes for war. Strife, contention, tumult. And as for

joint custody of a child or children, their ought not to be such a thing. For the scriptures says to train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22:6. And the way that a child should go and be trained up in, is the way of true holiness. Ephesians 4:24 and 6:4. Thus, joint custody would confuse the child, seeing that one parent is in Christ, and the other parent is not in Christ. During the days that the child is living with the one parent that is in Christ, there is opportunity for holy and spiritual production in the child's life. But during the days that the child is living with the other parent that is not in Christ, there is certainly opportunity for counter production to the holy and spiritual life, that the child has learned from time to time, from the parent that is in Christ. Thus, let the parents come to an agreement on their own, as to who will have full custody of the child or children. One parent has to be willing to suffer being defrauded (loss of child custody). Joint custody of a child or children, will also create opportunities for the parents to come into contact with each other. And this is not good, because it will threaten the peace that has been established between the parents, all the while that they are separated from each other. As some would say, Out of sight, out of mind. Thus, less disturbances, less temptations, and less offences. Such as rivalries, envies, and diverse kinds of jealousies. Especially when one or both parents have moved on in life with another husband or wife. Again we say, less temptations, because surely a man need not to be tempted to marry again, or copulate again, with his former wife that is now defiled, or not willing to live holy, or if he is not willing to live holy himself. Thus again we say, joint custody would confuse the child and cause other unnecessary trouble. For God is not the *author* of confusion, but of peace, as in all churches of the saints. I Corinthians 14:33. We see the word peace here in this scripture also. Bearing witness to the peace that God called the husband and wife unto, even if they depart

from one another. I Corinthians 7:15. Thus the child ought to remain in the custody of one of the parents, until the child becomes an adult. All the while that we are children, we are commanded to obey our parents. Father and mother, or guardian. Let them obey parents. And all the while that we are adults, we are to keep on honouring our father and mother, all the while that they are alive, that the rest of our lives, upon earth, may go well. And the fathers ought not to provoke the children to wrath. Ephesians 6:1-4. Again, all the while that we are adults, we are to keep on honouring our father and mother, even unto the day of our death or unto the day of our father's and mothers' death. As it is written, Then Abraham gave up the ghost, and died in a good old age, an old man, and full of *years*; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; . Genesis 25:8-9. See how Ishmael continued to honour Abraham his father, even though Abraham did not continue to render child support nor spousal support, to Ishmael and his mother Hagar? For whatsoever *things* were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Romans 15:4. And neither should either parent go to law against the other parent for full custody nor for joint custody of the child or children. Thus again we say, let the parents come to an agreement on their own, as to who will have full custody of the child or children. As it is written, And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. Genesis 21:7-21. And along with Genesis 17:24-26, we see that Ishmael was over fourteen years of age, when Abraham put him out of his house. No continuous spousal support, nor continuous child support. And Abraham was not charged of God to pay t-

tribute to his son Ishmael. And neither was Abraham counted an infidel in the sight of God. Likewise Moses was not counted an infidel, when he also forsook his wife and children, to do what God called him to do. Exodus 4:25-26 and 18:2. Again, written for our learning. And again it is written in Luke 14:26-33, how that to be the Lord's disciple, a man must forsake all that he has. His own life, his wife, children, and all his family and friends. Forsake their life style and their fellowship, if they are not in Christ Jesus themselves. And if they are in Christ, there are still times that God will require for you to forsake them. Permanently or temporarily. But again we say, no joint custody concerning the child or children. For it is written saying, Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Ezra 10. We see how the church of God put away their wives and put away the children that were born of these wives. Thus, no joint custody, because it is confusion. Thus again we say, Do not err, my beloved brethren. James 1:16.

## CHAPTER 10

Adam and Eve were married to each other only. They were never betrothed or espoused to one another first. After God brought Eve to Adam, Adam then took Eve. Received and accepted her by a verbally pronounced conclusion. Thus instituting Eve in being his married wife. Cleaved. Cohabiting together before copulation. One flesh. Thus joint-heirs together of the grace of life. Eve held her peace at this conclusion, thus justifying Adams' words. It is written saying, And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his fa-

ther and his mother, and shall cleave unto his wife: and they shall be one flesh. Genesis 2:21-25. This scripture does not show Eve responding verbally to Adam's words. Thus she held her peace, justifying his words. Thus making their unity consensual as he binded them together by concluding with words of reception and acceptance of her. Not quite a mutual or reciprocal marriage vow, which is commonly according to the wisdom of men today in these present times. Eve did not rebut, contend, nor make void the word's of Adam. Somewhat as it is showed in Numbers 30:13-15. The word of God does not command us to make a verbal vow in getting married to anyone. And it does not command preachers or any man to join two people together in holy matrimony or formal ceremony, in getting married. Where no law is there is no sin. Yet in taking a wife, we do see a law. It is written, When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; Then thou shalt bring her home to thine house; Deuteronomy 21:10-12. The shaving of her head, and the paring of her nails, the putting off of her raiment, and the bewailing of her father and mother a full month, is all done away in Christ Jesus our Lord. But to take her home, is the part of this precept that we are to obey now in Christ. And this is to be only in the Lord. I Corinthians 7:39 Marriage ceremonies or wedding feasts are not commandments of God. They are the things of men. It is written, And he went down, and talked with the woman; and she pleased Samson well. And again it saith, So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. Judges 14:1-10. Some men speak of the words, Consummating the marriage. But the word of God uses the word, Copulation. Leviticus 15:16-18. And we see that Adam and Eve did not copulate their marriage until two cha-



pters after they first became one flesh. Married husband and wife to each other. Genesis 4:1-2. And chapter three verse seventeen shows, God confirming them husband and wife, before sexual intercourse. Moses' law suffered married wives to be put away by divorce, for a matter as light as the wife no longer finding favour in her husband's eyes: because of him finding some uncleanness in her. Deuteronomy 24:1-4. And to divorce for this reason only, is not justified in Christ Jesus now. Some preachers preach against divorce totally. Saying that a man is not justified in Christ to divorce his wife at all, no matter what. Saying, that until death they can only part. This is false according to the word of God. When Jesus spake of divorce, he did not totally disannul divorce. But he did change the reason for divorce. The only reason that a man can divorce or put away his wife now in Christ, and be justified, is if his wife commits fornication. Whether she committed fornication before or after he met her. And whether she committed fornication before or after he married her. Same thing. Third party factor. Not the husband committing fornication, but the wife. And remember again, that sex before marriage is not fornication. And this is a thing that some preachers have greatly confused. Thus they say you cannot put away or divorce your wife, unless you two were as Joseph and Mary first were. Espoused. And this also is where men have caused a great misunderstanding about divorce altogether. Joseph was minded to put her away privily, because he thought she committed fornication, according to Deuteronomy 22:13-21. Thus preachers have said, You only can put away your wife for fornication, if you two were only engaged, and did not get married yet. This is false judgment, and it is confusion. In Deuteronomy 24:1-4, notice how this commandment applies to a husband and wife that are married to each other? Now search the scriptures brethren. When did the word Divorce, ever apply to a husband and wife that were espoused or betrothed (engaged as men say) to

each other only, and not yet married to each other? The word Divorce, and the phrase Put away, are similar. But a small difference between the two is, it is not officially called divorce if one was put away without a written bill being involved. The writing part is still justified. Deuteronomy 22:13-21 shows a putting away. Thus this kind of putting away was death. Though Joseph was a just man, this did not mean that he did not think about having Mary stoned to death or put to death. It shows that he did not want to make Mary a public example. Which means he could have been thinking of making Mary a private example, by having her put to death privily, and not openly before multitudes of people. And openly before all, (stoning) was the common way the law of Moses required it to be done. Deuteronomy 22:13-21. Joseph thought that Mary played the whore in her father's house, or in her own house, or in whoever's house she lived in before Joseph took her. Notice how the angel said to Joseph, fear not to take unto thee Mary thy wife? Confirming that one flesh also can begin before getting married and before copulating. One flesh, boyfriend and girlfriend, one body, husband and wife, it all is the same. It all begins the same way. By a mutual agreement involving words. Or by consensual intimacy, which involves lustful and affectionate behavior towards one another. Yet now in Christ, a man is to put away or divorce his girlfriend, or his virgin, or his mate, or his wife, only for fornication. And if a man is not married to his wife but espoused or betrothed (engaged) to her only, and she commits fornication, he is to just simply call off the marriage plans, and refrain from her for the rest of his life. And do not have her put to death. And thereby he is justified to go and marry another woman. Again, married confidants is who a written bill of divorcement only applied to. Not to confidants that were betrothed or espoused only, as Joseph and Mary were at the first. Deuteronomy 24:1-4. Again, for them that are betrothed only and not married, there ought not to be a ma-

ter about a written bill of divorcement to put in her hand, because she is not yet living or cohabiting with the husband in the same house. And also when it came to putting away by divorce and not death, some might have put away their wives without putting it in writing. Therefore, in the old testament, if a man put away his wife by divorce, yet without putting it in writing, this could cause confusion. Because in those days, she could be mistakenly or inappropriately charged with the sin of adultery. Departing treacherously. Leaving her husband against the husband's will, without official permission by the written bill of divorce. Somewhat as they say in the military: AWOL. Absent without the right to leave. Or absent without leave. Not having proof of her husband's approval for her to be put away or divorced from him. Thus charged with playing the whore, which is also adultery. Naughtiness. Being perceived as unruly. Alienating. Wandering. Demonstrating contempt. Causing infamy and causing slander. And playing the whore can be done with or without copulating. And in those days, such a woman would be called an adulteress, and was put to death. And this confusion can happen with or without making herself available to be taken by another man. Thus putting her in jeopardy of being stoned to death, all by herself. In John 8:1-5, this scripture shows the case of a woman taken in the very act of adultery. In contempt. In violation. If this adultery was according to Leviticus 20:10, then what happened to the man? Why was he also not brought before Jesus by the same men that was ready to stone the woman to death? This adultery in John 8 could have been somewhat as dating. A man unknowingly taking another man's wife out on a lunch or dinner date or so. Being implicated with a neighbor's wife. Or as Sarah's adultery. Abraham's wife. Deception. Betraying dignity. Misleading a man to think and believe that she was undefiled by fornication and had no husband. Thus making herself available to become intimate with another, or lay with another, or to get married

to another. In some cases, this is also called, Playing the whore. Genesis 20:1-6. Somewhat also as the adultery scandal that Isaac and Rebekah had threatened to cause. Confusion. It is written saying, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. And Abimelech said, what is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death. Genesis 26:6-11. Guiltiness commonly includes reproach. Shame or defamation. Blame and accusation. Infamy. And a woman being taken in the very act of adultery as Sarah was taken in, was possibly the same betrayal in John chapter 8. Thus showing the reason why the woman was in jeopardy of being stoned to death all by herself, without a man being in jeopardy of being stoned to death along with her. And this also bears witness to some of what we see in Deuteronomy 22:13-21, how the confusion of adultery can arise and result to fornication. Showing how a man can think that he is taking a virgin or an undefiled woman to wife (such as a chaste or undefiled widow). And then find out that she was not a virgin nor a widow after he took her, or married her, or copulated with her. This is adultery and fornication. Adultery, for taking a defiled woman to wife, or a betrothed or married woman to wife. And fornication, for copulating with the same. Thus, in such a case, if the man was ignorant of this woman's previous betrothed, married, or defiled condition, then under the law of Moses, the woman only was to be stoned to death and not the man stoned to death. She was an adulteress because she portrayed herself as a woman that was lawfully available to be had by a man or another man, knowing that she already had a living husband, or that she was defiled by fornication. And this is the great possibility that we see in John chapter 8. She was taken in the very act of

adultery. Possibly taken in the very act of getting removed or carried away by another man. Or in the very act of being received and accepted by another man in a marriage feast or ceremony, or at the home of the new husband. All manner of unlawful imposing or imposition. And all this commonly takes place before there is any sexual activity. Thus this woman in John 8 was not taken in nor caught in the very act of sexual intercourse, as many men and preachers might have thought and taught. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Roman 15:4. Many people today have been convinced that the woman in John 8, was caught in the very act of sexual intercourse. She was not. Remember, adultery is not a copulation sin. Fornication is. And we also learn from Judges chapter nineteen. This shows a man's wife committing adultery, by backsliding from her mate. Playing the whore against him. Not in a sexual act, but in an act of departing from him treacherously. Bearing witness to the prophet Jeremiah 3:20. Again, playing the whore can also be done with or without sex. The word Divorce did not apply to Joseph and Mary at the first, because they were not married yet. Not yet living together nor cohabiting according to Deuteronomy 24. Again, a common reason why preachers have stumbled in judgment about all of this, is because they have not first identified, what the bible calls husband and wife. Preachers have bypassed dealing properly with all the boyfriend and girlfriend situations that are common in the world today, and in their churches. This lack of knowledge will lead to confusion about divorce, adultery, fornication, and whatever else may follow that is an error and a curse in the sight of the Lord. It is written, It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marr-

y her that is divorced committeth adultery. Matthew 5:31-32. You see how Jesus did not totally disannul divorce? but rather he justified divorce or putting her away, only for the cause of fornication. Third party factor. If fornication makes her damaged goods before you marry her, how is it then that fornication does not make her damaged goods after you marry her? The woman in Deuteronomy 22:13-21 was guilty of fornication. She was damaged goods before this other man took her to wife. Thus he did not have to marry her, and is still commanded to put her away. But not by death now in Christ Jesus. And thus may get him another wife. Likewise is the case of fornication with a married woman that is showed in the twenty second verse of this same chapter. She to is damaged goods. Thus now in Christ Jesus, her husband is to put her away by a written bill of divorcement. And if he desires to get him another wife while the former wife still liveth, he may do so without being condemned by the word of God. Bearing witness to what the Master said, except it be for fornication. Matthew 19:9 Married or betrothed, fornication is constituted at a third party, or at a woman being defiled, or at strange flesh. Also bearing witness to Paul the apostle saying, to avoid fornication, let every man have his own wife, and let every woman have her own husband. I Corinthians 7:1-2 A man is justified to touch his own wife and justified to have his own wife in sexual intercourse, even before he marries his own wife. Paul said, he sinneth not. I Corinthians 7:36 And a man is also justified to marry his own wife. Romans chapter 7 bounds a man to the law unto the death of that man. But this scripture does not bound a man to a wife unto death definitely. He is bound to her until death, or until she commits fornication. If the husband commits fornication, he is still bound to his own wife until death or until she commits fornication. And no man is allowed to have sex with nor marry another man's wife, while her former husband is still alive. Former husband or former boyfriend. Same thing.

Regardless if she is divorced or not divorced, or never married her boyfriend or husband. Moses' law allowed a divorced woman to marry again to another man, even while her former husband was still alive. Deuteronomy 24:1-4 But this permission for a woman to marry again while her former husband liveth, is now done away in Christ Jesus our Lord, according to ICorinthians 7:10-11 and Romans 7 She is commanded to live in widowhood for the rest of her life, after she commits fornication. Whether or not she was ever married. And no man is allowed to marry a woman that is defiled by fornication, even if her husband is dead. And even if she never had a husband legitimately. If any man marries a woman defiled by fornication, this will be the sin of adultery. War against his soul. And if he copulates with her, this will be fornication. An additional war against his soul. All this is the same as marrying or copulating with an harlot. ICorinthians 6:13-17

## CHAPTER 11

Preachers and men have tangled up and misrepresented the word of God in Romans 7:1-4 Some may have confused verse one with verse two. Surely a woman that has a husband, is bound by the law of her husband as long as he liveth. This is indicated in verse two. Nevertheless, this is not the case of the man. Verse one shows that the law hath dominion over a man as long as he liveth. But a woman or a wife does not have power or dominion on or over a man as long as he liveth definitely. Some men might have thought that a woman or wife also has dominion over a man or power over his body as long as he liveth. This is not so in Christ. Again, a woman is bound by the law of her husband as long as he liveth. But a man is obligated to remain one flesh with his wife, either until death, or until his wife commits fornication. And at the fourth verse of this chapter, it is written saying, Wherefore, my breth-

ren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Some men might have misinterpreted this verse also. Thinking that this verse was saying that a husband is also bound in marriage to a woman unto his or her death. Not so. It shows that a man becomes dead to the law of Moses, or dead to the law of the land that has dominion over him; because of the body of Christ. Nothing to do with a woman. And now because of the body of Christ, a man should now be married to Christ. Him that is raised from the dead. In no way whatsoever, is verse four saying that as a man is bound to Christ unto death, so likewise he is bound to his wife unto death. This is not the correct interpretation of verse four. The head of every man is Christ. The man was brought into existence without the woman, and not for the woman. But the woman was brought into existence for the man. This bears witness to the word of God saying, For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. ICorinthians 11:8-9 Because the woman was created for the man, this also bears witness as to why she is bound to the law of her husband unto death. But the man is either bound to stay obligated to his wife until death, or until she commits fornication. A woman's fornication spiritually so, (and naturally in certain ways) will corrupt her husband continually, even after she repents and is no longer fornicating and filled with the Holy Ghost. But the man's fornication spiritually so, does not corrupt the woman continually, after he repents of his sins and is no longer fornicating. Their physical human body vessels are not the same. The woman's vessel is tempered weaker than the man's vessel. Again, the vessels of the male and female are not tempered the same. Therefore, whenever they commit fornication, the outcome of their flesh does not result to the same degree of defilement. The flesh of the male only bec-



comes unclean. Temporarily defiled. And thus his flesh is redeemed to lawfully have a wife, through repentance. But the flesh of the female becomes unclean and in particular, she then becomes flesh of refuse. Remember, that it is the woman's fornication that pollutes the land. Permanently defiled according to the signification of the prophet, and the commandment of the apostle. This is a deep mystery, yet it is true. Thus she cannot afford to commit fornication, because then she is never allowed to have a husband or boyfriend as long as she lives. Also because of an alienation factor. Spiritually so, she will not correspond to a husband as she ought to. Spiritually so. Not even her own husband, after she commits fornication. Perverseness, impairment, and a breach in her spirit factor. Proverbs 15:4 and Jeremiah 14:16-17 A curse that will hinder spiritual progress in a marriage, even if things are going well naturally so. Thus the spiritual progress of her and any husband she would have, will be depreciated. They will not be on one accord as they ought to be, spiritually so. Guilt, blame and unstable factors, will continually plague the marriage. Again, the only way a man is obligated in marriage to a woman unto death, is if his wife never commits fornication. Once she commits fornication, he is under the demand to divorce her, or else he will be in abomination and pollution. War against his soul. A war that he cannot win and receive eternal life, as long as he is still with her.

## CHAPTER 12

The law of Christ is more merciful to a woman than the law of Moses was, in not commanding that she be put to death for fornication or adultery. Yet the law of Christ is more narrower and more straiter than the law of Moses and the law of the prophets on this same matter. It has more restrictions, even on this pollution factor of copulations of men and women.

Starting from the old testament going into the new testament. Though the law of Moses allowed a divorced woman to marry again to another man, even while her former husband still liveth, yet, if she copulated the second marriage, this confirmed that she could not return unto the former husband no matter what. Because this would be abomination. Pollution. Enough pollution to even cause the land to sin. Deuteronomy 24: 1-4 and The prophet Jeremiah 3:1. Thus, defiling the husband's vessel. Polluting it. And causing his nature to accumulate more corruption over time. Such as him sinning in speaking profanities, cursings, foul language, behavior, violence, and in other sexual activities such as homosexuality and other things vile and immoral. Causing him to be careless and reckless. Unstable. Adulterous. Naughty, flagrant, unseemly and unruly. As the careless and reckless result of Hagar and Ishmael: stemming from her fornication with Abraham. Remember Abraham's wife Sarah. She married other men on two different occasions. To king Pharaoh, and to king Abimelech while her former husband Abraham was still alive; and had not divorced her. Yet in both of these cases, God signified for her to be given back to Abraham her former husband, because it was not lawful for another to have her: and also because she did not copulate in these marriages. She did not have sexual intercourse with neither one of these kings. The Lord intervened before it happened in both cases. Though this was adultery, yet fornication nor her being defiled with another unto uncleanness did not follow. Genesis 12:9-20 and 20:1-18. Notice closely in Deuteronomy 24, how the Lord said this woman's former husband shall not take her again to be his wife, after that she is defiled. The Lord did not say that he could not take her again after that she is married to another. But after that she is defiled by another, is the severe factor. Thus, if by some miracle a woman does not copulate with her new husband, while her former husband still liveth, she then can return unto her former husband. Tho-

ugh this is a hard miracle, yet it is not impossible for this to happen. As it did happen twice in the case of Sarah. But again, if she did copulate with the new husband, then this would have also been fornication, her being defiled along with the adultery: and thus she could not return to her former husband Abraham. But now the way of holiness is more straiter and more stricter under grace and truth in Jesus Christ. Thus now in Christ, according to Romans 7, she shall be called an adulteress, with or without copulating with her new husband, while her former husband is still living. Again on fornication. The following scripture bears witness. Deuteronomy 22:13-21. If the woman in this scripture was not a chaste virgin nor a chaste widow before this man took her to wife, and he then went in unto her, her being put to death bears witness that fornication prohibits a woman now in Christ, from ever having a natural husband forever and ever. Throughout all eternity of living in heaven or hell. This defiled and pollution factor of a woman's fornication, also bears witness to Genesis 38:11-30. Judah mistakenly committed fornication with his daughter in law Tamar. He was deceived. She disguised herself as a harlot. Thus he did not know at the first, that it was Tamar. She conceived seed by him. Twins. He ordered for her to be put to death. But her death sentence was not carried out. It was manifested to him that he was the one that laid with her in fornication. Thus because of this, he allowed her to live, and declared that she was more righteous than he was. And still yet, Judah did not accommodate this confusion by marrying Tamar his daughter in law, afterwards. Nor did he have her for a concubine, after she bore children by him. What man ever took Tamar to wife after this fornication error? If none, she was to go back to her widowhood that Judah first instructed her to. But this time, her widowhood is to be unto her death, and not until Judah's son is grown. All this was because of the fornication factor. This defiled and pollution factor bears witness also to Judges chapter

19. Other men laid carnally with this man's wife, abusing her all the night. Most likely abusing her all the night in anal sex. We say this in reference to the word abuse, because of how the word abuse is used in I Corinthians 6:9. These men forced her, very unlawful thing to do. Therefore it is also counted sexual abuse, when copulation is with male and male or female with female. Yet again with the woman in Judges 19: after this, her normal correspondence to her husband was thwarted. No longer the same. And though her husband took her back, he did not have sexual intercourse with her ever again. And for clarity, some men have ignorantly preached and spoken against men that perform oral or anal sex with their own wives. As unbelievable as this may sound, this is false teaching. Thus men have misused scriptures like Revelation 22:15, saying, For without are dogs, . They have equated a woman as being a dog, or treated like a dog, if a man performs anal or oral sex on her. Because men say, that it is the same unclean act that a dog performs on another dog. The oral part is similar. Yet, though a male dog commonly positions himself behind the female dog, commonly so, there is no penetration into the rectum of the female dog. Nevertheless, if a man sexually penetrates his wife in her mouth or in her rectum, he is justified to do so. Let him take the precautions with her in these acts, the same as he would take with her, when entering her vagina for the first time. For the wisdom of the scriptures shows, that a man can perform any sexual act he desires to perform with his own girlfriend or wife. As it is written, do ye to them as is good in your eyes. And again it is written saying, humble ye them, and do with them what seemeth good unto you. And we know that these sodomite homosexual males, desired to have sex with other males. And all this anal and oral sex that seemed good to them to do with men, the wisdom of the scriptures shows that two righteous men, instructed them to rather perform these sex acts upon women, and not upon mankind. For where no law is, there

is no transgression. Romans 4:15. And yet, these scriptures at the two righteous men, shows us a law of wisdom on these sexual things. Genesis 19:8 and Judges 19:24. And we see other laws, or expressions, saying, My beloved put in his hand by the hole of the *door*, and my bowels were moved for him. Song of Solomon 5:4. The hand of a woman's husband fondling at the hole of the door of her bowels? A hole? What kind of hole? And a door represents an entrance point. The bowels of Judas gushed out. Acts 1:18. From his stomach or from his rectum? Nevertheless, in Isaiah 49:1, the door of the bowels of the female, is also marked at the vagina. The place from where all men are properly and naturally conceived and born. And Isaiah 16:11, speaks of the Lord's bowels, sounding like an harp. The Lord is male and not female. And the natural male was made in his image. Thus we are persuaded that this sound as an harp, would come from God's rectum. Brethren, be not offended. This is scripture. And we note what Paul the apostle said about some males, saying, And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly. Romans 1:27. It is unseemly for a man to sexually desire to penetrate another man's mouth or rectum. Question brethren: what precept scripture, (again, precept I say) clearly shows where any apostles or writings of the word of God, testifies against a man desiring to sexually penetrate a woman or his wife, like so? Search and judge ye. There is none. Again we say, where no law is there is no sin. It is believable, that performing anal or oral sex with an harlot, is expected and common. And the sons of Jacob did not even like the idea, of a man dealing with their sister as a harlot. And thus they killed the man Shechem for it. Genesis 34. He took her and lay with her, before getting proper permission. Yet, this was not fornication as some men have thought. Nevertheless, whatever particular sex acts he performed with Dinah (anal, oral, whatever), nothing was spec-

ified about it. And though her brothers did not approve of sex before marriage with her, yet God amended this circumstance in Exodus 22:16-17 and Deuteronomy 22:28-29. Men have overlooked this precept. There is nothing in this precept specifying what particular sex acts, that God did and did not approve of. Thus, it is not unseemly for a man to have such a desire towards a woman in the manner of oral and anal sex. For all this is included in the natural use of the woman, as documented in Romans 1:27. Notice this verse did not suggest nor indicate the man leaving the natural use of the vagina of the woman, and being burned in his lust so much that, he now desires to penetrate the woman in her mouth or rectum. But it clearly and rather shows, that the burn of his lust has carried him totally away from the woman all together. But with the woman, primarily his wife, the husband has power of her body to do what he will. Even if he thinks that it is wrong or uncomely, or unseemly, or naughty, to perform anal or oral sex with her, the apostle said, let him do what he will, he sinneth not. I Corinthians 7:36 and at verse 4. Thus, let not the wife defraud her husband of his sexual burn. But rather, by the help of God, let her yield unto it. Verse 5. All this is apart of due benevolence to one another. Verse 3. And also, the bible indicates for us not to be a busybody in other men's matters. I Peter 4:15. Thus it is no man's business, how another man chooses to copulate with his own wife. Therefore no man has any business, asking a man or enquiring, what kind of sex he has with his own wife. Until he gets his own wife, let it continue to be a mystery unto him, what sex is like. Because Proverbs 30:18-19 shows, that one of the four things that is too wonderful or unknown to the writer was, the way of a man with a maid. Some men are also misled to think, that a man performing oral or anal sex with his own wife, makes him or them, whoremongers or adulterers. Not so. When you are whoremongering and committing this kind of adultery, it is with someone that you are not in a lawful cov-

enant with. But if the covenant is lawful, then all the oral and anal sex you perform, does not defile the bed. For the anal sex in particular, is also apart of humbling the woman. Deuteronomy 22:29. Another power factor. And we are persuaded that the woman in Judges 19:25, was humbled down through anal sex. And surely, there are diverse ways to physically position a woman in this humbling process. Crouching down involves bending the knees. Psalm 10:9-10. Again, it is very likely that this woman in Judges 19, was humbled through anal sex. But in her case, it was abusive, because it was with multiple men. And yet the scriptures shows that it is good to be temperate in all things. I Corinthians 9:25 and Titus 1:7-8. But again, if the covenant is lawful, then all the oral and anal sex you perform, does not defile the bed. And thus God will not judge you for it. For it is honourable in all. Again, in all. Honourable in all the sex that you choose to do. Male with female only. Hebrews 13:4. And again it is written, Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Ephesians 5:24. In every thing? Yes, in everything. Therefore let a man's wife be subject to him in oral sex and anal sex, as well as in vaginal sex. This is the will of God. This is all included within the ordinance of the natural use of the woman. Yet ignorant men have erred and stumbled at this, because of not knowing the scriptures nor the power of God. Matthew 22:29. And for men that are so concerned with certain sex acts with their own wives, being counted as unclean in the sight of God, guess what brethren? regular or normal sex itself, is an unclean act. But it is an unclean act that God will not judge you for, if it is with the right mate. But again we say, the normal act of sex itself, is an unclean act. As it is written, if thou hast not gone aside to uncleanness with another instead of thy husband. Numbers 5:19. Instead of thy husband? Thus a woman's unclean act of sex is justified, as long as it is with her own husband, and not with another. And this unclean act of sex,

also justifies anal sex. An act that ignorant men say is wrong, because they say that it is an act of uncleanness. I Corinthians 7:1-2. And again it is shown in the word of God, the people of God being instructed to sanctify themselves today, and to morrow, and be ready against the third day. And to come not near their wives. Exodus 19:10-5. Come not near your wife meaning, no touching your wife during these three days. Sexual uncleanness can also linger on for certain days, even after you wash yourself after it. Again it is written saying, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. I Samuel 21:1-5. Notice also the three day factor, mentioned at both of these scriptures. And another witness that sex itself is an unclean act, is Leviticus 15:16-18. This chapter shows us uncleanness at the woman's issue of blood, and uncleanness at the man's seed of copulation. His sperm. Thus notice even how that after such blood and sperm is washed from off of the skin of the body, they are still unclean until a certain time of the day, or days later. But let not a man come near his wife nor any woman, while she is on her monthly period cycle. Ezekiel 18:6. And verses 17 and 18 of Leviticus chapter 15, shows what type of judgment it is in the sight of God, if the husbands' sperm ends up on his skin, or on his wives' skin. Supposing his sperm deliberately ends up on the skin of his wife's face, during oral sex? Does God condemn them? of course not. Whether it got on the outside of their bodies accidentally, or deliberately by diverse kinds of sex acts. Yet, there is no condemnation, nor damnation, as long as they wash themselves from it. As it is no damnation to him that eateth meat by faith. Likewise it is no damnation to him that performs oral and anal sex



with his own wife by faith. But if he doubteth as he goes to do it, then is he damned. And then at that point, such sex is a sin, because it is not done by faith. Romans 14:22-23. And again it is written, saying, For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. IJohn 3:20-12. Again, happy is he that condemneth not himself in that thing which he alloweth. And these acts of sex is to be with male and female only. Not with female and female. And not with male and male. Nor with a beast. Animal. And again we say, ignorant men have erred and stumbled at this, because of not knowing the scriptures nor the power of God. Matthew 22:29. Now again, going way back to revisit and rehash our previous objective, that when a woman commits fornication, she is forbidden to ever have a husband again. Thus from Genesis chapter 38, what man ever took Tamar to wife after this fornication error? If none, she was to go back to her widowhood that Judah first instructed her to. But this time, her widowhood is to be unto her death, and not until Judah's son is grown. All this was because of the fornication factor. King David was tangled up in a certain error. His wife Michal was taken from him by Saul her father, and given to another man. But after the death of Saul, David sent and took Michal again to be his wife. Something he was not supposed to do, according to the law of Moses; If she had already copulated with her new husband Phaltiel. Defiled factor by another. Deuteronomy 24:4, ISamuel 25:44 and IISamuel 3:12-16. David committed fornication also with Bathsheba. The wife of Urijah. It was adultery when he sent for her. Intrusion or trespassing on another's property. Demonstrating contempt and disregard towards his neighbor. Job 24:12-17. Imposing on another man's merchandise or possession. After the adultery, it was fornication when he went in unto her. Mysteriously, God kept Urijah from ever having sexual intercourse with his wife Bathsheba, after David si-

nned with her. This was very mysterious and unique, seeing that Urijah probably died without even knowing that his wife sinned against him, in adultery and fornication with David. Thus by this scripture alone, we clearly see that it is not God's will for a man to touch his own wife ever again sexually, after she has gone aside unto uncleanness with another. IISamuel 11. David also had a daughter named Tamar. And in addition to his punishment from God about Urijah and Bathsheba, his daughter Tamar was raped. Forced by her half brother Amnon to have sex. And because he did not keep her to wife, but cast her out, she was defiled. She would have been defiled any way even if he did keep her to wife. More so also because they were near of kin, and not just kin. Your cousin is your kin and your sister is your near of kin. Leviticus 18. A man was once allowed to have his cousin for a wife according to Numbers 36. This scripture is now done away in Christ. No longer permissive for a man to have his cousin for a wife, as it used to be. But again, Tamar would have been defiled any way if Amnon did keep her to wife. Yet possibly not counted defiled in Israel, seeing that her being the king's daughter was an advantage for her. Thus mercy and favoritism. Nevertheless, the word of God shows she lived in desolation. Without a husband for the rest of her life. Widowhood. IISamuel 13. The leaven of David's sin increased on, by David's son Absalom killing Amnon for forcing Tamar, Absalom's sister. Many of the king's children had the same father, and yet different mother's. And some had the same father and mother. As Absalom and Tamar might have had the same father and mother. After this evil, Absalom fled to another country. Returned years later, made peace with his father the king, then rose up against his father the king years later. When he rose up against him, then David fled away for a time. And during this time that David fled from his son Absalom, David left about ten of his wives (concubines) to keep the house. Absalom went in unto his father's concubines in t-

he sight of all Israel. Sexual intercourse. IISamuel 16:20-23. Again, king David was not supposed to have taken Michal back to wife, Saul's daughter, if after that she was defiled by Phaltiel, according to Deuteronomy 24:1-4. Taking Michal again was great, great error to do. And we are persuaded that David laid again with Michal sexually, after receiving her back, seeing that the scriptures shows that she had no child unto the day of her death, after she looked through a window and despised David in her heart, when she saw David leaping and dancing before the Lord. IISamuel 6:16-23. Again we note that it did not say, David knew her not anymore unto the day of her death. But that she had no child. And yet oddly and strangely, after David's son Absalom laid carnally with David's ten other wives, David did not have sexual intercourse with these wives ever again. The same way he should have also refused to even take Michal again to wife. IISamuel 16:20-23 and 20:3. Verse 21, chapter 16 says, which he hath left to keep the house; And verse 3 of chapter 20 says, whom he had left to keep the house. This all confirms that these were the same wives that Absalom laid with in fornication. And David put these wives in ward. Shut up unto the day of their death. Living in widowhood. And living in widowhood is now the expectation of Christ Jesus for every woman to do, after that she has committed fornication. Married or not married. Pollution factor again at the prophet Jeremiah 3:1. This scripture clearly bearing witness to the abomination factor in Deuteronomy 24. Thus a man is not permitted to touch his own wife ever again, after she has gone aside unto uncleanness with another. Numbers 5: 19-22. Laid with another male or female, or a beast. The prophet Ezekiel shows an alienation factor taking place, when a woman is engaged in whoredoms. Arousing lusts and inordinate affections among men. Thus how much more will her mind be alienated from her own husband and from God, after she commits fornication? Ezekiel 23:16-28. She will not be on one accord

with her husband spiritually as she ought to be. Not corresponding or cooperating with him properly. Much like an ox and an ass not corresponding together as they should in plowing. Deuteronomy 22:9-21. Or a vineyard producing defiled fruit, because of diverse seeds being planted within that vineyard. So likewise is the case of a woman after she commits fornication. The flesh or seed of diverse men being planted within her, thus causes her and her fruit (child in conception) to be defiled. Thus a grievous division, or a plague or vexation, resulting into a mental or emotional problem for some. Being doubleminded and unstable in all your ways. James 1:8. The prophet Hosea chapter two signifies that a woman can no longer have a husband for the rest of her life, after she has been dealt with sexually by another besides her own husband. Even her current, or first, or former husband can no longer be her deliverer. She now belongs to the Lord God, if she will submit to the Lord. Thus she is confined to widowhood. And the prophet Hosea bears witness to what Jesus told the woman at the well saying, For thou hast had five husbands; and he whom thou now hast is not thy husband: John 4:15-19. Notice how the Lord did not say to the woman, For thou was married to five husbands? Again, what we call boyfriend and girlfriend, is what the word of God calls, husband and wife. Both descriptions means companions. Same thing. Living together or not living together. Therefore, what Jesus said to the woman at the well about having five husbands, is the same thing as saying, For thou hast had five boyfriends; and he whom thou now hast is not thy boyfriend. Boyfriends, lovers, or husbands, same thing. Whether married to them or not married to them. Notice how the Lord did not instruct this woman at the well to return to any one of her previous husbands? Because she would then pollute him. Pollute him and that land. As the one she now had was already polluted because she is already defiled by the former. She cannot even return unto the first husband, as the woman in

Hosea chapter two desired to do. Therefore, the only way this woman at the well can receive eternal life, is if she lives the rest of her life in widowhood, and serve the Lord. Desolate without a husband, even as Absalom's sister Tamar. Thus again, fornication a severe factor. And therefore, this all bears witness to why Jesus also said, And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. Matthew 19:9. And again, Matthew 5:32 also shows us that fornication can be committed by a married woman. Therefore, whosoever marries her after she is divorced, committeth adultery. Fornication is not ever committed at the act of getting married, as some preachers so ignorantly have indicated. If you are betrothed only to a wife, (girlfriend) and she commits fornication, calling off the living together plans, or marriage plans, is the same as putting her away. The only difference now is, there is no putting her to death, and a written bill of divorcement is not required, because of you two never living together. And if two are not living together, how then can one send the other out of his or her house? We say this because of Mark 10:12 and Deuteronomy 24:1-2. Again, when men do not understand that the word of God constitutes the companionship of boyfriend and girlfriend as husband and wife, then comes a great misunderstanding about adultery, fornication, divorce, and whatever else that men have already misinterpreted from the holy scriptures of God. What the world calls boyfriend and girlfriend, this is what the word of God also calls husband and wife. Married or not married. Do not err my beloved brethren. James 1:16-17.

## CHAPTER 13

What does the word of God say about a man marrying his cousin, or having his kinfolk for a wife? The term Incest, is now a common description that man use in these present times. Many learned men of the bible, might not even be aware of scriptures like Joshua 15:16-17, IChronicles 23:22, and IIChronicles 11:18-21. These scriptures show men in God's church, having their female cousins for wives. And this followed after the precept given in Moses' law, that allowed and justified a man to have his female cousin to wife. And there were also cases like these before the law of Moses. But we are now persuaded that this precept of Moses, is now done away in Christ Jesus our Lord. This precept was a handwritten ordinance against us, which was contrary to us. This precept appears to have been initiated by the matter in Numbers 27:1-11. And this thing gets amended in Numbers 36:1-13, which includes permitting cousins to marry. Here in chapter thirty six, it mentions the word jubile. And in Leviticus 25:12, it shows or indicates that jubile is an holy time, or an holy day. But back in Colossians 2:14-17, notably at verses 16 and 17 it says, Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body is of Christ. Again, let no man judge you in respect of an holy day. The Sabbath days were holy days. Diverse feast days were holy days such as the holy convocation, passover, and feast of tabernacles. And also the day of jubile was an holy day. Now in Christ Jesus, we are not to be judged about the new moon, because we are no longer required to recognize, nor celebrate, nor observe the new moon. Thus, as we are not to recognize the new moon anymore, likewise we are not to recognize the Sabbath days any more. Likewise we are not to recognize the day of jubile, Pentecost, holy convocation, or any holy days any more. Meaning, we are not to respect, honour, nor regard

these days anymore by celebrating them. Nor observing them or holding church worship assembly meeting services in regard to them. Also because many of us are not currently living in the land of Canaan. A land that God gave to the nation of Israel for an inheritance. The place that was divided by lot unto each of the twelve tribes of Israel. And thus it was ordained to be performed there only in Canaan, nowhere else upon earth, that each tribe was to enjoy and celebrate the feast of jubile. An holy day. And every man was to celebrate this holy day on the land that he inherited from his father. Land that was to remain in the tribe that it was first given to, without that land going from tribe to tribe. And going from tribe to tribe, is exactly what would be in jeopardy of happening, if a man died having no sons, and left his land inheritance unto his daughter. Thus if the dead man and his living daughter was from the tribe of Judah, and after his death his living daughter inherited his land and then she be married to a man from another tribe, (such as from the tribe of Zebulun), then that land inheritance that was ordained to stay in Judah, would then be accounted to be put to the tribe of Zebulun. And this would be because of the authority factor of her husband. Him being the ruler over all of his possessions and over all of his wives' possessions. Including the land that she inherited from her deceased father. Therefore, in order to keep that land in its original tribe to also enjoy the feast or holy day of jubile, the Lord God authorized Moses to establish a law that would allow a woman in such a case, to be married to her male cousin only. Her father's brother's son. Him that was of the same tribe as she was; if she inherited her father's land after her father died. And thus the law of Moses allowed cousins to marry only under these circumstances. This law was primarily to keep land inheritances from going from tribe to tribe. To avoid confusion at the time of jubile. Thus this law was for the hardness of our heart. It is not so now according to the apostles doctrine, for a man to have his co-

usin or his kin, or his near of kin for a wife. Again, it was for the hardness of our heart. Hardness of the heart meaning, not being able to bear or tolerate seeing our own inheritance or our near of kins' inheritance, being put to another tribe. And this hardness or intolerance was brought to Moses' attention, by the chief fathers of the families of Gilead, in Numbers 36. And thus again we say that Numbers 36 was an amendment to what was initiated by the daughters of Zelophehad, in Numbers 27. But now all of these chapters on this matter of cousins marrying and land rites for jubile, is now done away in Christ Jesus our Lord. Peter and Paul both showed that many of the customs and ordinances of Moses was against us. Unbearable and contrary. Thus Numbers 36 was a handwriting that was against us. This might have been the only direct commandment of God in the law of Moses, that permitted a man to have his cousin for a wife. Many of Moses' laws were shadows of good things to come, yet these laws could not make the comers thereto perfect. Hebrews 10:1. And this imperfection remained in the church until the time of Jesus and his holy apostles and prophets. Acts 15:7-10 and Acts 21:18-21.

## CHAPTER 14

The law of Moses allowed a man to have more than one wife at the same time. Deuteronomy 21:15. But this is now done away in Christ. Because two said he, shall be one flesh. Any more than two at the same time, is sin. Adultery, enmity, rivalry, mistreatment, discord, defiance, and partiality. All this is contempt. A covenant violation. Causing one to be beloved and the other to be hated. Hated meaning, contemned. One that is not acknowledged as a joint heir. Or not favored. Despised. A servant or maid. Not having equal honour as the beloved wife. In the days of old, God winked at all of this. Allowed it. Tolerated it. Suffered



it. But now commandeth all men everywhere to repent from having more than one wife. Because it is adultery that also commonly involves fornication. Repent from the threat of rivalry and confrontation. Enmity. Such as in the cases of Abraham, Sarah, and Hagar. Despising and mockery was an evil rivalry that sprung up because of the agreement made among these three. Genesis 16:1-6 and 21:6-14. And these things are common in the world today. Rivalry and enmity likewise in the case of Jacob, Rachel, and Leah. Competition. It is written saying, And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. And again it saith, And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And again it saith, And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: It is written saying, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. Genesis 29:21-35, 30:1-16. Also the case of Elkanah, Peninnah, and Hannah. One beloved and one hated. One inferior to the other. Disdained. Counted unworthy to a certain degree. One also favoured above the other by God, concerning bearing children. ISamuel 1:1-8. Also, there is a power factor. A power of the body factor: ICorinthians 7:1-7. The potential for confusion is stronger in the case of more than two, when time to render due benevolence to one another. Much harder to do that, when more than one wife has power of (entitlement) one man's body. As it is written, let every woman have her own husband. Whenever there is two wives to one husband, one of these wives is in adultery along with the husband. And thus fornication commences when they lay carnally together, because she is having someone else's husband, and not her own husband. How much more will this confusion be, if a man has more than two wives? Again, two said the Lord, shall be

one flesh. Not two and an alternate. Some preachers may not have known, that Abraham's wife Sarah, committed adultery and fornication. She committed adultery three times. And fornication, one time. The first time of her adultery, was with Abraham. It is adultery for a woman to marry her half brother. How much more adultery, if she marries her full brother. Sexual intercourse with your own brother is fornication. Strange flesh. Some say incest. And Abraham committed adultery two times. And he committed fornication two times, according to the scriptures. Marrying his sister Sarah, was adultery. Copulating with her, was fornication. And imposing on Hagar was adultery. Naughtiness. Then copulating with her, was fornication. Yet, in Abraham's case, God winked at him. And Sarah's adultery with others was somewhat winked at by God, but not totally winked at. It is written saying, And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And again it sayeth, And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And again it is written, Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. Genesis 12:10-20. And Sarah's third adultery was this, It is written, And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she *is* a man's wife. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integr-

ity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine. Genesis 20:1-18. Though Abraham and Sarah both consented to these adulteries, to keep Abraham alive, yet these adulteries were trials of cruel mockery unto others. Defamation of character. Jeopardizing. Victimitizing. Infamizing. Demonstrating contempt. Resisting a righteous ordinance.

## CHAPTER 15

Again, not having the right understanding of husband and wife from the beginning, will cause a great misunderstanding of other things as you proceed thereafter. Even the misunderstanding about working a job. A man's wife is not to be under the authority of another. A man's wife is not to receive wages, or earn a weekly pay check from another source other than her own husband. If she does, this will be dishonest gain. The cup of extortion and excess. Matthew 23:25. It is written saying, If mine heart have been deceived by a woman, or if I have laid wait at my neighbor's door; Then let my wife grind unto another, and let others bow down upon her. For this is a heinous crime; yea, it is an iniquity to be punished by the judges. For it is a fire that consumeth to destruction, and would root out all mine increase. Job 31:7-12. Thus the evil or curse as of a heinous crime can come upon a man's household, if his wife is grinding for another. Working for another. A curse as a consuming fire that would root out her husband's increase. And a curse, plague, or spirit of guilt, can come upon the work place of employers, for having another man's wife their unlawfully, as an employee. Genesis 12:10-20 and Genesis 20:1-18. Look at the reason why a man and his wife was

commanded to labour for another in Matthew 18:23-25. Thus it is iniquity and a curse if a man's wife labored under the authority of another person. No matter if her boss on the job is a male or female. This is akin to prostituting her. Taking advantage. Being made to be a commodity or merchandise unto another. And thus the apostles' doctrine tells us, saying, I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. I Timothy 5:14-15. And surely if she is wandering about away from the house, under the authority of another, or have visiting guest at the home in an unexpedient fashion or against the will of her husband, this will give occasion to the adversary the devil. Chance, occasion, or window of opportunity to bring about confusion, blame and accusation, doting, infidelity, fornication, and sin in general. Other than the mother of Moses, what man's wife in the word of God, ever worked a job and earned wages under justified circumstances, under another person's authority? who? Priscilla? The wife of Aquila? Not so. She labored with her husband. They were tentmakers together. Acts 18:1-3. Salutations unto the church of Christ. Amen.



