

119

MINISTRIES

“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”

One Flesh: Biblical Chastity, Marriage, and Divorce

Part 4: Frequently Asked Questions

This teaching is the fourth in a four-part series that discusses the scriptural instructions concerning sexual immorality, adultery, marriage, and divorce. This teaching addresses topics and uses terminology that parents may not want their children to be familiar with yet, so viewer discretion is advised.

In part 1 of this series, we described a Biblical marriage, how it was a betrothal agreement made between a man, a woman, and a woman’s family. We also discussed how sex inside of a marriage was permitted and encouraged, but sex outside of marriage was considered sexual immorality. In [part 2](#), we discussed adultery, the sexual violation of the marriage agreement, and how that could lead to divorce. In [part 3](#), we looked at what the Scriptures have to say about divorce, how God intends for marriages to last for a lifetime, and how the Scriptures permit divorce only in extreme circumstances like marital unfaithfulness. We also discussed whether believers who had been divorced could be remarried, and concluded that, in many cases, they could.

In this teaching, we’re going to be answering some common questions that people ask about all of these topics, but that couldn’t be effectively covered in the past three teachings. Let’s get right into it.

Question 1: What is the Biblical definition of “sex”?

For an action to be considered “sexual immorality,” it would have to be a sexual action. So, what exactly does the Bible consider to be “sex”? Is it only normal intercourse, the kind that can cause pregnancy, or are other actions, for example, oral sex, included in that definition?

As we mentioned in the first teaching of this series, the Bible does not define in detail what constitutes sexual relations. However, it is clear that the definition includes more than just normal intercourse. The Bible prohibits homosexuality, a practice in which it is literally impossible to engage in normal sexual intercourse. So that would indicate that the Bible’s definition of sex is broader than just doing what can get a woman pregnant. Exactly where that line is drawn is not clear.

However, regardless of where the exact technical line of “sex” may be, the core of the issue of what is appropriate or inappropriate lies in our heart.

Matthew 5:27-28

You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

If you are lusting after a sexual relationship that you are forbidden to have, then you are sinning in your heart. The end goal of the commandments concerning sex is not just to prevent us from taking specific actions, but it is to align our desires and goals with God’s (Matthew 15:19-20; Exodus 20:17; Ezekiel 11:19-20). By the time you are removing your pants, you have already crossed the line of lust, so it doesn’t make much sense to ask if whatever you’re going to do next is technically “sex” or not. The standard we are aiming for as believers is higher than that.

Question 2: If I got married, but did not go through a betrothal process, then am I married according to the Bible?

First of all, let’s be very clear that we are speaking of the *Biblical* definition of marriage, not the *State* definition of marriage. The government where you live probably issues a marriage certificate, or some other form of proof that you are married in the eyes of the government. What we are addressing is *Biblical* marriage—marriage according to the Scriptures. As we covered in [part 1](#), a Biblical marriage was established by a betrothal agreement between the groom, the bride, and the bride’s family. So, is a marriage today Biblically valid if it did not start with a betrothal agreement?

To answer this, we should consider what the Biblical betrothal agreement was. Fundamentally, it was a public expression of commitment from the bride and groom, and a public expression of consent to that commitment from the bride’s family. So, if your marriage was established by a public commitment—if you had a wedding, or a public announcement of marriage—and, if the woman’s father or family consented to that commitment, then we think that your marriage is Biblically legitimate.

Also, if a woman is an adult, living on her own, and not dependent on her father for her livelihood, then, again, our opinion, is that she would not require her father’s explicit consent to get married. He has already given his consent for her to marry whoever she wishes by giving up the responsibility of providing for her.

The overwhelming majority of modern marriages would meet one of these two criteria; either the woman’s family explicitly approved of the marriage, or they allowed the woman to fend for herself, and to marry whomever she wished. In either case, the fundamental requirements of the betrothal agreement have been met: the agreement has been publicly made, and the woman’s family has voluntarily given up their responsibility for the woman.

If you think that your marriage might not be Biblically legitimate, and are wondering what to do, we recommend taking the issue to the elders of your local congregation, and getting their input on the matter. They can get a complete picture of your situation, and provide you with wise counsel. These situations can be very complicated, and getting counsel from Godly people who are familiar with your specific situation is important if you want to come to a resolution.

Again, we want to emphasize that we are speaking strictly about marriage according to the Bible, not marriage according to the State.

Question 3: If I live with a man (or woman), and we never got married, but we treat each other as though we are married, then are we married according to the Bible?

No. There is no “common-law” marriage in the Bible. The Biblical betrothal is both an expression of family consent, and also a public expression of commitment between the man and woman. Just living together, or “cohabitating,” does not fulfill the requirement to publicly express your commitment. A publicly expressed commitment is the only way that other people know that you’re really married, and the only way they can hold you accountable to live up to your duties as a husband or as a wife. If you would like to be Biblically married to the person you are living with, the easiest thing to do is to either write up a marriage contract, or prepare some vows that describe your marriage agreement, and commit to that contract or agreement in the presence of witnesses.

There are many people who do cohabit, for one reason or another. Some may be hesitant about the idea of committing to another person for life. Some may think it’s not really necessary to get married. However, the Bible is clear that you’re only a “husband” or a “wife” if you’re married. A Biblically acceptable sexual relationship does require a marriage. If you’re struggling with this idea, we would encourage you to examine yourself, and try to understand why you have reservations about getting married. Is there something about the person you are with that makes you not want to commit to them? Or is there some fear or worry that you have about making lifetime commitments in general? Whatever the case, we would encourage you to trust God’s system. He made us, and he knows what will be best for us. He wants men and women to be married for good reasons, and we can trust that he knows what he’s doing.

Question 4: Biblically, can a woman file for a divorce?

Historically, we know that there were women in Israel who did obtain divorces; for example, the Talmud gives specific instructions about how and when a woman can file for a divorce (Yevamot 65b:13-16). The Bible itself, however, does not give many details about how divorce proceedings were done. The only cases it does describe are cases where men are obtaining certificates of divorce. Since the justification for a man to get a divorce is the fact that his wife violated the marriage contract, it stands to reason that if a man violated the marriage contract, the woman could seek to obtain a divorce herself. Our opinion is that a woman is justified in pursuing a divorce in those circumstances, but the Scriptures do not give any specific instruction on this matter.

Question 5: If a husband cheats on his wife, is she allowed to divorce him?

Most marriage agreements today take the form of “wedding vows,” and those vows usually explicitly require the husband to remain sexually faithful to his wife. Since he agreed to those terms as part of their “marriage contract,” we believe the wife does have Biblical grounds to divorce him if he violates them.

Even if a man had wedding vows that did not specify that he had to be sexually faithful to his wife, sleeping with a woman who is not married to him is still sexual immorality, and is a sin. As Paul says in 1 Corinthians:

1 Corinthians 7:4

[For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does.](#)

If you are considering divorce for any reason, we strongly advise that you get counsel from the leaders of your local congregation, or other believers who know your situation. You are going to need love, counsel, and support from others, whether the divorce ends up taking place, or you manage to rehabilitate your marriage.

Question 6: Many of these answers involve my “local congregation.” What if I don’t have a local congregation?

A local congregation is the best source of spiritual support and fellowship for a believer. Having other believers involved in your life, who know and care about you, and being able to reciprocate that care to them, is the ideal Biblical model. In times of personal crisis, having such a fellowship becomes even more valuable. We strongly recommend that believers get involved in local fellowships and take advantage of the services that fellowships can provide. As Paul said:

1 Corinthians 6:1

When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints?

1 Corinthians 6:4

So if you have such cases, why do you lay them before those who have no standing in the church?

He also said that the elders of the church are there “to care for the church of God”:

Acts 20:28

Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

There are situations where people don’t have or are not aware of fellowships near them. 119 Ministries has a fellowship finder page on our website (<https://www.119ministries.com/resources/fellowship-finder>) and we would suggest that resource as a good place to start looking for one. If a person does not have access to spiritual fellowship, then they will just have to do the best they can until they can find some. There are potentially other support resources at their disposal, whether online, or in the form of professional services. However, the most Scriptural approach is to be part of a community of believers, and we would encourage people to seek out that option first.

Question 7: What about inter-national marriages? Are those permitted in the Bible?

Inter-national marriages are permitted, but there are a few verses that we need to explain. For example, this passage appears to say that such marriages are forbidden:

Deuteronomy 7:1-4

When the LORD [YHWH] your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than you, and when the LORD [YHWH] your God gives them over to you, and you defeat them, then you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them. You shall not intermarry with them, giving

your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following me, to serve other gods. Then the anger of the LORD [YHWH] would be kindled against you, and he would destroy you quickly.

This passage seems to indicate that an Israelite was not allowed to marry a non-Israelite, or at least not allowed to marry anyone from particular foreign nations. However, a closer examination reveals that race or nationality is not actually the issue with these marriages. Notice the reason given for this command in verse 4:

Deuteronomy 7:4

for they would turn away your sons from following me, to serve other gods.

The issue was that these foreign people were idolators. This idolatry is what got King Solomon in trouble when he was married to foreign women:

1 Kings 11:1-8

Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which the LORD [YHWH] had said to the people of Israel, “You shall not enter into marriage with them, neither shall they with you, **for surely they will turn away your heart after their gods.**” Solomon clung to these in love. He had 700 wives, who were princesses, and 300 concubines. **And his wives turned away his heart.** For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD [YHWH] his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. So Solomon did what was evil in the sight of the LORD [YHWH] and did not wholly follow the LORD [YHWH], as David his father had done. Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem. And so he did for all his foreign wives, who made offerings and sacrificed to their gods.

The women Solomon married were not just foreigners, they were worshipers of foreign gods. These are the kinds of foreigners that a believer should not marry. But if a foreigner becomes a believer, then that person also becomes an Israelite—not genetically, but spiritually. This is what Paul says in Galatians:

Galatians 3:26-29

for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And **if you are Christ’s, then you are Abraham’s offspring**, heirs according to promise.

As “Abraham’s offspring,” these believers are no longer “foreigners,” they are no longer excluded from the congregation of Israel:

Ephesians 2:17-19

And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then **you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God.**

Because a foreigner who becomes a believer is no longer a stranger or an alien, they are not forbidden to marry. This is why Rahab, a Canaanite (Judges 6:25), could get married to Salmon (Matthew 1:5), and why Ruth, a Moabite (Ruth 1:4), could get married to Boaz (Ruth 4:13), and why a Cushite woman could marry Moses (Numbers 12:1). The race or national origin of these women was not important; what was important was their faith. This is why, when Paul urges people not to be “unequally yoked,” he is speaking of believers and unbelievers, not Jews and non-Jews.

2 Corinthians 6:14-16

Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? What agreement has the temple of God with idols?

A believer is much better off marrying another believer from a different race or nation than he is marrying an unbeliever of the same race. Race is not an issue in salvation, and it is also not an issue in marriage. Faith is what matters.

Question 8: Leviticus 18:22 prohibits sexual relations between two men. What about between two women? Is that prohibited also?

God expresses his marriage ideal, and therefore his sexual ideal, in Genesis 2 when he brings together a man and a woman. A sexual relationship between two men violates this ideal, and that relationship is explicitly prohibited in Leviticus 18. It stands to reason that lesbianism would also violate this ideal. While Leviticus 18 does not explicitly mention lesbianism, Paul does in Romans 1:

Romans 1:26-27

For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

So, both male and female homosexuality are prohibited by the Scriptures.

That does present the question of why lesbianism is not specifically mentioned in Leviticus 18 alongside other forms of sexual deviancy. One potential reason is that women, not just in Israel, but in any culture at that time, had little incentive to enter into a lesbian relationship. Marriage was a very practical institution at that time; people didn't just get married because they were “in love,” but because it was to some degree necessary to survive.

For a woman, not only would a relationship with another woman not afford her any children, but it would not afford her any real material benefit either, since the men were the ones who did most of the providing for the home, and even women who worked were paid substantially less than men (Marten Stol, *Women in the Ancient Near East* [Boston/Berlin: Walter de Gruyter, Inc. 2016] pp. 342-343). So, it may be that Leviticus 18 doesn't mention lesbianism because it just wasn't an issue that came up. However, Paul says in Romans that it did exist, and that it was considered a sin.

Question 9: According to the Bible, can a man be married to two women at the same time?

The short answer is no, but the culture of ancient Israel does complicate the issue. The Torah does not require men who were married to two women to divorce one of them, so in that sense such marriages were allowed to continue, but every time the Scriptures instruct men to be married, they always mention having one wife, not more. Here are just two examples:

1 Corinthians 7:2

But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband.

1 Timothy 3:2

Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach...

There certainly were people in ancient Israel who had multiple wives, but this isn't God's plan for marriage, and all of those families experienced serious problems as a result of polygamy. For an in-depth look at how the Bible addresses this topic, see our teaching: [Answering Atheists: Does God Endorse Polygamy?](#)

Question 10: If a man cheating on his wife is not “technically” considered adultery, how do you explain Mark chapter 10?

To be clear, this question is not about whether it is wrong for a man to cheat on his wife. No matter what it is called, extramarital sex is a sin. This question is about how the term “adultery” is technically defined.

As we covered in [part 2](#) of this series, the Torah is very clear in its definition of adultery: adultery is when a man sleeps with a woman who is married to another man. The one Scripture that seems to call a man's cheating on his wife “adultery” is this one:

Mark 10:11-12

And he said to them, “Whoever divorces his wife and marries another commits adultery against her, and if she divorces her husband and marries another, she commits adultery.”

This verse seems to indicate that the man's cheating can be called “adultery,” but if we take a closer look, there is another interpretation. Notice that this verse does not actually say that sleeping with another woman is adultery. There are two components to the “adultery” that this verse is describing:

Whoever divorces his wife and marries another commits adultery against her

So, the man is 1) divorcing his wife, and 2) marrying another woman. Now, notice how this same idea is phrased in another verse:

Matthew 5:31-32

It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

Here, the man who divorces his wife is not “committing adultery against her,” as it says in Mark 10, but rather, “causing her to commit adultery.” Why is this? In the ancient world, women depended on their husband’s material provision, so, just as a practical matter, a divorced woman was very likely going to remarry. As we discussed in [part 3](#) of this series, the divorces that Yeshua condemned were illegitimate divorces, divorces that men were getting not because their wives had violated the marriage contract, but just because the men wanted to marry different women. Since the divorce being spoken of in these verses is an illegitimate divorce, and the man and woman should still be married in the eyes of God, when the woman marries someone else, it is as if she is committing adultery. Yeshua is saying that this “adultery” is the first husband’s fault; the first husband caused her to commit the adultery when he divorced her without good reason.

Since the first husband is responsible for the adultery that is occurring, Mark 10 can say that he is the one “committing adultery” in this situation. The “adultery” that he is committing is not the act of him sleeping with another woman; it is the act of divorcing his wife and thereby compelling her to have to marry another man. So, under this interpretation, Mark 10 is consistent with the rest of the Bible in its use of the term “adultery.”

Question 11: If a woman was divorced for an illegitimate reason, and gets married to another man, Yeshua calls that “adultery.” What should a woman do if she is in that situation? Is she committing “adultery” by staying in her new marriage?

She is not sinning, and she should stay in the new marriage.

Remember what the context of Yeshua’s teaching was. There was a bad doctrine that he was disputing, a doctrine that taught that men could divorce their wives for any reason. Consequently, men were divorcing their wives for the purpose of marrying different wives, and Yeshua was condemning this practice, saying that this was not a legitimate reason to get a divorce, and that what the husband was doing was tantamount to adultery. As we mentioned in our answer to the previous question, the husband who divorced her is the one who’s causing the problem; he is the one being held accountable for adultery, *not* the divorced wife who then gets remarried. This is made very clear by the fact that if a divorced woman gets remarried, then the Torah forbids her to return to her first husband:

Deuteronomy 24:1-4

When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, and if she goes and becomes another man’s wife, and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the LORD [YHWH]. And you shall not bring sin upon the land that the LORD [YHWH] your God is giving you for an inheritance.

So, there is no way for a woman in this situation to return to her first husband, even if he repents of his sin of divorcing her and wishes to have her back. Once she remarries, her first husband cannot be her husband ever again, so she has no further obligation to him. Divorcing her second husband will not, and cannot, restore the marriage between her and her first husband. The first husband caused the problem by divorcing her without good reason; he’s responsible for the “adultery” in this situation. She is not living in sin.

Question 12: Suppose it is the woman who divorced her husband for an illegitimate reason and has now gotten remarried. What should she do?

Our last question addressed a woman whose husband left her; this question is addressing a woman who left her husband.

Paul addresses the first half of this problem in 1 Corinthians 7:

1 Corinthians 7:10-11

To the married I give this charge (not I, but the Lord): the wife should not separate from her husband (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife.

Paul says that if a woman has left her husband—and, we assume that he means that she left for reasons that are not Biblically justified—then she should reconcile with her husband, and not get married to another man. Paul does not explain what should be done if she did marry another man, and that is likely because that would be adultery, which the Torah already explains. However, if a woman today finds herself in this situation, where she divorced her husband for Biblically insufficient reasons, and now finds herself married to another man, what should she do?

In this situation, we recommend that the woman stay with her second husband. According to the Torah (Deuteronomy 24:1-4), there is no way to reconcile with the first husband after the second marriage has taken place, so getting another divorce will not solve anything. Two wrongs will not make this situation right. We cannot always physically fix the mistakes of the past, but we can be obedient to God in the present. In this case, the woman can honor God by honoring the marriage vows that she has now.

Practically speaking, there is little else she can do about this situation. Spiritually speaking, though, she can seek the forgiveness of YHWH for her past sins; she can find reconciliation with God. For more on repentance and forgiveness, see our teaching series, [What is the Gospel?](#)

As for the first husband who has been wronged in a situation like this, unfortunately there is nothing practical he can do to fix the situation either. Spiritually, the man will have to find a way to let go of bitterness and move past the horror of losing part of his family. We encourage such a man to surround himself with supportive family and believers, who can help him to heal and move forward. Most of all, he should recognize that YHWH still loves him, and hold fast to him. Also, for what it's worth, he is no longer bound to his first wife, so he is free to remarry.

Question 13: There is an idea that Yeshua was criticizing the Pharisees for not giving proper certificates of divorce to their ex-wives, which was preventing those women from getting remarried. Doesn't that explain his teachings on divorce and remarriage?

If a man left his wife, but did not write her a certificate of divorce, this would put her in a difficult situation. Her first husband would not be providing for her, but since she didn't have a divorce certificate, she would not be able to prove that she was no longer married to him. This would mean that she could never get legally remarried. Some have suggested that Yeshua's teachings on divorce and remarriage were addressing this issue, the issue of husbands not writing proper divorce certificates when they abandoned their wives. However, this idea does not explain Yeshua's teachings on divorce and remarriage, for three major reasons.

First, while divorce certificates are mentioned in some of Yeshua's teachings, Yeshua's focus when he criticizes the Pharisees' divorce practices is always on the motivation behind the divorce.

Matthew 5:31-32

It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

Here, when Yeshua says, "But I say to you," he follows up with what he is teaching that is different from what was "being said." If his problem with the Pharisees was their lack of proper divorce certificates, then he would say so right here. But, instead, he criticizes the reason for the divorce, not the procedure that is being followed. The topic of certificates is brought up again in Matthew 19:

Matthew 19:7

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

Yeshua's response is not to criticize the withholding of divorce certificates; again, he doesn't address the certificates at all. Instead, he says this:

Matthew 19:8-9

He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery."

Again, instead of bringing up the topic of divorce procedure, Yeshua brings up the topic of divorce motivation. It seems that he is not interested in the question of certificates at all.

Second, these very verses in Matthew chapters 5 and 19 indicate that the Pharisees were in fact writing proper divorce certificates. When Yeshua says "It has been said," he is referencing a teaching that he disagrees with. In Matthew 5:31, the teaching that he was against involved writing proper divorce certificates:

Matthew 5:31

It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

Also, in Matthew 19, it's the Pharisees who bring up the topic of divorce certificates, not Yeshua:

Matthew 19:7

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

These verses indicate that writing proper divorce certificates was standard practice among the Pharisees. That's what they were teaching people to do. Additionally, the Talmud has entire chapters devoted to the proper writing of bills of divorce (e.g., Mishna Gittin 2-4, Mishna Gittin 33, Ketubot 2). Yeshua's dispute with the Pharisees was not about a lack of divorce certificates, because the Pharisees themselves made it a priority to write those certificates, and to write them correctly.

Third, Yeshua's position on divorce fits naturally into the context of the debate between Hillel and

Shammai, as we mentioned in [part 3](#) of this series. The question the Pharisees ask Yeshua in Matthew 19:3 sounds almost exactly like the doctrine of Hillel, and the response Yeshua gives them in Matthew 19:9 sounds very similar to the doctrine of Shammai. Yeshua is not addressing the issue of divorce certificates; he's addressing the issue of divorcing one's wife "for any reason."

So, to summarize, 1) Yeshua never makes any points concerning divorce certificates, but he does make points concerning the reasons that divorces were occurring. 2) The Pharisees were already writing proper divorce certificates, and 3) we have an explanation of Yeshua's teachings on divorce that fits the context much better than him criticizing a lack of divorce certificates. Yeshua's concern had to do with why divorces were happening, not with how they were being carried out.

Question 14: Is there a difference between being married according to the Bible and being married in God's eyes?

We couldn't say for sure, since the Bible's description of marriage is within the context of a particular culture. However, we know that God saw marriages that were performed in the Bible as legitimate marriages, so if you follow the Biblical model of marriage, then you will certainly be married in the eyes of God. We've done our best to accurately describe what the Biblical marriage model looks like, and what its critical features are. Those features are, as far as we can tell, are to have a public declaration of commitment between husband and wife, with the consent of the family of the bride, and that the marriage relationship itself is a sexually exclusive one between the husband and the wife. In our opinion, having those elements present would cause a marriage to meet the Biblical standard, and make two people married "in God's eyes."

Conclusion

While there is plenty more that could be discussed on the topics of marriage, sexual immorality, adultery, divorce, and remarriage in the Bible, we hope that this series has covered most of the major issues and answered most of the major questions. Real life is sometimes complicated in ways that a short video series cannot fully address. So, if you have real, practical problems involving these topics, again, we urge you to get help from a congregation of believers, preferably a local one.

For other questions, you can reach us at the Contact Us page on our website (<http://119ministries.com/contact-us>), and we will do our best to respond. Most of all, we hope that the Bible's message about the sanctity of marriage has come through clearly: that a believing man should only have sex with his wife, and a believing woman with her husband. It's not always easy, but following that simple rule helps avoid a great deal of complications and heartache, and it upholds the standard that God set for his people from the very beginning.

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

EMAIL: Info@119ministries.com

FACEBOOK: www.facebook.com/119Ministries

WEBSITE: www.TestEverything.net & www.ExaminaloTodo.net

TWITTER: www.twitter.com/119Ministries#