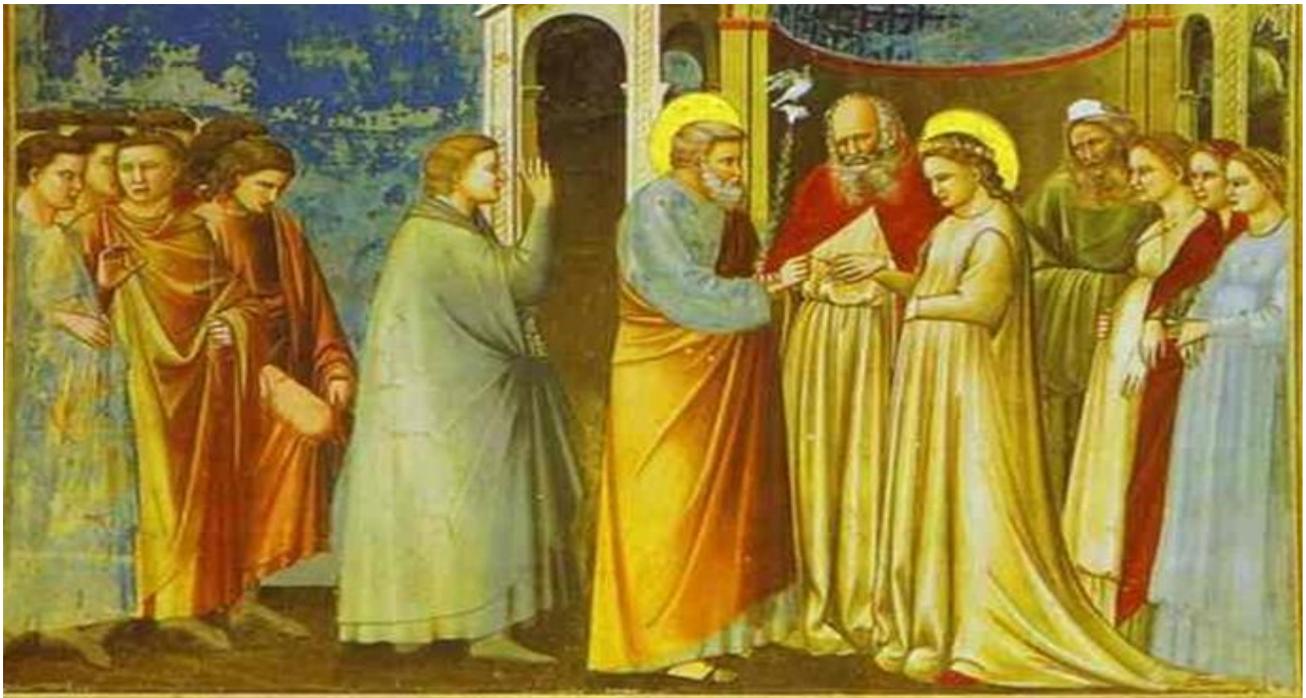


JEWISH MARRIAGE, BIBICAL DIVORCE, AND REMARRIAGE

Discovering “Except for a Word of Fornication” in the Old and New Testaments



“What man is there that [1] hath betrothed a wife and [2] hath not taken her?” (Deuteronomy 20:7). Two events are differentiated here: betrothing a wife, and taking a wife, (i.e., consummation of marriage). It was during this period of about a year, between the betrothal and the wedding, that Mary, Joseph's betrothed wife, was found to be with child of the HOLY SPIRIT (Manners and Customs of Bible Lands).

Sharon L. Fitzhenry

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Discovering “Except for a Word of Fornication” in the Old and New Testaments

Sharon L. Fitzhenry

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Contact the author at sholan5@yahoo.com
to order hard copies or free e-book.

All are welcomed to join our discussion on Facebook:
Jewish Marriage, Biblical Divorce, and Remarriage.

Dedicated to my mom, Ruth Burton Fitzhenry, who passed into glory on December 3, 2013.

*“Thou wilt shew me the path of life: in thy presence is fulness of joy;
at thy right hand there are pleasures for evermore” (Psalms 16:11).*



to meet. The averments amount to nothing more here than that there was **fornication before and adultery after the marriage**, and

The Law Journal for the Year 1832-1949: Comprising Reports of Cases in the Courts of Chancery, King's Bench, Common Pleas, Exchequer of Pleas, and Exchequer of Chamber... - Primary Source Edition, 2014, p. 334.

1858 Divorce Settlement Judgment

When I was growing up, we knew that fornication was committed before the marriage and adultery after the marriage. Bible translators began replacing the narrow term “fornication” after WW II with the catch-all phrase, “sexual immorality.” In the last 60 years, Christians have been led to believe that fornication (porneia) means adultery, and therefore, is an allowable Biblical cause for divorce. Modern lexicons by their recent addition of adultery to “porneia,” fornication’s underlying Greek word, have also contributed to our high divorce and remarriage rates.

Have we been lexiCONNED?

Take a quick glance at pages 35 though 39.
The reader can view for himself the evidence.

To the Reader

This pictorial resource is a compilation of books and articles on divorce and remarriage by authors who hold to the permanency of marriage firmly against the rising tide of 20th Century secularism.



The Matthaean fornication clause is commonly interpreted by Christians today as "except for adultery," and is used as permission to divorce a wife and marry another. One of the arguments that fornication means adultery is a man divorces his "wife." The Scriptures reveal that the engaged or betrothed bride is also regarded as a "wife" prior to the wedding. The ancient Jewish custom of betrothal is found in Genesis to Revelation. The purpose of this book is to examine the Jewish betrothal custom and "fornication" with its underlying Greek word, porneia.

Betrothal Ring with Box Containing Perfumes and Opening with a Key (Betrothal, 1906).

We must set aside our culture of western marriage entirely in order to understand Jewish marriage. If we try to fit our concept of engagement and a wedding into a Jewish framework, we will misinterpret Matthew 5:32, "Whosoever shall put away his wife, saving for a cause [a word] of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

Words change as we have seen in the expanding definition of the English word, fornication. Four hundred years ago, fornication meant "illicit sex between *single* persons." Today it means adultery, sodomy, incest, bestiality, etc., and occasionally, pre-marital sex. How was "porneia," the underlying Greek word, used during the narrow window of the first century? We will find the answer, not in modern lexicons or secular literature, but in the Holy Scriptures.

This book explores the question, "Is marriage permanent, or are there exceptions?" The answer rests on the definition of fornication (porneia). Our search to define fornication is focused on

- 1) New Testament usage (2 Timothy 3:16), not Greek literature or the Septuagint.
- 2) The wife, not the man.
- 3) Literal, physical fornication, not the allegorical whoredom of Israel.

In Genesis 2:24, God joined a man and a woman into one flesh and in Mark 10:8, Jesus gave His commentary, "*And they twain shall be one flesh: so then they are no more twain [never again two], but one flesh.*" Does the exception clause allow for divorce from a one-flesh covenant marriage? Herein is a fascinating collection of writers, resources, and answers.

Verses on Divorce and Remarriage

Genesis 2:24 “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

Deuteronomy 22:14 “I took this woman, and when I came to her, I found her not a maid.”

Matthew 5:31-32 “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 [logos, word] of fornication, causeth her to commit adultery [to be adulterated]: and whosoever shall marry her that is divorced committeth adultery.”

Matthew 19:9 “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.”

Mark 10:11-12 “And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.”

Luke 16:18 “Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.”

Romans 7:2-3 “For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.”

1 Corinthians 7:10-11 “And unto the married I command, yet not I, but the Lord, Let not the wife depart from *her* husband: But and if she departs [aorist, departed], let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.”

1 Corinthians 7:39 “The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.”

Scripture taken from the King James Version

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SECTION 1 PURCHASING A VIRGIN BRIDE

“Until late in the Middle Ages, marriage consisted of **TWO CEREMONIES** which were marked by celebrations at two separate times, with an interval between. First came the betrothal; and later, the wedding. . . . **The betrothal was the more important of these two events** and maintained its importance as long as marriage was based upon a **PURCHASE**” (Schauss, 1950, pp. 129, 130).



The Chuppah Wedding by Jovan Obican©1993 Obican

FIRST EVENT: The **BETHOTHAL** (Hebrew, **aras**) involves negotiations, a ketubah contract, the bride’s price, and a vow. The etymology of **aras** אָרַשׁ is “**literally to pay the price, & so gain the right of possession**” (Aras, 2006). The mohar or bride’s price for a virgin is paid. The man has legally **PURCHASED** a wife, but will not “**TAKE**” physical possession until the wedding celebration.

The Jewish Encyclopedia: “The betrothed woman is directly designated as ‘wife’ (II Sam. iii. 14, ‘my wife whom I have betrothed’ [**aras**] (‘erasti’), and Deut. xxii. 24, where the betrothed is designated as ‘the wife of his neighbor’). In strict accordance with this sense the rabbinical law declares that the betrothal is equivalent to an actual marriage and only to be **dissolved by a formal divorce**” (Betrothal, 1906, ¶ 3).

SECOND EVENT. The formal **HOME-TAKING** (Hebrew, **laqach**) usually takes place one year later. The father sends the son “to take his wife” in a noisy midnight procession. The bride and her virgin bridesmaids go out into the street to meet the bridegroom who “kidnaps” the bride and takes her to his father’s house in joyful celebration. It is not until the “home-taking” and **WEDDING** that the betrothed wife becomes a one-flesh wife. God joins two into one flesh for life (Genesis 2:24).

~~~~~

1. The Betrothal Covenant and One Year Wait: Husband and **espoused wife** live separately.
2. Procession and the Wedding Feast: Husband and **one-flesh wife** live together.

## TWO EVENTS: (1) BETROTH A WIFE (2) TAKE A WIFE

(אָרשׁ *aras*, purchase) (לקח *laqach*, take possession)

*Marriage was based upon the PURCHASE of a wife.*

Genesis 24:53 “Jewels of silver, and jewels of gold, and raiment, and gave them to Rebecca.”

Genesis 34:12 Dinah’s bride’s price, “Ask me . . . **dowry** [molar] and **gift** . . . give me the damsel to wife.”

Ruth 4:10, 13 “Ruth . . . have I **PURCHASED** to be **my wife**. . . . so Boaz **took** [*laqach*] Ruth.”

2 Samuel 3:14 “Deliver me my wife Michal, which I **espoused** [*aras*] to me for an hundred foreskins.”

Deuteronomy 20:7 “What man is there that hath **betrothed** [*aras*] **a wife** and hath not **taken her**?”

Deuteronomy 24:1 “When a man hath **taken a wife**,” and 24:5 “When a man hath **taken a new wife**.”

Deuteronomy 28:30 “Thou shalt **betroth** [*aras*] **a wife**, and another man shall lie with her.”

Leviticus 19:20 “Whosoever lieth carnally with . . . a bondmaid, **betrothed** [*charaph*] to a **husband**.”

Judges 14:2-17 “[Samson] came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. . . . After a time he returned to **take her**. . . . And she wept before him the **seven** days, while their FEAST lasted.”

Deuteronomy 22:13-21 “If any man **take a wife**. . . [and says] **I found not thy daughter a maid**. . . . If this thing be true, *and the tokens of VIRGINITY* be not found for the damsel: **21** 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** [*z’nut*] **in her father’s house**: so shalt thou put evil away from among you.”

Deuteronomy 22:23-24 “If a damsel *that is a VIRGIN* be **betrothed** [*aras*] unto an **husband**, and a man find her in the city, and lie with her; **24** Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour’s **wife**: so thou shalt put away evil from among you.”

Matthew 1:18-25 “When as his mother Mary was **espoused** [*aras* in the Hebrew translation of the Book of Matthew] to Joseph, before they came together, she was found with child of the Holy Ghost. Then **Joseph her husband** [*anér autou*], being a just *man*, and not willing to make her a publick example, was minded to put her away privily . . . the angel of the Lord . . . saying, Joseph, thou son of David, fear not to **take** unto thee **Mary thy wife** [*guné su*]. . . . **took** unto him **his wife** [*guné autou*]: And knew her not till she had brought forth her firstborn son.”

John 8:41 “Said they to him [Jesus], We are not **born of fornication**; we have one Father, even God.”

Justin Martyr (100-165 AD) wrote, “Joseph, the **spouse** of Mary, who wished at first to put away his **betrothed** Mary, supposing her to be pregnant by intercourse with a man, i.e., from **fornication**, was commanded in a vision not to put away **his wife**” (100-165 AD, *Dialogue of Justin, Philosopher and Martyr, with Trypho, a Jew*, Chap. LXXVIII; Vol. 1, Ante-Nicene Fathers).

## FIRST EVENT: "BETROTH A WIFE"



Brides were usually chosen by the father of the bridegroom. At the betrothal ceremony, a marriage contract or Ketubah was presented to the father of the bride. The Ketubah consisted of all the bridegroom's promises to his bride. The girl's consent was required (Genesis 24:57). After negotiations between the two fathers, the prospective bridegroom poured a cup of wine for himself and his intended wife. If she picked up the cup of sanctification (**kiddush**, cup) and drank, then the answer is "Yes." The wine symbolizes the sealing of their covenant in blood. See page 44, ¶ 4. The bridegroom would not taste wine again until the day of the wedding feast. The bride's price or molar was paid to the father of the bride. The molar reverted to the bride if her husband or her father died.

The Jewish betrothal is a picture of Jesus who came seeking a bride. We too were chosen, and as the bride of Christ, we have been purchased with a price, "*with the precious blood of Christ, as of a lamb without blemish and without spot*" (1 Peter 1:19). Our Ketubah is the Word of God which contains all the promises to the bride of Christ, His church.

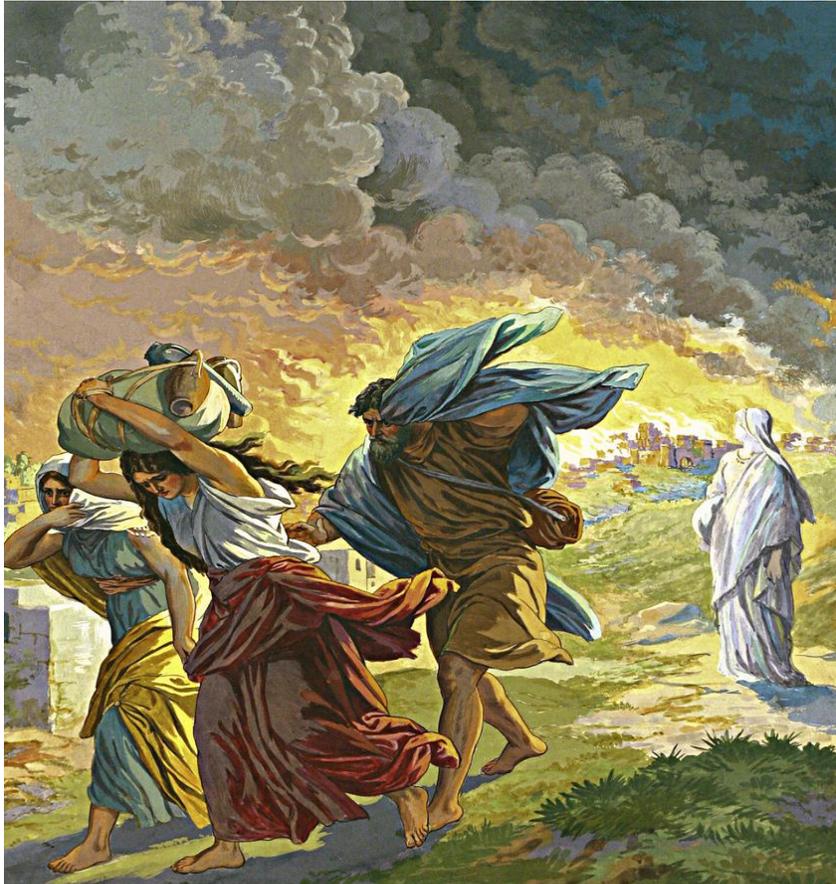
The Old Testament verb, **aras**, to pay the price with the right of possession, is translated into English as **betroth**. "Erusin," today's term for the betrothal stage, is a derivative of **aras**. The rite of **kiddushin**, (from qadash, H6942) **sanctifies** or **sets aside** the woman for her husband. They are legally joined in all aspects except for the physical consummation. The husband promises that he will come again when he has prepared a place for her. He returns to his father's house and his wife remains at her home and prepares herself for her husband and married life (Revelation 19:7).

### ANCIENT JEWISH MARRIAGE CUSTOMS

1. Jewish sons married between the ages of 13 and 20.
2. Jewish daughters typically were betrothed at age 12 or 13.
3. To acquire a wife, the groom or his father pays the bride's price.
4. His new wife stays in her parent's home and must remain a virgin.
5. She wears a veil in town to show that she belongs to a man.
6. The husband returns to his father's house and builds a dwelling place.
7. He does not see his espoused wife for approximately one year.
8. He returns to "take his wife" to his father's house. .
9. He cannot end the betrothal except for fornication by his espoused wife.
10. If the husband dies during the betrothal, the espoused wife (a virgin widow) inherits his estate since she is his legal wife.

## The Betrothal Custom is found in Genesis through Revelation.

The two daughters of Lot were virgins, although betrothed in marriage to their husbands.



*Sodom's Destruction* © Goodsalt, Inc.

From the following text we learn that Lot's daughters were betrothed, but they had not begun living intimately with their husbands. Although Lot stated that his daughters were virgins, he referred to their intended mates as his sons-in-law:

"I have two daughters who have not known men. . . . Lot spoke unto his sons-in-law, who married [present participle, literal, be taking] his daughters, and said, Up, get you out of this place; for the Lord will destroy this city, But he seemed as one that mocked unto his sons-in-law" (Genesis 19:8-14).

---

"How many daughters did Lot have?" by Lyon (2002), the Hebrew and historical interpretation. Also Lot warned his sons-in-law, but there is no mention of warning other daughters living outside of Lot's home. Within the account, only two daughters and his sons-in-law were warned of destruction. In ancient Canaan, daughters married shortly after puberty (Noll, 2001, p. 165). One of his virgin daughters who escaped was the "firstborn" daughter (Genesis 19:31). It is highly unlikely that Lot had daughters younger than his "firstborn" (probable age 12 to 14) who were married and living outside the home.

THE TWO CEREMONIES ARE SEPARATED BY A YEAR.

|                                                                                                                                                                                                                                        |                                                                                                                                                  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| <h1>Betrothal</h1>  <p>HE PAID<br/>the<br/>BRIDE'S<br/>PRICE.</p> <p>He purchased a wife.</p> <p><i>Deut 20:7 Who has<br/>betrothed a wife...</i></p> | <h1>Home-Taking</h1> <p><i>...and hath not taken her</i></p>  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|

“And what man is there that hath betrothed [*aras*] a wife, and hath not taken [*laqach*] her? Let him go and return unto his house, lest he die in the battle, and another man take [*laqach*] her” (Deuteronomy 20:7).

The vow was made in the betrothal ceremony. The vow means exclusivity—this one alone. Jewish “weddings with vows” began in the 11<sup>th</sup> century when both ceremonies were combined into one event.

"Betrothed a wife" means that he has paid the bride's price and she is now his wife.

Rebecca's bride price: “A golden earring of half a shekel weight and two bracelets for her hands of ten shekels weight of gold. . . . And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebecca: he gave also to her brother and to her mother precious things” (Genesis 24:22, 53).

*“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels” (Isaiah 61:10).*

## THE SECOND EVENT: "TAKING THE WIFE"

The anticipated final event was the formal home-taking ("laqach," today called the nissu'in).

It is at this second event, the procession and wedding, that God joins the Jewish husband and his betrothed wife into one-flesh and they begin to live together under God's blessing.

"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). The young man would fend off enquiries of when he would take his wife with "Only my father knows the day and the hour!" Once the father gave his approval of the groom's preparations, he gave him permission to leave and take (לָקַח *laqach*, the Biblical term) his bride. This would be done in a processional of the groom and his friends and servants, and usually at night.

Matthew 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

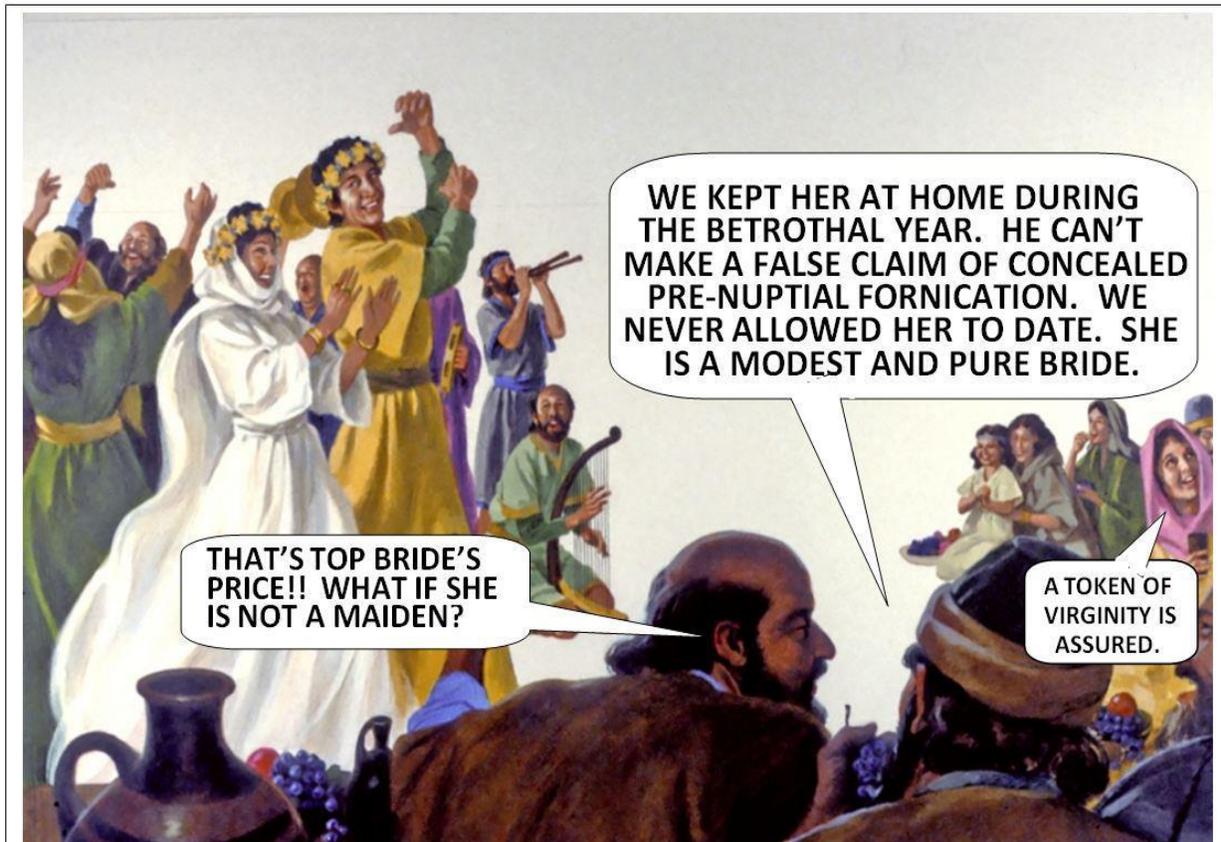
### "Behold the Bridegroom Cometh!"

The shouts and blowing of the shofar (ram's horn) late in the evening announce the bridegroom's coming! In the parable of the ten virgins, the bridesmaids must have oil in their lamps so they can light the path when accompanying the bride to meet the bridegroom. The bride and her bridesmaids go out into the streets where she is snatched away and taken to his father's house. In ancient Jewish processions, the bride was carried (nissu'in, elevated). She would not be allowed to walk. Nissu'in (literally, elevation) is the escorting of the bride to the groom's house (Roth, 2003, p. 424).

It was a joyful occasion for the two families, their friends, and neighbors. Once they arrived, the doors were shut and the wedding celebration began. The bridegroom would spread the tip of his upper garment over his bride, and then proceed to the bridal chamber or chuppah (חופה to cover).

~~~~~

Jewish wedding (Greek, gámos) celebrations became a community event by the first century. Gámos occurs 15 times for a wedding and is paired with garments (2 times), with supper in Revelation 19:9, and a 16th time in Hebrews 13:4, "Marriage is honorable."



Picture only © V. Gilbert & Arlisle F Beers

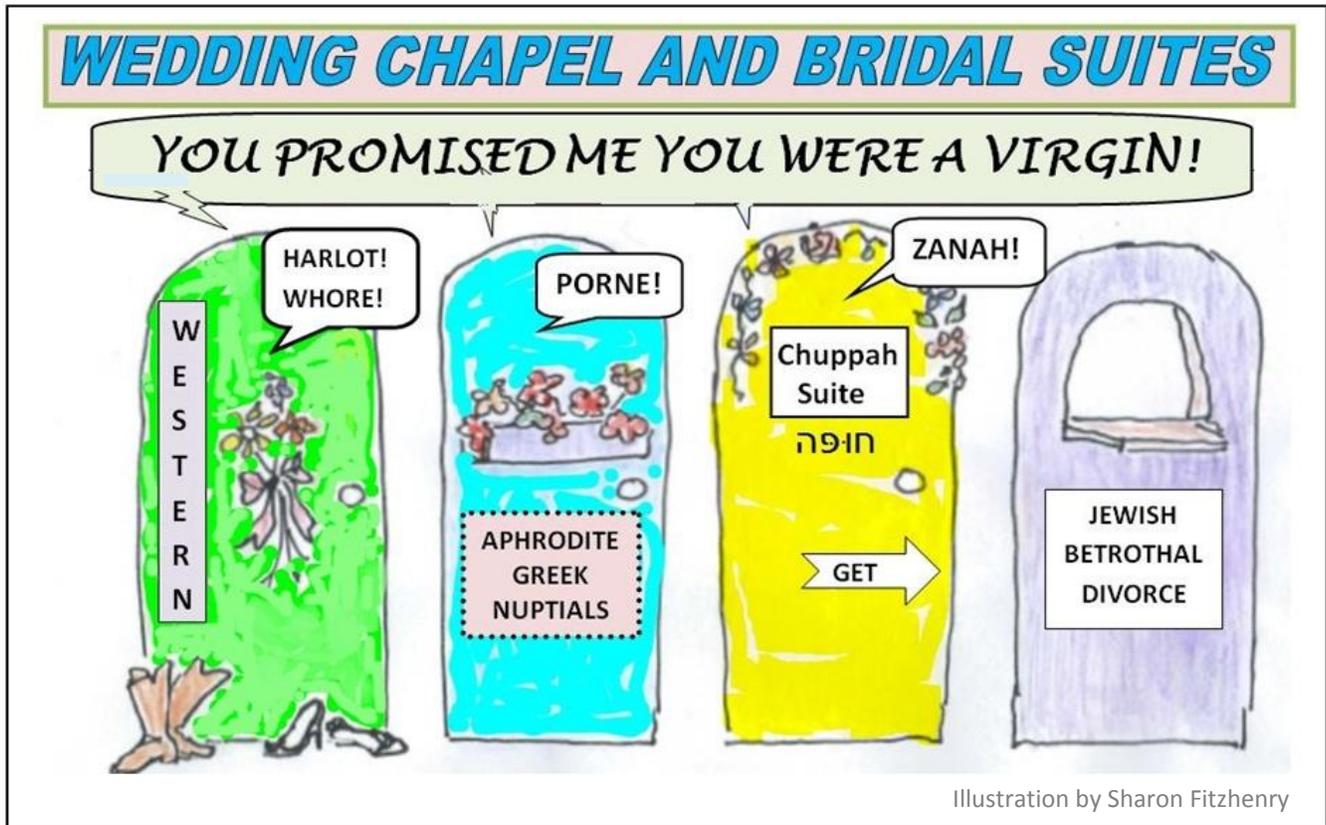
The "Except for Fornication" Betrothal View seems strange to our immoral western society, but not to a Jewish guide in Israel. Pastor Dana Hartong (2003) recounts, "We were privileged to travel to the Holy Land and while there, a Jewish guide explained Matthew 5 and 19 to us. Matthew was written to the Jews, who had the custom of arranging marriages. The father of the groom paid the bride price, struck hands with the father of the bride and the marriage was a done deal. But the marriage was not consummated until the night of the wedding feast, usually at least a year after the fathers' arrangement. This was to prove her virginity. If there was no blood on the marriage sheet from breaking the hymen, she was not considered a virgin, but was considered a fornicator and her husband could put her away (divorce her). That is why Matthew 5 and 19 say fornication. It was written to the Jews in accord with their custom."

© 2003 by Rev. Dana and Val Hartong

In some cultures, such as Gypsies and Greeks, the matrimonial sheets are still examined to verify the bride's virginity (Gypsies, 2014; Russian Jew, personal communication, November 18, 2012).

Deuteronomy 22:13-21 does not command the husband to charge his bride with playing the whore, but if he does accuse her, he must follow the procedure perscribed by Moses.

The Bride and Groom enter the Chuppah before the Wedding Feast Begins!



Western, Greek, and Jewish Terms for a Pre-nuptial Fornicator

The promiscuous single female behaved like a “harlot” or “whore,” in Latin, “fornicatrix,” “stuprum,” or “prostituta,” in Greek, “porne,” and in Hebrew, “zanah (zah-nah).” A Jewish divorce document is a GET.

The ancient Romans observed the betrothal (Latin, sponsalia), and to show the durability of the pledge, the espoused bride was given an iron betrothal ring. Still it was not unlawful for either one to end a betrothal, although there may be financial consequences for breach of contract (Gill, 2014, ¶ 5).

Jewish betrothal is different from both Roman betrothal and Western engagement. Once a Jewish man and the girl’s father sign a ketubah, the couple are legally husband and wife, but do not live together until the wedding. She is not a one-flesh wife yet. During their year-long betrothal, neither could break the covenant, except for fornication by the wife if she was guilty of “virginity fraud.”

“Nuptial” is from the Greek word “numphón” meaning bride-chamber.

At the wedding chuppah (bride-chamber), if an espoused wife is a virgin, as she claimed, “the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly” (John 3:29). The wedding feast begins. The bride remains hidden in the chuppah (Joel 2:16) for seven days before her husband presents his wife without her veil to the wedding guests. God joins two into one flesh (Matthew 19:6). No longer her father, but her husband rules (ba’al, Deut. 22:22; 24:1) over her. She is now “the wife of thy covenant” for life (Malachi 2:14-16).

A Contrast of Two Cultures: **First Century Jewish Marriage** is vastly different than **Western Marriage**.

JEWISH BETROTHAL

WESTERN ENGAGEMENT

PURCHASE

X INFORMAL PROMISE

Bride's Price is paid for a virgin.

X

She is his legal wife.

X (She is not his wife, but his fiancé.)

Only virgins are betrothed.

X (Predominately non virgins engaged.)

Non virgins have no betrothal – widows, divorcees, concubines, harlots.

X (All women may be engaged, multiple times.)

Girl's age typically 12 or 13

X (Young woman's age typically 20 to 25)

Ketubah contract negotiated.

X

Gifts, jewelry, raiment

✓ **Diamond ring**

Covenant, symbolized by cup of wine

X

Vow to Bride, I will come again for you.*

X

Husband builds home. Wife is taught by older women homemaking.

✓ **Plan Wedding and honeymoon. Rent apartment.**

Little to no contact or communication

X (No emphases on homemaking skills)

The Betrothal – more important

X (Weekly dating or cohabitation)

X (The Wedding – more important)

JEWISH WEDDING

WESTERN WEDDING

HOME-TAKING (procession)

X

Both entered the chuppah.

X

Groom and wife have conjugal relations.

X

If wife was a virgin, he accepted her.

X (Virginity of no consequence)

WEDDING FEAST began immediately.

✓ **Wedding dinner or reception**

Death or Divorce if wife played the whore.

X (Fiancé returns engagement ring if caught cheating.)

No standing before a minister

X (Wedding ceremony)

No vows at Wedding

X (Vows exchanged)

Legal husband and wife (**guné**) at Betrothal

X (Pronounced man and wife at Wedding)

Wedded man and wife (**guné**) live together.

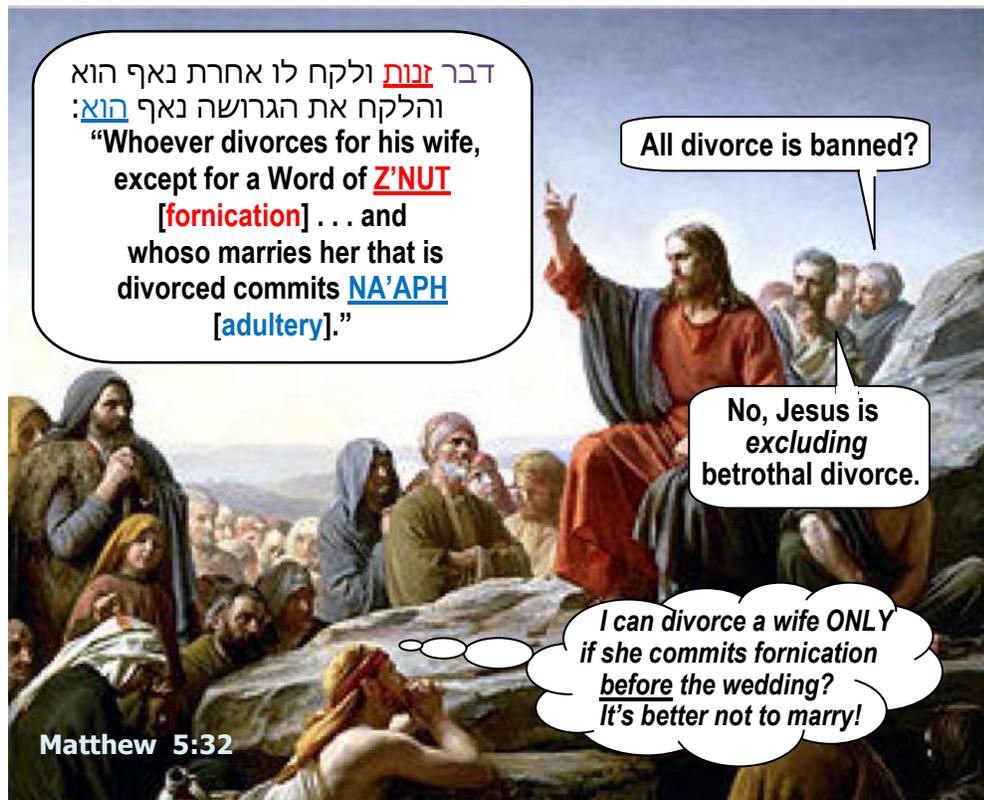
✓ **Wedded man and wife live together.**

Genesis 2:24 and Ephesians 5:31 “Therefore shall a man leave* his father and his mother, and shall cleave unto his wife: and they [two] shall be one flesh.”

The one exception: A Jewish bridegroom may **divorce** his **espoused (unwedded) wife** who “played the whore” during the **betrothal** and marry a chaste virgin without being guilty of adultery, but if a one-flesh husband divorces his one-flesh (wedded) wife and marries another, he commits adultery.

In modern terms: A bridegroom may [**break up**] with his [**fiancé**] who “played the field” during their [**engagement**] and marry another without it being sin, but if he divorces his one-flesh wife and marries another, he commits adultery.

SECTION 2 HEBREW OLD TESTAMENT: Except for ZANAH



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Jesus spoke in HEBREW^a to the Pharisees, Whosoever divorces his wife—apart from an accusation of **זנה**, **Z'NUT**^b (zah-naht)—and marries another commits **NA'APH**. Hebrew scholar, Dean Hunter, explains, “When Jesus said except for fornication, he could only use two Hebrew words, Z'nut or Na'aph. He could only have used ‘except for Zanah.’ . . . If she is unfaithful in the betrothal period, then this is the only reason to give her a ha GET, a bill of divorce” (personal communication, February 8, 2012). Hunter’s rendering of “porneia” as “z’nut” is confirmed by the Bible Society in Israel.

The Bible Society in Israel chose “z’nut” in their Hebrew New Testament, MATTHEW 19:9

ואני אמר לכם המשלח את אשתו בלתי על דבר זנות ולקח לו אחרת נאף הוא והלקח את הגרושה נאף הוא: (Hebrew, 2013).

If Jesus merely taught His Jewish audience, “Whosoever divorces his wife and marries another commits adultery,” the Jews would think He forbade the divorce of a betrothed wife who commits fornication before the wedding. But Jesus was very specific, “Whoever, the case of **zenut** [z’nut] **being excepted**, gives the get to his wife and marries another, is guilty of niuf [na’aph]” (Orthodox Jewish Bible). In all Old Testament literal examples, z’nut is a prostitute, or a non-virgin, unmarried female playing the prostitute. Jesus permitted the divorce of a non-virgin betrothed bride.

^a John 7:14-15, “Jesus went up into the temple and taught. And the Jews marvelled, saying, How knoweth this man [Hebrew] letters, having never learned?” Jesus spoke to Saul on the road to Damascus in the Hebrew tongue. ^b Z’nut is derived from the lemma (root word) Zanah.  ancient Hebrew—hoe + seed (harvest, spread broad) + woman means whore (Benner, 2005, p. 113).

ZANAH (Z'NUT): All LITERAL, PHYSICAL examples are **SINGLE** (*not a joined one-flesh wife*) (1) **prostitutes**, or (2) **girls, widows, daughters, concubines, and brides** “**playing the prostitute.**”

Five categories of **UNMARRIED** women: 1. **Widow** 2. **Divorced** 3. **Defiled** 4. **HARLOT** 5. **Virgin**,

“A **widow** [**ALMANAH**] or **divorced woman** [**GARASH**] or a **defiled woman** [**CHALAL**, to bore, to pierce, a woman who is not a virgin, raped] or a **harlot** [**ZANAH**], these he [Levite priest] does not take. But a **virgin** [**BETULAH**] of his own people he does take as a wife” (Leviticus 21:14).

1. **RAHAB**, the **harlot** is in the Old and New Testament. Hebrew—**Zanah** (Joshua 2:1) and Greek—**Porne** (James 2:25, Hebrew 11:31) have the same definition: unmarried prostitute.
2. **JEPHTHAH**, **son of a harlot**. “Jephthah the Gileadite was a mighty man; and he was the son of a harlot [Zanah 2181]” (Judges 11:1).
3. **SAMSON** and the **harlot**, inn-keeper. “Then went Samson to Gaza and saw there a woman, a harlot [Zanah 2181]” (Judges 16:1).
4. **TWO HARLOTS & A BABY**. “Then there came two women that were **harlots** [Zanah 2181] unto [Solomon] the king, and stood before him” (1 Kings 3:16). The two harlots lived in the same house, having no husbands and one newborn.
5. **GOMER**, a **harlot**. “The LORD said to Hosea, Go, take unto thee a wife of harlotry [Zenunim 2183] and children of harlotry [Zanah 2181]” (Hosea 1:2).
6. **JEROBOAM'S WIFE** or the son's wife, a **widow**. “Thus saith Jehovah: Thy wife shall [future] be a **harlot** [Zanah 2181] in the city, and **thou thyself shalt DIE**” (Amos 7:17). When widowed, she would be forced to support herself by prostitution.
7. **COZBI**, Midianite **daughter** of Zur. “The people began to commit whoredom [Zanah 2181] with the daughters of Moab” (Numbers 25:1, 8). Israel **played the harlot** (li-z'nut) in idolatry (25:2-3).
8. **DINAH**, **unmarried sister**. “Should he deal with our sister **as** with **an harlot** [Zanah 2181]?” (Genesis 34:31).
9. **TAMAR**, **betrothed widow**. “Tamar thy daughter in law hath **played the harlot** [Zanah 2181] and also, behold, she *is* with child by whoredom” (Genesis 38:24).
10. **JEWISH DAUGHTERS**, “Do not prostitute thy **daughter**, to cause her to be a **whore** [Zanah 2181]” (Leviticus 19:29). “And the daughter of any priest, if she profane herself by **playing the whore** [Zanah 2181], she profaneth her father: she shall be burnt with fire” (Leviticus 21:9).
11. **THE LEVITE'S CONCUBINE**, **damsel**, maidservant. She “**played the harlot** [Zanah 2181]” (Judges 19:2). The Levite gave her to a mob to appease them, and she died from gang rape.
12. **BETROTHED WIFE**, an unfaithful **betrothed bride** who behaves like a harlot. “She hath wrought folly in Israel to **play the whore** [Zanah 2181] **in her father's house**” (**Deuteronomy 22:21**).

*A **betrothed wife** is both **purchased by a husband** and **SINGLE, not yet one-flesh with her husband.***

The bride “played the whore (z’nut)” in her father’s house.

DEUTERONOMY 22:21 לזנות liznōwt

“TO PLAY THE Z’NUT” BEFORE NUPTIALS

li (to play) **z’nōwt** (zanah, z’nut)—to Play the Prostitute.

ENGLISH, “She hath wrought folly in Israel to **PLAY the Whore [HARLOT]** in her father’s house” (Deut. 22:21).

GREEK Septuagint, “ek**PORNE**usai” (Deut. 22:21)

LATIN Vulgate, “**FORNICARETOR**” (Deut. 22:21)

In Hebrew the bride is called a **Z’NUT**.

In English the same bride is called a **HARLOT**.

In Greek the same bride is called a **PORNE**.

In Latin the same bride is called a **FORNICATOR**.



When The Bible Society in Israel translated fornication in Matthew 5:32 and 19:9, they chose the Hebrew word **Z’NUT** (2181), not na’aph, for the exception clause! They maintain that Z’nut means “prostitution, fornication, harlotry, street walking” (Personal communication, February 11, 2012).

Hebrew Matthew 5:32 “Except for a word (logos) of **Z’NUT**” (2013)

אבל אני אמר לכם המשלח את אשתו בלתי על דבר זנות
עשה אתה נאפת והלקח את הנרושה לו לאשה נאף הוא:

A “harlot for hire” has no husband to support her and is an outcast in society. This pregnant bride, though not a prostitute, behaved like Rahab, the prostitute (page 11). The bride played the part and was called every name of shame: z’nut, harlot, porne, and fornicator!

The **ONLY** exception to a binding betrothal covenant is in Deuteronomy 22:13-21—a Word (a speech, commandment) about playing the Z’nut, and in Matthew 5:32—a Word (a charge) of Fornicating.

Footnote: The Hebrew letters זנות (Z N H) transliterate as **ZANAH**, a verb. Z’NUT, Z’NOWT, ZONAH are noun participles, with “ing” added. “Li-z’nut” is literally, “(li) according to (z’nut) prostituting.” “Prostitute is *porne* (πορνη) which, like *zonah* [zanah], is cognate to [descended from] the verb for fornication, *porneuo*” (Miller, 2010, p. 46). **ZANAH** is limited in its primary usage to female subjects. In ancient Hebrew, *zanah* means whore or whoredom.

A promiscuous betrothed wife can be divorced because she is not yet a one-flesh wife.

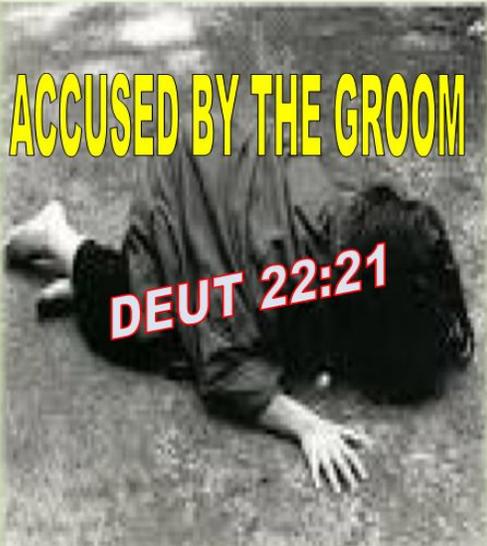
A WORD OF FORNICATION: The Betrothal Exception is in the Old and New Testaments.

Part 1: The “WORD” that connects Matthew 5:32 to Moses’ Betrothal Commandment

Several years ago I heard that the word “LOGOS” in the exception clause was strong evidence for the betrothal view, but I never understood why until I read Roy Page (#5.1) on Matthew 5:32, “except for a logos (WORD) about fornication.” In the last 60 years “LOGOS” has been misunderstood and mistranslated as “a matter, grounds, case, reason, cause,” OR COMPLETELY OMITTED (NIV, ISV, NLT, NET). None of these English translation reflect the meaning of “word,” except the Aramaic Bible 2010, “But I am saying to you that everyone who divorces his wife, apart from the REPORT of fornication, he causes her to commit adultery” (Matthew 5:32). An explanation of this peculiar phrase, “a word of fornication,” is found in the Old Testament.

A Jewish husband would make a charge per the Deuteronomy 22:13-21 law about the fornication of his bride to her father before “the elders of the city in the gate” that his daughter had concealed pre-wedding fornication. “14 And lo, he hath given occasions of **SPEECH** [d’varim, words] against her, saying, I found not thy daughter a maid. . . . 20 But if this thing [d’var, word] be true. . . . 21 the men of the city shall stone her . . . [for playing] the whore.”

“EXCEPT FOR A WORD [D’VAR] OF FORNICATION”



A WORD [LOGOS] OF FORNICATION
A COMMAND ABOUT BETROTHAL FORNICATION

SHE LIED. HE BRINGS CHARGES.
THE GROOM REPORTS THAT HIS “VIRGIN” BRIDE IS NOT A VIRGIN.

DT. 22:21 SHE WILL BE STONED (OR DIVORCED - MATTHEW 1:19 & 5:32) IMMEDIATELY.

JESUS REFERRED TO THE DEUTERONOMY LAW OF FORNICATION

“Deuteronomy” in Hebrew is **D’varim**: “These be the **words** [דבר D’varim] which Moses spoke” (1:1). **D’varim**—“im” is plural. Deuteronomy is the “[spoken] words,” a Book of Spoken Commandments or Speeches of Moses. The Ten Commandments (**Words**) are literally, “The Ten **D’varim**,” the ten **WORDS**. Deuteronomy 22:13-21 is one of the **Words** of Moses that the Jews must observe.

The bridegroom’s charge is based on Moses’ commandment (WORDS) in Deuteronomy about **fornication**, and if true, Israel was commanded to stone the bride for playing the whore [z’nut].

Part 2: The Betrothed Bride is charged with committing FORNICATION.

D'varim / Deuteronomy 22:13-21, "I married this woman; but when I approached her, I found that she was not a virgin.' . . . If the charge proves true, the girl was found not to have been a virgin, then the girl shall be brought out to the entrance of her father's house, and the men of her town shall stone her to death; for she did a shameful thing in Israel, committing FORNICATION [z'nut-zanah] while under her father's authority" (Tanakh, 1985).

The Latin Vulgate in Deuteronomy 22:21 translates z'nut as FORNICARETUR.

Matthew 5:32, "Whosoever shall put away his wife, saving for the cause [word, charge] of FORNICATION, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (KJV). In *kjv-dictionary*, "Cause - a suit or action in court; any legal process which a party institutes to obtain his demand, or by which he seeks his right." Ex. 22:9, "The cause of both parties shall come before the judges" (Causation, 1828).

MT. 5:32 (KJV) - Blue Letter Greek Lexicon

shall put away	ε630	ἀπολύω <i>apolyō</i>
his	ε846	αὐτός <i>autos</i>
wife,	ε1135	γυνή <i>gynē</i>
saving	ε3924	παρεκτός <i>parektos</i>
for the cause	ε3056	λόγος <i>logos</i>
of fornication,	ε4202	πορνεία <i>porneia</i>
causeth	ε4160	ποιέω <i>poieō</i>
her	ε846	αὐτός <i>autos</i>
to commit adultery:	ε3429	μοιχᾶω <i>moichaō</i>
and	ε2532	καί <i>kai</i>
whosoever	ε3739	ὅς <i>hos</i>
↑	ε1437	ἐάν <i>ean</i>
shall marry	ε1060	γαμέω <i>gameō</i>
her that is divorced	ε630	ἀπολύω <i>apolyō</i>
committeth adultery.	ε3429	μοιχᾶω <i>moichaō</i>

DEUT. 22:14 Hebrew & Greek LXX

occasions	H5949	עֲלִיָּהּ <i>'aliyah</i>
of speech	H1697	דָּבָר <i>dabar</i>
against her, saying,	H559	אָמַר <i>'amar</i>

of speech [word, law, charge, cause]

LXX Septuagint

αὐτῇ προφασιστικούς λόγους

DEUT. 22:21 Hebrew & Greek LXX

to play the whore	H2181	זָנָה <i>zanah</i>
in her father's	H1	אָב <i>'ab</i>
house:	H1004	בַּיִת <i>bayith</i>

LXX Septuagint

ἐξάξουσιν τὴν νεάνιν ἐθροβλήσασιν αὐτὴν τοῖς καὶ ἅτις ἐκπορνεῦσαι τὸν οἶκον

πορνεῦσαι

Promiscuity before the wedding is fornication; after God cements two into one flesh, it is adultery.

MATTHEW 5 & DEUTERONOMY 22: **Except for a WORD [logos-d'var] of Fornication [porneia-z'nut]**

Matthew 5:32 Greek, "**Parektos LOGOU PORNEIAS**" Logou (logos), a "WORD" about Fornication. Logou (N-GMS), the Genitive case, occurs 27 times in the New Testament and is translated 24 times as word (22x), speech, utterance, or speaker. In Strong's Concordance, the Logos family of words occurs 331 times and is translated, word (218x), sayings (50x), account (8x), and speech (8x). Logos refers to written or spoken words (Page, 2009, #5.1.1). The Hebrew equivalent is דבר DABAR, D'VAR and occurs 1441 times. Dabar is translated word (or speech related) over 1000 times (Dabar, 2014).

The Bible Society in Israel rendered logos as דבר D'VAR (dabar) and porneias as זנות Z'NUT (zanah) in the exception clause. These two Hebrew words זנות & דבר are found in Deuteronomy 22:14, 17, 20, 21 (Hebrew, 2014), AND in the Hebrew translation of Matthew 5:32 and 19:9 (2013):

32 אבל אני אמר לכם המשלח את אשתו בלתי על דבר זנות עשה אתה נאפת והלקח את הגרושה לו לאשה נאף הוא:
 9 ואני אמר לכם המשלח את אשתו בלתי על דבר זנות ולקח לו אחרת נאף הוא והלקח את הגרושה נאף הוא:

The Greek NT, Septuagint, Hebrew NT, Hebrew OT, KJV, Aramaic Bible use the exact same words.

MAT & DEUT EXCEPTION CLAUSE	MT 5:32 GREEK	DT22:17 GREEK	MT 5:32 HEBREW	DT22:17 HEBREW	DEFINITION GREEK- HEBREW	DT22:17 KJV ENGLISH	MT 5:32 ARAMAIC ENGLISH
A WORD	LOGOS	LOGOS	DABAR	DABAR	WORD, REPORT	SPEECH	REPORT
ABOUT					COMMANDMENT	ABOUT	OF
FORNICATION DT 22:21	PORNE-IA	PORNE-	Z'NUT zanah	Z'NUT zanah	HARLOT PROSTITUTE	A WHORE	OF FORNICATION

It is not unusual. Jesus often referred to Old Testament Law. In Matthew 5:32, "saving for the cause [LOGOS] of **fornication [PORNEia]**," He can only be referring to the Deuteronomy 22:20-21 exception.

Josiahs Scott's (2011) extensive research led him to this conclusion, "Matthew 5 and Deuteronomy 22 both use logos and porneia in making commandments concerning marriage" (p. 169).

DEUT. 22:210-21	HEBREW	" דבר [d'var]. . . זנותל [z'nut]. " ל means according to [whoring].
	GREEK LXX	" Logos [d'var]. . . εκαporneuσαι [z'nut]. "
	ENGLISH	" Speech [d'var] against her. . . play the whore [z'nut]. "

THE CONNECTION: Parektos LOGOS Porneia. The overlooked **WORD (logos, d'var)** in Matthew 5:32 directs us back to Deuteronomy (D'varim) 22:13-21, Moses' BETROTHAL EXCEPTION, when a Jewish husband brings charges against his non-virgin bride according to the law (d'var) of **fornication (z'nut)**.

D'varim means the "**Words**" of Moses; and, within **D'varim 22** are the **Words** or **Laws of Fornication**. Dr. Earl Cripe (2015) concurs that the Deuteronomy 22:21 "Law of Fornication" permits the husband to put his wife away on the wedding night for the cause of **fornication**, "It is this to which Jesus refers when he speaks of an exception in Matthew 5 and 19." The husband was not bound by his marriage vow only on this one night and only for this one cause – a WORD of Fornication.

UNFAITHFUL BRIDES: Death or Divorce

Deuteronomy 22:13-21, “The elders of the city in the gate” judge the bride guilty of fornication; then the men of the city stone her to death. By the eighth century BC, apostasy was widespread and Israel became derelict in observing the laws of Moses. The Jews were given up by God to their immorality and idolatry, and then forced into captivity. Penalties waned. “I will not punish your daughters when they commit whoredom [fornication], nor your spouses when they commit adultery” (Hosea 4:14).

Mishnah Traditions and Divorce under Foreign Rule

1. **The Mishnah** are Jewish oral traditions dating from 536 BC–70 AD (Mishnah, 1906). Mishnah derives from the Hebrew root, “to repeat.” Doctrines were orally transmitted by repeated enumeration by the rabbis and frequent repetition by the pupils (Schuhein, 2014, ¶ 5). These oral traditions began to be codified before 200 AD. Over the next centuries, the Mishnah was compiled into the Talmud together with an expansive commentary and completed by 500 AD. “Under the Talmudic law the severity of the Mosaic code was in many instances modified. . . . Upon this mild view followed the entire abolition of the death penalty . . . the adulterer was scourged, and the husband . . . was compelled to divorce [his wife], and she lost all her property rights under her marriage contract (Maimonides, ‘Yad ha-Ḥazaqah, Ishut,’ xxiv. 6).” Since it was difficult for a husband to prove his wife guilty of adultery, he would simply divorce her for other reasons if he was suspicious (Adultery, 1906, ¶ 6-7).
2. “Many of the debates between the disciples of Hillel and Shammai were preserved in the Mishnah” (Spangler, 2009). Rabbi Shammai (50 BC–30 AD) limited divorce to adultery, and Rabbi Hillel (60 BC–20 ? AD) allowed divorce on any flimsy pretext. Sotah 23a records the two rabbis’ divorce “marriage-settlement” for suspected or confessed adultery. The Pharisees challenged Jesus to enter this debate.
3. Joseph pondered a divorce (Gr. apoluó, loose away) from Mary, his betrothed wife (Matthew 1:19).
4. The Babylonian Talmud on divorce of a betrothed wife: “A VIRGIN is to be married on the fourth day of the week, and a widow on the fifth day, because the court is in session in the towns twice a week, on the second and on the fifth days of the week. So if a man questions the virginity of his newly wedded wife, he may bring suit in court the next morning” (Auerbach, 1944, p. 156).
5. “The right to administer [the death penalty] . . . had been taken from the Sanhedrin decades before the fall of Jerusalem (Sanh. 41a; Yer. Sanh. i. 18a,vii. 24b)” (Capital punishment, 1906, ¶ 22). “There is good reason, furthermore, to believe that this privilege was taken away even earlier, as early as 6 AD” (Holding, 2009, z(1)). “A decree of Augustus to the proconsul of Cyrene, dated 7-6 BC, SPECIFICALLY EXCLUDES capital power from the province of the native court” (Holding, 2009, ¶ 20). The Decree (IV): The local courts have jurisdiction “except for suits involving the death penalty, which the governor himself shall conduct,” or he may appoint a panel of jurors (Johnson, Coleman, & Bourne, 1961, p. 125).
6. Could Jews lawfully stone an adulteress? “The Jews therefore said unto him, **It is not lawful for us to put any man to death**” (John 18:31). In John 8:3-11, the Jews devised a plan to accuse Jesus to the Romans “of arrogating to himself the power of life and death, which the Romans had taken away from the Jews; besides, the Roman laws did not condemn an adulteress to be put to death” (Clarke, 1832).

“We are not under the LAW!” True. What were the penalties under MOSES’ LAW that we escape?

UNMARRIED FEMALES	Illicit Sex Outside of Marriage	Penalty
<p>Leviticus 21:13-14</p> <p><u>5 Categories of the Unmarried:</u></p> <p><u>Virgins</u></p> <p>1. Maiden, girl, daughter, or betrothed (engaged) living in father’s house.</p> <p><u>Not Virgins</u></p> <p>2. Widow</p> <p>3. Divorced</p> <p>4. Defiled – Raped, other</p> <p>5. Prostitute, Harlot</p>	<p>5. PROSTITUTE, Harlot, Whore: Hebrew Zanah, Latin Fornicatrix, Greek Porne</p> <p>If a virgin, widow, or bride acts like a prostitute, she is said to PLAY the HARLOT or the PROSTITUTE.</p> <p>A promiscuous betrothed bride would be stoned to death (Deuteronomy 22:21).</p> <p>Qedeshah - Temple Devotee Prostitute, whore “There shall be no <u>whore</u> [qedeshah] of the daughters of Israel” (Deuteronomy 23:17).</p>	<p><u>MAIDEN guilty:</u> Girl marries boy (if father approves).</p> <p>If betrothed girl guilty: She is stoned to death.</p> <p>High priest’s daughter: She is burned to death.</p> <p><u>MALE violates maiden:</u> Pays hefty fine, and marries girl if both father and girl agree.</p> <p>If she is betrothed: He is stoned to death.</p>

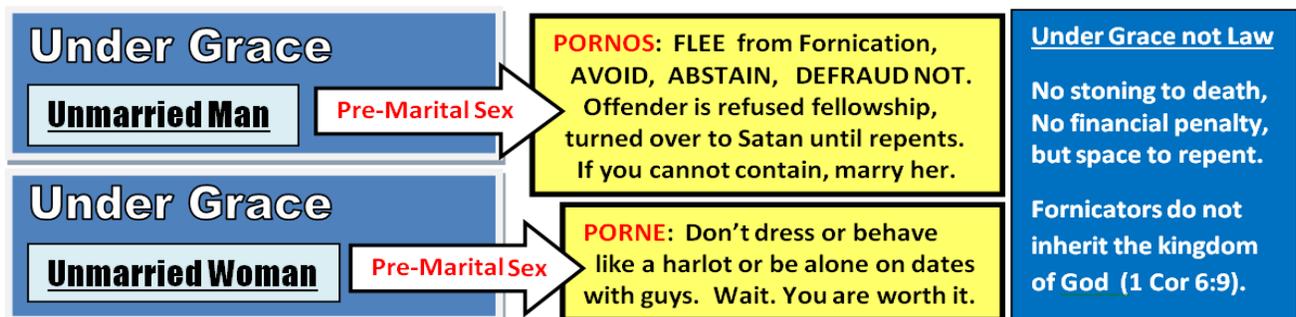
Were all Jewish brides who were not virgins on their wedding night stoned to death?

No. Prostitutes and rape victims (Deut. 22:29) marry and were not stoned. A prospective bride must confess her non-virgin status before or during the betrothal negotiations. Whether she lost her virginity by promiscuity or rape, she would normally be rejected by the groom’s family and would either remain in her father’s house, be sold as a slave or concubine, or forced to support herself by prostitution.

Is there punishment in Moses law for an unmarried man? Only if he joins with another’s wife (Prov. 29:3)

Were prostitutes (harlots and whores) penalized? No. Prostitution was not illegal.

What was the penalty for a man with a married woman? Death by stoning for both (Deut. 22:22)



If a young man was intimate with his high school sweetheart, then married someone else later in life, is he married to his first girlfriend in God’s eyes?

No. He was simply joined into “one body” (Gr. soma) temporarily. God did not join him into a one-flesh (Gr. sarka) marriage since he was just fornicating with her. He made no vows before family, friends, and neighbors, nor a public announcement that he had chosen this one above all others to be his wife.

The First Wedding Vow: Adam beheld God’s most beautiful creation and received her as his own, “This [one] is now bone of my bones, and flesh of my flesh!” “This” in Hebrew (זאת) means—this one alone.

SECTION 3 GREEK NEW TESTAMENT: Except for PORNEIA

Matthew 5:31-32 “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 [logos, word] of fornication, causeth her to commit adultery [to be adulterated]: and whosoever shall marry her that is divorced committeth adultery.”

The Gospels of Mark, written to the Romans, and Luke, written to a Greek, have no exception clause. In contrast, the Gospel of Matthew (1) is written by a Jew to the Jews, (2) records the genealogy of the Messiah (also recorded in Luke 3:23-35), (3) Mary’s alleged fornication, (4) Joseph’s pondering divorcing his espoused wife for fornication, and (5) the exception clause for fornication.

Matthew 1:1-17 _____ Genealogy to Messiah

Matthew 1:18-25 _____ Betrothal Divorce Pondered

Matthew 5:32 and 19:9 _____ Betrothal Divorce Exception

“The Jews maintained careful genealogical records [for inheritance rights and authentication of the Messiah]. These records were preserved in the temple until its destruction in A.D. 70” (Pentecost, 1981, p. 39). Joseph would not take another man’s biological child into his genealogy, for he was of the lineage of King David through whom the Messiah would come. The angel intervened and Jesus, our Lord, received Joseph’s legal and royal family descendancy.

Matthew 1:1, 16 “The book of the generation of Jesus Christ, the son of David, the son of Abraham. . . . And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”

Matthew 1:19 “Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.” One public option was (unlawful) vigilante stoning since the local “elders of the city in the gate” were denied capital power under Roman rule. Or he could put her away privately. Either option would TERMINATE a betrothal covenant which was the intent of DEUTERONOMY 22:21. By not publicly clearing his name, Joseph took the blame upon himself, as heard in the Pharisees’s innuendo to Jesus, “We are not born of fornication” (John. 8:41).

Jewish historian Josephus’ extensive application of “the death penalty in his depiction [of Jewish life] is more designed to impress than to report its execution” (Loader, 2011, p. 365). The Jewish reality under Roman rule was that, “It is *not lawful* for us to put any man to death” (John 18:31).

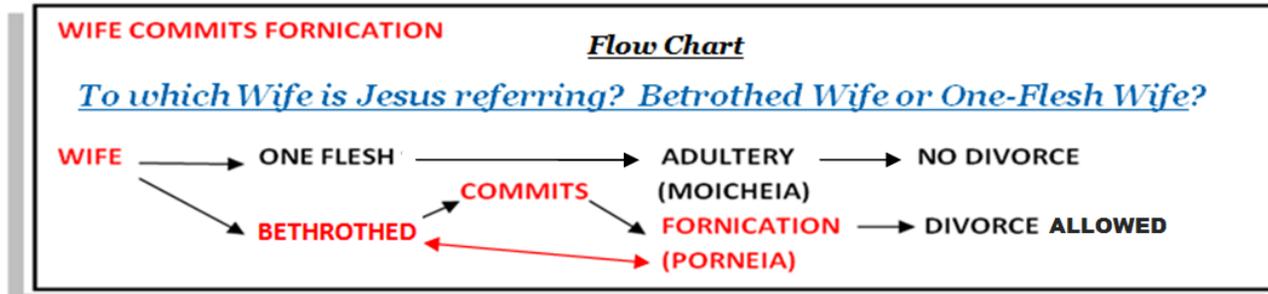
*It is no longer necessary to trace the Messiah’s genealogy: The Messiah has come!
He did not re-establish the stoning law, nor require betrothal divorce, but brought us grace.
In the Age of Grace, we are given time to repent from fornication and adultery. Even if a man or woman
has lost their virginity, or is involved in extramarital affairs, all may become a pure bride of Christ.*

**For repentant adulterers there is full forgiveness and cleansing by the blood of Jesus Christ.
Grace is not a license to sin, but the empowerment to overcome sin and live godly (Jude 2:10-11).**

TWO TYPES OF WIVES: (1) Betrothed and (2) One Flesh

“Whosoever shall put away his wife [guné] . . . and shall marry another, commits adultery.”

What is the exception to the Rule? “Except it be for fornication [porneia]” (Matthew 19:9).



Matthew 19:9 refers to wife (guné), so is the exception about a “one-flesh” wife?

No. Joseph’s espoused wife, Mary, and the wife in Matthew 5:32 and 19:9 were both called a **guné**. **Guné** (goo-nay) is a wife or a mature woman. A girl becomes a wife (**guné**) when the man pays the bride’s price for a virgin. The angel refers to Joseph’s wife, as “Mary, thy wife [guné su].”

Does the young woman become a wife at the betrothal or the wedding?

“From the time of the betrothal, the woman was regarded as the lawful wife of the man to whom she was betrothed” (Easton, 1897). During the wedding, she becomes his lawful WEDDED wife (one-flesh).



A Promiscuous Betrothed Wife commits Fornication A Promiscuous One Flesh Wife commits Adultery.

How do we know if Matthew was referring to an espoused (betrothed) wife or a one-flesh wife?

Only a betrothed wife can commit fornication. The last occasion a husband can discover that his wife committed “fornication” is on their wedding night. After the wedding, she commits “adultery.”

Deuteronomy 22:22-24 specifically speaks of TWO types of wives. The betrothed wife is the one Jesus referred to in the Matthew 5:32 and 19:9 exception; of which type the husband is allowed to divorce.

1) “If a damsel that is a VIRGIN be betrothed [aras] unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's WIFE [ishshah].” The betrothed wife committed fornication (porneia).

2) “If a man be found lying with a woman [ishshah] married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman.” Married wife commits adultery (Lev. 20:10).

ETYMOLOGY: PORNEIA, the Greek word underlying “fornication”

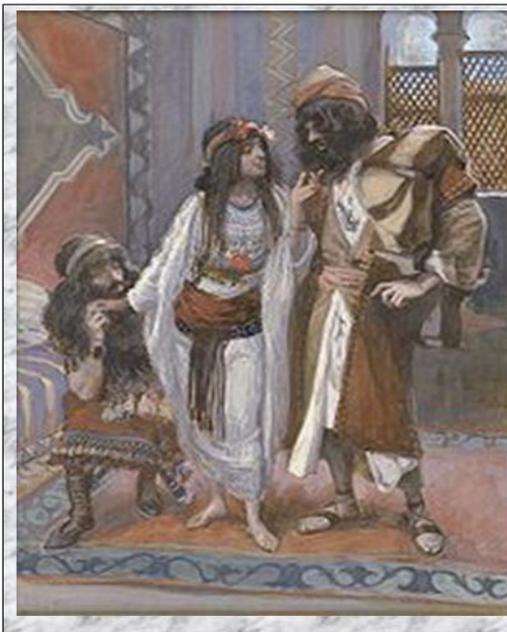
PORNEIA – The root is πορν (**porn**); πορνεία is a substantive of the verb πορνεύω, “to prostitute oneself.” Πορνεία means “the practice of selling access to one’s body” (Harper, 2011, p. 369).

Porne, πόρνη, **feminine**, origin from **pernemi**, to **SELL**, **esp. of slaves**, harlots were usually brought slaves, lit. “**harlot for hire**,” a prostitute (Kittel, 1968, p. 580). Thayer’s Greek Lexicon in Strong’s Concordance, “πόρνη, πόρνης, ἡ (from **περάω**, **πέρνημι**, to sell; Curtius, § 358), properly a woman who **sells her body for sexual uses.**”

Pórnos, fornicator (**περάω**, **pernaō**, “to export for sale, to traffic”) “Whoremonger” who has intercourse with prostitutes; male who lets himself be abused for money, “male prostitute” (Kittel, 1968, p. 581). Gigolo, a young man paid by an older woman to be her escort or lover.

PORNography – from Greek pornographos “(one) depicting prostitutes,” **from porne**, “prostitute,” originally “purchased,” probably of a female slave sold for prostitution (Harper, 2013).

PORNeion, literally, “a **place of porne**,” a **brothel**.



The Harlot of Jericho and the Two Spies by Tissot

RAHAB, THE HARLOT, is an unmarried, single prostitute. She is called **Z'nut** in Hebrew (Joshua 2:1) & **Porne** in Greek (James 2:25, Hebrews 11:31)

PORNE – Occurs 12 X in the New Testament.

12 OUT OF 12 TIMES, a PROSTITUTE!

HARLOT (**PORNE**) ... did corrupt ... with her FORNICATION (**PORNE**ia). Revelation 19:2

THE NEW TESTAMENT MEANING OF PORNE IS PROSTITUTION BY **SINGLE FEMALES**, **NOT MARRIED ONE-FLESH WIVES**.

THE PORNEIA FAMILY OF WORDS:

G4202 **Porneia** – **feminine** noun – Prostitution, fornication (noun participle, prostituting)

G4203 **Porneuo** – verb – Prostituting, fornicating, awhoring

G4204 **Porne** – **feminine** noun – Prostitute, fornicator (promiscuous single female)

G4205 **Pornos** – **masculine** noun – “Rent-boy” or whoremonger (single male who joins with a porne)

PORN – contemporary slang, from “pornography.” The root “**porn**” ultimately derives from Greek. Note the Greek words “porne” = “harlot, prostitute,” “**porneia**” = “prostitution,” “porneion” = “brothel” (Forsyth, 2011). >> *The meaning of **PORNeia** is found within the word.* <<

How did ancient Greco-Roman society use the words **porneia**, **porne**, **pornos**, and **porneion**?

Ancient Greece: **Porne** (harlot) and **male prostitutes** (rent-boy)—the large majority were of the **slave class**, miserable and despised, but necessary, as adultery was illegal, and hereby married wives were protected from other men who were predators. “The average age of marriage being 30 for men, an Athenian had no choice if he wanted to have sexual relations other than to turn to slaves or prostitutes” (Prostitution, 2013, ¶ 4). For a young man to hire a **porne** was the social norm, but he would choose the sheltered, young virgin to be his wife (Waterfield, 2005, p. 143).

An excerpt from Porneia (2007) in the *Encyclopedia of Sex and Gender: Culture Society History* provides the legal, as well as the common Greek usage of the porneia family of words.

In ancient Athens prostitution was legal and was taxed, although it was considered both illegal and shameful for freeborn citizens. Thus, in seeking to discredit a rival, the Athenian orator and politician Apollodorus charged his enemy's partner, Neaira, with being a **porne** (c. 340s bce; Demosthenes, *Against Neaira*). In another famous case **Aeschines** prosecuted his opponent Timarchus for **prostitution** [**peporneuomenos fusin h htairhkos**], arguing that a man who sold his body for profit could never be trusted with the affairs of the city (c. 346–345 bce; Aeschines, *Against Timarchus*).

Porneia thus had a decidedly negative connotation and expressions such as **pornes huios** (“son of a whore”) were used as pointed slurs. In the moralizing literature of the first and second centuries ce, men were warned not to squander their inheritance on **pornai** and were condemned as licentious (*akolasia*) if they overindulged in trips to the brothel [**porneion**].

“Aeschines (389-314 BC) . . . used **porneia** to refer to the behavior of a man who had been a reputed prostitute in his youth **as a single man**” (Jennings, 2011, p. 4).

“Male prostitution was in essence restricted to **adolescents**.” “**Pornoi**,” young male prostitutes, were provided for a male clientele, and also a female clientele. “As such, in **Aristophanes’s Plutus** (v. 960–1095), an old woman complains about having spent all her money on a **young lover** who is now jilting her” (Prostitution, 2013).

Ancient Rome: Clement “imagines the ships full of **enslaved** women and **boys** destined for the flesh trade” (Paed. 3.3.22). The Romans “set up a market in fornication and created unholy retreats of every shameful pleasure for **young men**” (Athenagoras, Leg. 34.2). Porneia by males in common accounts was the sin of young men (**pornos**) who joined with harlots or were exploited as “rent-boys.”

“Know ye not that he which is joined to an harlot [porne] is one body? . . . Flee fornication.”
(1 Corinthians 6:16, 18).

Jesus was kind hearted toward prostitutes and opened the gates of heaven to these fallen women.

Matthew 19:9 “Whosoever shall put away his wife, except it be for fornication [porneia], and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.”

FORNICATION IN GREEK IS PORNEIA. A FEMALE FORNICATOR IS A PORNE.

PORNE 4202 Noun Feminine Phonetic Spelling por' nay

1. **Literal Physical** - a woman who sells her body for sexual uses, **prostitute harlot**, one who yields herself to defilement for the sake of gain
2. **Metaph.** an **idolatress** of "Babylon" i.e. Rome, the chief seat of idolatry

KJV (12) - harlot, 8; whore, 4; (Never adulteress)

NAS (12) - harlot, 6; harlots, 1; prostitute/s, 5

PORNE IS NEVER USED FOR AN ADULTERESS.

Which gender commits fornication (PORNEia) in the Matthew exception clause? The Woman! PORNE is used 12 TIMES in the New Testament for a harlot, whore, and prostitute: 7 times literal, and 5 times in Revelation as a metaphor. Is PORNE used for a married woman with a husband? Not once. Does it mean adulteress? No.

HEBREWS 13:4. A whoremonger (PORNOS) is a single man, who patronizes a prostitute (PORNE) or any promiscuous single woman. A married man may also hire a prostitute. Demosthenes wrote, “Athenian law held that a man was not a μοιχός [adulterer] if he had sex with a woman who sits in a brothel or sells herself openly” (Harper, 2011, p. 367). It is irrelevant whether the man is called a pornos or a moichos.

It only matters that in the exception clause, it is about the single woman (PORNE) who commits porneia.

“The distinction between πόρνος [pornos] and μοιχός [moichios], even in Paul’s writings, does not turn on the man’s marital status” (Harper, 2011, p. 377). It was the marital status of the woman that determined whether the sin was **fornication** or adultery—**porneia** or moicheia.

A PORNE COMMITS PORNEIA.

(Revelation 19:2)

Studying the inspired Biblical writers’ usage of a word *in their own writings* will give us their definition of **porneia**. The 12 verses on the next page show their usage of the noun, “**porne.**”

PORNE: A HARLOT (WHORE) 12 OUT OF 12 TIMES.

Matthew 21:31 “Verily I say unto you, that the publicans and the **HARLOTS [PORNE]** go into the kingdom of God before you.”

Mathew 21:32 “The publicans and the **HARLOTS [PORNE]** believed him.”

Luke 15:30 “But as soon as this thy **SON** was come, which hath devoured thy living with **HARLOTS [PORNE]**, thou hast killed for him the fatted calf.”

1 Corinthians 6:15 “Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an **HARLOT [PORNE]**? God forbid.”

1 Corinthians 6:16 “What? Know ye not that he which is joined to an **HARLOT [PORNE]** is one body?”

Hebrews 11:31 “By faith the **HARLOT [PORNE]** **RAHAB** perished not.”

James 2:25 “Likewise also was not **RAHAB** the **HARLOT [PORNE]** justified by works, when she had received the messengers, and had sent them out another way?”

A PORNE is not an adulteress, lesbian, or near kin, but a harlot.

In the New Testament, **PORNE is used for a **WOMAN** who is an**

Adulteress 0 times

Lesbian 0 times

Incestuous female 0 times

Unmarried harlot 12 times



**She's guilty of
Pre-nuptial
Fornication!
Matthew 5:32**

**THE “VIRGIN”
BRIDE PLAYED
THE HARLOT !**

SHE WAS DIVORCED ON HER WEDDING DAY FOR PRE-NUPTIAL PORNEIA.

PORNE USED AS A METAPHOR

Revelation 17:1 “Come hither; I will shew unto thee the judgment of the great **WHORE [PORNE]**.”

Revelation 17:5 “And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF **HARLOTS [PORNE]** AND ABOMINATIONS OF THE EARTH.”

Revelation 17:15 “And he saith unto me, the waters which thou sawest, where the **WHORE [PORNE]** sitteth, are peoples, and multitudes, and nations, and tongues.”

Revelation 17:16 “These shall hate the **WHORE [PORNE]**.”

Revelation 19:2 “He hath judged the great **WHORE [PORNE]**, which did corrupt the earth with her **fornication [PORNE,IA]**.”

PORNEIA (fornication) and **MOICHEIA** (adultery) are used together in the same verse.

Fornication and Adultery are used together seven times by Matthew, Mark, Paul, and the writer of Hebrews. If fornication included adultery, it would be redundant to use the word adultery in the same sentence. When used together in Matthew 5:32 and 19:9, fornication would not be adultery.

BOOK OF MATTHEW: FORNICATION AND ADULTERY USED TOGETHER

Matthew 5:32 “But I say unto you, That whosoever shall put away [Gr. apoluo] his wife, saving for the cause of **fornication** [**PORNEIA**], causeth her to commit **adultery** [**moicheia**]: and whosoever shall marry her that is divorced committeth **adultery** [**moicheia**].”

Matthew 15:19 “For out of the heart proceed evil thoughts, murders, **adulteries** [**moicheia**], **fornications** [**PORNEIA**], thefts, false witness, blasphemies.”

Matthew 19:9 “And I say unto you, whosoever shall put away [Gr. apoluo] his wife, except it be for **fornication** [**PORNEIA**], and shall marry another, committeth **adultery** [**moicheia**]: and whoso marrieth her which is put away doth commit **adultery** [**moicheia**].”

OTHER BOOKS' USAGE OF FORNICATION AND ADULTERY TOGETHER

Mark 7:21 “For from within, out of the heart of men, proceed evil thoughts, **adulteries** [**moicheia**], **fornications** [**PORNEIA**], murders.”

1 Corinthians 6:9 “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither **fornicators** [**PORNOS**], nor idolaters, nor **adulterers** [**moichos**], nor effeminate, nor abusers of themselves with mankind [arsenokoitai - homosexuals, sodomites].”

Galatians 5:19 “Now the works of the flesh are manifest, which are these; **adultery** [**moicheia**], **fornication** [**PORNEIA**], uncleanness, lasciviousness.”

Hebrews 13:4 “Marriage is honourable in all, and the bed undefiled: but **whoremongers** [**PORNOS**, masculine] and **adulterers** [**moichos**, masculine] God will judge.”

~~~~~  
Both words are used together in the ancient Greek translation of Hosea. The single **daughters** commit **fornication**, and the unfaithful **spouses** or sons' wives commit **adultery**.

**Hosea 4: 14** (KJV) “I will not punish your **daughters** when they commit **whoredom** [Hebrew **zanah**; Septuagint **porneia**], nor your **spouses** when they commit **adultery** [Hebrew **na'aph**; Septuagint **moicheia**].”

**Definition of Adultery** “He that committeth **adultery** [**na'aph**] with his neighbour's wife, the **adulterer** [**na'aph**] and the **adulteress** [**na'aph**] shall surely be put to death” (Leviticus 20:10).

**ALL PORNEIA VERSES: 26 OCCURRENCES OF PORNEIA (G4202 FORNICATION) AND  
8 PORNEUO (G4203 FORNICATING)**

In every occurrence, fornication is used to describe joining with or by unmarried prostitutes, brides, widows, and metaphorically for idolatry or joining with the world system. Can you find in this list where fornication is used to refer to a one-flesh, married wife?

**LISTS - 8 verses**

**Mr 7:21** – “For from within, out of the heart of men, proceed evil thoughts, adulteries [moicheia], fornications [porneia], murders.”

**Mt 15:19** – “For out of the heart proceed evil thoughts, murders, adulteries [moicheia], fornications [porneia], thefts, false witness, blasphemies.”

**Ro 1:29** – “Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers.”

**2Co 12:21** – “And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.”

**Ga 5:19** – “Now the works of the flesh are manifest, which are these; adultery [moicheia], fornication [porneia], uncleanness, lasciviousness.”

**Eph 5:3** – “But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.”

**Col 3:5** – “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.”

**Re 9:21** – “Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”

**SEX WITH HARLOTS / SINGLES, not one-flesh wives - 6 verses**

*Joining with promiscuous single women (brides, daughters, widows, and harlots).*

**Joh 8:41** – “Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.”

*Refers to Joseph and Mary and her supposed fornication while a betrothed bride.*

*Mt 1:19, “Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily” for pre-wedding fornication. See Justin Martyr, page 2.*

**1Co 5:1** – “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.” See page 28.

*A son joining with a widow. This is fornication, and the sort of fornication, is incest by single persons.*

**1Co 6:13** – “Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.”

*The context is about being joined to an harlot,” an unmarried woman. Read 1Co 5:12-18.*

**1Co 6:18** – “Flee **fornication**. Every sin that a man doeth is without the body; but he that **committeth fornication** [4203 verb] sinneth against his own body.”

Again the *context* is concerning harlots, unmarried woman, not other men’s wives.

**1Co 7:2** – “Nevertheless, **to avoid fornication**, let every man have his own wife, and let every woman have her own husband.”

Marriage was the cure. “Have . . . his own wife. . . her own husband” meant exclusive ownership.

**1The 4:2-3** – “For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from **fornication**.”

Adultery was not a wide spread problem. Adultery was a societal taboo and illegal in Greco-Roman law. The husband could kill the paramour with impunity. However, fornication was socially acceptable among the Gentiles and even encouraged. The problem in the church was fornication with harlots, slaves, or promiscuous unmarried women, not adultery with married wives.

### **TEMPLE (IDOL) WORSHIP - 5 verses (Three verses in Acts repeat the same command.)**

**Ac 15:20** – “But that we write unto them, that they abstain from pollutions of idols, and from **fornication**, and from things strangled, and from blood.”

**Ac 15:29** – “That ye abstain from meats offered to idols, and from blood, and from things strangled, and from **fornication**: from which if ye keep yourselves, ye shall do well. Fare ye well.”

**Ac 21:25** – “As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from **fornication**.”

*Ac15:20, 29; 21:25 Context: idols, idol sacrifices, and temple prostitutes who participated in sacrifice rituals. Idol worshippers believed that they could join with the “gods” through sex with sacred prostitutes. Greco-Roman society encouraged young men to consort with prostitutes and slaves, but Paul wrote, “Abstain.” “What? know ye not that he which is joined to an harlot is one body? . . . Flee fornication” (1Co 6:16-18). “To avoid fornication, let every man have his own wife, and let every woman have her own husband” (1Co 7:2).*

**1Co 10:7-8** - “Neither be ye **idolaters**, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us **commit fornication** [4203 porneuoó, fornicating], as **some** of them committed, and fell in one day three and twenty thousand.”

**Re 2:14** – “But I have a few things against thee, because thou hast there them that hold the **doctrine** of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto **idols**, and to **commit fornication** [4203 verb].”

*1Co 10:8 & Re 2:14. “The people began to commit whoredom [Zanah 2181] with the daughters of Moab” (Numbers 25:1, 8). The daughters of Moab were not married wives. Cozbi is called the **daughter** of Zur, not the **wife of a husband**. Israel played the harlot in idolatry (Numbers 25:2-3). See page 10. The Israelites committed spiritual fornication by idolatrous worship.*

### **METAPHORIC USAGE – FALSE DOCTRINE and the IDOLATRY OF NATIONS - 9 verses**

**Re 2:14** See notes above.

**Re 2:20-22** - “Not withstanding 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** [4203 verb], and to eat things sacrificed unto idols. And I gave her [Jezebel] space to repent of her **fornication**; and she repented not. Behold, I will cast her into a bed and them that commit adultery with [cast along side with the adulterers] her into great tribulation.”

*Jezebel was a single widow when accused of whoredom and witchcraft (2 Kings 9:22).*

**Re 14:8** – “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her **fornication**.”

**Re 17:2** – “With whom the kings of the earth have **committed fornication** [4203 verb], and the inhabitants of the earth have been made drunk with the wine of her **fornication**.”

**Re 17:4** – “And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her **fornication**.”

**Re 18:3** – “For all nations have drunk of the wine of the wrath of her **fornication**, and the kings of the earth have **committed fornication** [4203 verb] with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”

**Re 18:9** – “And the kings of the earth, who have **committed fornication** [4203 verb] and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.”

**Re 19:2** – “For true and righteous are his judgments: for he hath judged the great whore [**porne**], which did corrupt the earth with her **fornication** [**porneia**], and hath avenged the blood of his servants at her hand.”

#### **MARRIAGE - 2 verses**

**Mt 5:32** – “But I say unto you, That whosoever shall put away [Greek apoluo] his wife, saving for the cause of **fornication** [**porneia**], causeth her to commit adultery [**moicheia**]: and whosoever shall marry her that is divorced committeth adultery [**moicheia**].”

**Mt 19:9** – “And I say unto you, Whosoever shall put away [Greek, apoluo] his wife, except it be for **fornication** [**porneia**], and shall marry another, committeth adultery [**moicheia**]: and whoso marrieth her which is put away doth commit adultery [**moicheia**].”

Fornication and adultery have different meanings. Adultery is relations with another man's wife (Leviticus 20:10). Remarriage is adultery because divorce cannot dissolve the first marriage.

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Endnotes: Fornication [**porneia**] is by or with a promiscuous **single woman** who has no living husband to support her. The “**porne**” commits **porneia**. 12 times out of 12 occurrences, **porne** is a harlot. Fornication is committed by single persons, such as harlots and impure brides, who sell themselves “cheap” for lust or for monetary gain. There is no verse in the New Testament in which fornication is used for a one-flesh, married wife.

PORNEIA is not the term for **ADULTERY** or **INCEST**.

**Porneia** (prostituting) is the underlying Greek word for fornication. “**Porne**” is used 12 times in the New Testament and each time describes a harlot (prostitute). “**Pornos**” is the man who consorts with prostitutes or promiscuous single females, not one-flesh wives which would then be adultery.

**1 Corinthians 5:1** is often used to argue that fornication includes adultery and incest. Porneia is not a term for incest. “There was no single word for incest in ancient Greek. . . . The Greeks called it **anosos sunousia** (unholy intercourse)” not porneia (Aronson, 2005). The son was committing “fornication . . . and **such [toiaute] fornication**” (Gr. **porneia, kai toiaute porneia**) was relations with his step-mother. The Greek word **toiaute** means, “**such a kind of,**” denoting the character or sort of fornication. The Apostle Paul used the word fornication (porneia), not adultery, thus indicating the offense was sex between singles. **Sex between single relatives, such as a widow and step son, is 1) fornication and 2) incest.** The kind of fornication was incest. We are not told whether the father was dead or alive. The stepmother is most likely a widow, and the son brought dishonor to his father’s name, the church, and sadly, the name of Christ. See Jennings (2011), pp. 56-61.

**Acts 15:29** “That ye abstain from meats offered to idols, and from blood, and from things strangled, and from **fornication** [porneia, prostitution].” Gentile believers were to abstain from things which greatly offended their Jewish brethren. In pagan society, prostitutes often lived in cultic temples and participated in vile ceremonial rituals. The decree from the Jerusalem Counsel to the Gentile believers was not addressing adultery with married women, but **ritual prostitution** and practices forbidden in Moses’ Law. Secular society encouraged unmarried men to have sexual relations with prostitutes and slaves since virgins were sheltered and it was illegal to have affairs with married wives. The problem in the church was young men committing fornication, not married men committing adultery.

*Fornication (porneia) used as an **allegory**:*

**Revelation 2:21-22** “And I gave her [Jezebel] space to repent of her **fornication**; and she repented not. Behold, I will **cast her** into a bed **and them** that commit adultery with [**among, in company of,** genitive case] her into great tribulation.” She committed fornication and was cast into bed **along with** adulterers, but “not with her as the **conjux adulteri**” (Vincent, 1886). She was not committing adultery with them. In 2 Kings 9:22, Jezebel, a single **widow**, was guilty of fornication [“**zanah**”], not adultery! She seduced God’s people into idolatry and false doctrine. The kings of the earth and papal Rome, including all apostate churches, will be cast into a bed along with her and into great tribulation.

*Old Testament: **Idolatrous Israel*** is called a prostitute **and** an adulteress. Hosea’s one-flesh wife, **Gomer**, was a professional prostitute **and** an adulteress. God chose Hosea to be a picture of God’s faithfulness to unfaithful Israel. Prostitution (Hebrew, **zanah, z’nut**) and adultery (Hebrew, **na’aph**) are not synonyms. They describe Gomer’s two sins.

When reading harlot or whore, read “prostitute” or “playing the prostitute” and ambiguous verses become clear.

PORNEIA is not the term for **HOMOSEXUALITY** and **BESTIALITY**.

1. In the Bible, the Greek word used for homosexuality is “Arsenokoitês.”

The Greek Old Testament and New Testament’s term for homosexuality is not porneia, but Arseno + koitês, male + bed (Leviticus 18:22; 20:13; 1 Corinthians 6:9; & 1 Timothy 1:10). In the New Testament, moichos (adulterers), pornos (fornicators), malakos (effeminate or soft, unbearded boy), and arsenokoitês are listed together as different sins.

The Greek Old Testament (Septuagint) translates the Hebrew word qades (male temple devotee) as syndesmos, teletas, kadesim, and titroskomene. In Deuteronomy 23:18, “keteb” (dog) is a euphemism for a male temple prostitute. Out of 464 occurrences of root word, qadesh (sacred), the Septuagint uses the porneia family one time. It translates qades, a noun in Deuteronomy 23:17, with the verb, “porneuo,” to go awhoring. Porneia is used to depict licentious idolatry, but is not used as a term to specify homosexuality.

In Greek literature, porneia is also listed separately. “Theophilus of Antioch in his treatise addressed ‘To Autolychnus,’ provides a vice list. First come the two sexual sins of adultery and fornication or prostitution. . . Sixth is arsenokoitês” (Martin, 2009). An adult homosexual is a kinaidos, meaning causer of shame, literally, he who brings about the curse. A homosexual lover is erastês and his beloved, eromenos. A related term is paiderastia, from paidos (child, boy) and erastês (lover) from which comes the English words pederast and pedophile.

Arsenokoitês, the NT and LXX term for homosexuality, is ignored in the mindless stampede to include homosexuality and every kind of sexual deviation in the modern redefining of porneia.

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Jude 1:6-7 “angels which kept not their first estate” 1:7 “ekporneusasai” G1608 – 1 Occurrence (G1537 ek + G4203 porneuo, verb). Ek is a primary preposition denoting origin (the point whence action or motion proceeds), be-yond, exceedingly, abundantly above [fornication]. It is beyond the simple, natural desire of one man for a woman. The men of Sodom went exceedingly above and beyond fornication to unnatural desire for “another [Greek, héteros, not állos which in English, same; in Latin, homo] flesh, nature, being [sarka],” when “going after” angelic beings. It is not primarily concerning homo-sexuality (állos), but “héteros sarka,” another flesh or being. Those supporting the “angel” view include Franz Delitzsch, Merrill Unger, A. Gaebelein, Henry Morris, M. DeHaan, A. Pink, and D. Barnhouse. Arsenokoites, not ekporneuo, is used in the Greek Old and New Testaments for homo-sexuality. In the Septuagint ekporneuo (47 occurrences) is used to translate זָנָה (zanah) for hetero-sexual sin, limited to prostitution, playing the harlot, and idolatry (Septuagint, 2014). “[It is] not found in secular writings” (Porneia, 2014).

2. Lexicons also added BESTIALITY. In what verse is porneia a term for bestiality? None!

Homosexuality and bestiality were added based on assumptions, not evidence.

~~~~~  
Joseph Goebbels wrote in 1941, “The English follow the principle that when one lies, one should lie big, and stick to it.” Please do not believe an oft repeated lie, as satirist Stephen Colbert said, “without regard to evidence, logic, intellectual examination, or facts.”

THE PORNEIA FAMILY in the Greek Old and New Testaments: [HARLOTRY](#) and [APOSTASY](#).

The Porneia family of words (porne, pornos, porneia, porneuo, porneion, pornekos, porneikos, ekporneuo) is used **207 TIMES** in both the Septuagint *canonical* books (**151 times**) and the New Testament (**56 times**) for physical harlotry and spiritual apostasy (Septuagint, 2014 & Porneia, 2014). “The Septuagint does not use the *porneia* family of words to describe adultery” (Jennings, 2011, p. 47). Porneia is sex by or with a prostitute, a slave, or between single persons. The Greek Old and New Testament writers never used porneia for adultery, or for sodomy, incest, and bestiality, yet porneia has been expanded and generalized to the point that lexicons erroneously list ALL these sexual deviancies in the definition of porneia.

How many times is **PORNEIA** a term for ADULTERY, HOMOSEXUALITY, INCEST, and BESTIALITY?

ADULTERY: **0 TIMES**

Hebrew – Na’aph (H5003) Hebrew for porneia is zannah, not na’aph.

Septuagint – “Oὐ **moicheia**” (Exodus 20:14). “Thou shalt not commit adultery.”

New Testament – “Oὐ **moicheia**” (Romans 13:9). “Thou shalt not commit adultery.”

HOMOSEXUALITY: **0 TIMES**

Hebrew – (No special term) The same general designation “to lie with” Shakab (H7901) is used for heterosexuality (Gen. 19:34), homosexuality (Lev. 18:22), and bestiality (Ex. 22:19).

Septuagint – “**arseno, koiten**” 2 occurrences (**page 29**)

New Testament – “**arseno koites**” 2 occurrences (both times listed alongside pornos)

Homosexual - Greek: “arsēn” means **MALE**, and “koitēn” means **BED**.

Leviticus 18:22 (Septuagint) “Kai meta **arsenos** ou koimeeteese **koiten** gynaikos.”

Leviticus 20:13 (Septuagint) “Kai os an koimeete meta **arsenos koiten** gynaikos.”

1 Corinthians 6:9 **There are four distinct Greek terms for sexual sins:**

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators [**pornos**], nor idolaters, nor adulterers [**moichos**], nor effeminate [**malakos**], nor abusers of themselves with mankind [**arseno koites**].”

1 Timothy 1:10 “For fornicators [**pornos**], for homosexuals [**arseno koitais**] (KJV 2000)”

INCEST: **0 TIMES** “The LXX does not call incest πορνεία [porneia]” (Harper, 2011, p. 377).

Hebrew – Ervah (nakedness) is used for incest in Leviticus 18 and 20. <http://tinyurl.com/divorce24>

Septuagint – 0 **Apokálypsis** (nakedness), not porneia, is used for incest in Leviticus 18:6-17.

New Testament – 0 (**page 28**, 1 Corinthians 5:1)

BESTIALITY: **0 TIMES**

Hebrew – (No special term) described only as “to lie with” (Shakab)

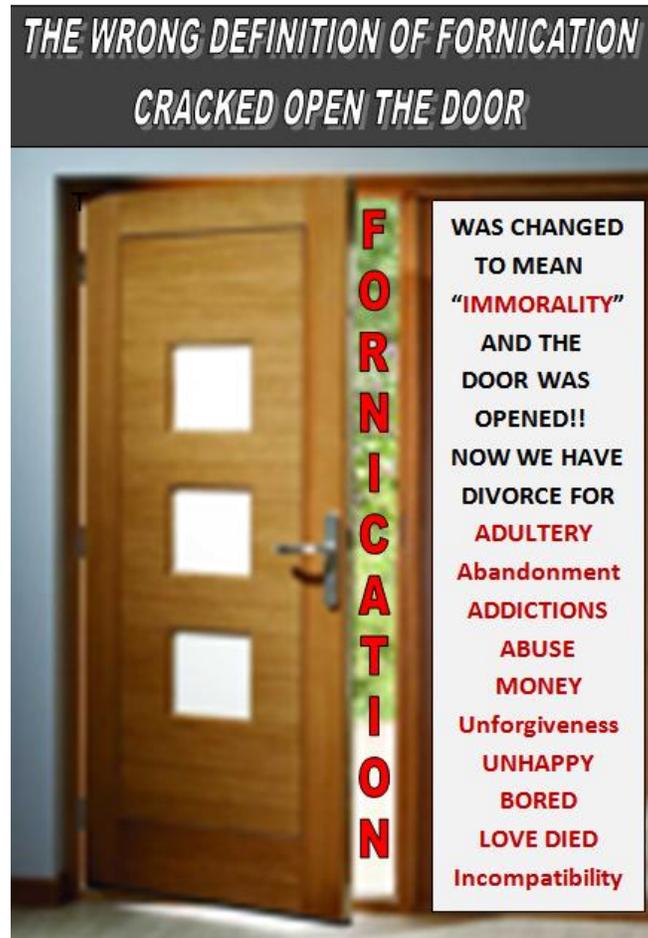
Septuagint – 0

New Testament – 0

The numbers are supported by 40 pages of evidence posted on Facebook, [The Meaning of Fornication](#).

SECTION 4 TRANSLATIONS, LEXICONS, AND DICTIONARIES

The door was closed to divorce and remarriage until one word was redefined.



This is why it is imperative to know what this one word means in English, Greek, and Hebrew.

Matthew 5:32

A Saying of Prostitution

1. A Word of Porneia
2. A Word of Fornication
3. A Word of Z'nut

ΠΑΡΕΚΤΟΣ	ΛΟΓΟΥ	ΠΟΡΝΕΙΑΣ
parektos	logou	porneias
G3924	G3056	G4202
Adv	n_ Gen Sg m	n_ Gen Sg f
BESIDE-OUTed	OF-saying	OF-PROSTITUTION
outside	of-case	
http://www.scripture4all.org/OnlineInterlinear/NTpdf/mat5.pdf		

It does not really matter if you hold the betrothal view, or the McFall-Erasmus view, or the unlawful marriage (incest) view on Matthew 5:32 & 19:9. The ONLY view that matters is whether you believe the FIRST CENTURY definition of Fornication (Porneia) or the TWENTIETH CENTURY deception.

BIBLE TRANSLATIONS

Over 60 English Bibles, past and present (Great Bible, Bishop's Bible, Byzantine Majority New Testament, etc.), rendered porneia as "**fornication**" (Jennings, 2011, pp. 25-27). Bible revision committees began removing the word "fornication" after World War II. In 1946, the RSV changed fornication to "**unchastity**." The NKJV, NASB, ESV, ISV, Holman Standard, Common English Bible, NET, and the NIV in more recent years replaced fornication with "**immorality**" and "**sexual immorality**." Immorality is defined as "transgressing accepted moral rules," meaning you and society can change the rules and the definition. The translators were deceptive because the correct Greek word for immoral is not porneia (πορνεία), but anithikos (ἀνήθικος)! <http://www.wordreference.com/gren/ανήθικος>

MATTHEW 19:9 *A few modern versions retained the word, fornication; however, lexicons redefined fornication so that the Biblical meaning of the exception clause is now lost to our generation.*

King James Bible 1611

"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."

Douay-Rheims Bible 1752

"And I say to you, that whosoever shall put away his wife, except it be for **FORNICATION**, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery."

After WORLD WAR II fornication was replaced with general, catch-all phrases. The NIV, NASB, and ESV also removed "and whoso marrieth her which is put away doth commit adultery."

New International Version 1984

"I tell you that anyone who divorces his wife, except for **MARITAL UNFAITHFULNESS** [changed in 2011 to **sexual immorality**], and marries another woman commits adultery."

New American Standard Bible 1995

"And I say to you, whoever divorces his wife, except for **IMMORALITY**, and marries another woman commits adultery."

English Standard Version 2011

"And I say to you: whoever divorces his wife, except for **SEXUAL IMMORALITY**, and marries another, commits adultery."

See "Are Bible Translations Progressively Softening God's Word on Divorce?" (Jennings, 2013).

PORNEIA historically meant sex by or with a prostitute or between two single persons. Below are translations over the last 3,500 years for “Z’nut” in **Deuteronomy 22:21** and “Porneia” in **Matthew 5:32**. The noun “porne” is still translated “harlot” in the New Testament.

1400 BC	Harlot	Z’nut	Hebrew OT
1 st Century	Harlot	Porne,ia	Greek NT
----	Harlot	Porne,ia	Greek OT, Septuagint ^a
3 rd Century	Harlot	Fornicaretur	Latin Vulgate
1560	Harlot	Whoredom	Geneva Bible
1611	Harlot	Fornication	KJV
1984	Adulteress	Marital Unfaithfulness	NIV

Has our adulterous generation changed God’s Word to justify divorce and remarriage?

The general, catch-all phrase of “**sexual immorality**” in recent Bible versions opens the door for a broad interpretation of the Matthaean exception clause. Modern Bible lexicons have even added “adultery” to the definition of fornication by using circular reasoning that porneia means adultery in Matthew 5:32, citing Matthew 5:32 as proof! Many fall for it. We have been lexiCONNED.

Are dictionaries and Bible lexicons **altering definitions** to facilitate divorce and remarriage?

Strong’s NT G4202 porneia: “used of **adultery** (cf. Hosea 2:2 (4), etc.) Matthew 5:32; Matthew 19:9.”
 Strong’s OT H2181 zarah: “prostitution. . . **adultery**.”

Strong’s **misleading entries** are refuted by Scripture. See porneia, pp. 20, 24; zarah, pp.11, 36; and Hosea 2:2, p. 42. Prostitution (porneia, zarah) and adultery are not the same sin.

In her exposé, Gail Riplinger (2008) writes, “James Strong (1822-1894), author of *Strong’s Concordance*, has been elevated to the position of fourth member of the Trinity by many. His corrupt Greek and Hebrew definitions pepper today’s preaching, as if his lexicon was the final and 67th book of the Bible. His liberal definitions are used as quick and weak patches to fill a void in sermons. The space would be better filled by **a laborious looking up of all the Bible’s usages of a word**” (p. 162).

The concordance is a useful tool to look up all occurrences to determine the correct meaning of a word. A lexicon is also a useful tool, but the Biblical, literal use of a word is our plumb line by which we measure all definitions. Once we understand how the Biblical writers used a particular word, we are better able to not be misled by human errors in dictionaries, lexicons, or commentaries.

Most Christians to their detriment believe what they read in uninspired lexicons. The issue of divorce and remarriage must not be left to assumptions, nor to what one editor copied from another editor who may have been careless, biased, or unwarily deceived.

^a According to Paul Kahle and Dr. Ruckman, the Greek Septuagint was written between 150 AD–600 AD, and not in 250 BC (Loughran, 1999). Regardless of which centuries are accurate, neither side provides a window into first century usage of porneia. The Scriptures provide the definition by its usage.

Will you believe the 1st Century definition or the 20th Century definition?

FIRST CENTURY – **PORNEIA is prostituting**. It is illicit sex by **single, unmarried** females or males.

“Porneia in ordinary Greek usage meant commercial and/or cultic prostitution” (Malina, 1972, p. 12).

20th CENTURY – In the last century, lexicons **DELETED** “prostitution” and “harlotry” and **ADDED**: **adultery, homosexuality, lesbianism, bestiality, incest, sex with a divorcee, etc.** BibleHub.com, Porneia (2014) inserted, **“promiscuity of any (every) type.”**

PORNEIA Blue Letter LEXICON (2013)	<i>My comments are in brackets.</i>
1. Illicit sexual intercourse	[<i>Prostitution & harlotry are DELETED!</i>]
a) Adultery, fornication, homosexuality, lesbianism, intercourse with animals, etc.	[<i>Open ended</i>]
b) Sexual intercourse with close relatives; Lev 18	[<i>Apokálypsis is the word for incest in Lev 18.</i>]
c) Sexual intercourse with a divorced man or woman; Mk 10:11-12	[<i>Baseless assumption</i>]
2. <u>Metaph.</u> the worship of idols	[<i>Allegorical usage</i>]

In examining photocopies of porneia from **twelve Greek-English Lexicons (1831-1911)**, not one included adultery, incest, homosexuality, lesbianism, or bestiality (Jennings, 2011, pp. 63-68). See pages 35, 36.

If “except for porneia” is prostituting, can I divorce my one-flesh spouse for her (or his) two affairs?

Answer: No, because once a husband and wife are married (gámos, wedded), “they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matthew 19:6).

Hosea did not accuse Gomer; instead, he redeemed her from the slave market of sin. God used the rare and humiliating example of Gomer, a married woman who left her husband to work as a lowly prostitute to shock Israel into repentance. Gomer was Hosea’s one-flesh wife. In contrast, a betrothed single wife lives in her father’s house. She will not be a one-flesh wife until the home-taking and wedding. The Jewish bridegroom had the option to cancel the wedding if he discovered that his wife was not a virgin, and divorce or have her stoned.

Her husband could charge her according to Deuteronomy Law for “play[ing] the whore” (22:21).

Whosoever divorces his wife, except for fornication [porneia], and marries another commits adultery.

The betrothed wife, still single, commits fornication. The one-flesh wife commits adultery.

1) **Porneia**, 2) **Fornication**, 3) **Zanah** = Whoring by singles.

These three words are a **three-fold witness** that the exception refers to unmarried whores.

New Testament Greek to Hebrew Dictionary, “Grk#:4202 πορνεία / **Por-ni-ah** (noun): **Fornication** [is the same as] Heb#:2181 זָנָה / **Za-nah** (verb): Be a whore” (Benner, 2010, p. 92).

I. The Original Greek, Porneia (πορνεία), means **PROSTITUTION** and **HARLOTRY**.

An Intermediate Greek-English Lexicon by Henry George Liddell, published originally in **1843**, is based on older lexicons from **1572**.

Usage of the porneia family of words in GREEK ANTIQUITY (Liddell's *Greek Lexicon*, **1889**):

πορνεία¹ pornei/a

fornication, prostitution, Dem. [Demosthenes]

πορνείον¹ pornei=on

a house of ill-fame, brothel, Ar.

πορνεύω¹ porneu/w

to prostitute:— of a woman, **to be or become a prostitute**, Hdt., Dem. [Demosthenes], etc.

πόρνη¹ **πέρνημι** po/rnh

a harlot, prostitute, Ar.

πορνικός¹ **πόρνη** porniko/s

of or for harlots, **π. τέλος** **the tax paid by brothel-keepers**, Aeschin.

πορνοβοσκέω^{1 2} pornoboske/w

to keep a brothel, Ar.

πορνοβοσκία¹ pornoboski/a

the trade of a brothel-keeper, Aeschin.

πορνοβοσκός¹ pornobosko/s

a brothel-keeper, Aeschin., Dem. [Demosthenes]

πορνοφίλας φιλέω pornofi/las

loving harlots, Anth.

Demosthenes oratory usage of PORNEIA according to Liddell:

1. *fornication, prostitution*

2. *to prostitute*:— of a woman, *to be or become a prostitute*

3. *a brothel-keeper*

Demosthenes is cited in the recent BlueLetterBible.com and KJV New Testament Lexicon as using porneia for adultery, yet such evidence is non-existent. See page ____.

“The original Liddell and Scott lexicon, published in **1843**, was itself based upon the *Wörterbuch der griechischen Sprache* by Franz Passow, printed in **1828**, which was a revision of the *Handwörterbuch der griechischen Sprache* by Johann Gottlob Schneider. Schneider himself based his [**1797**] lexicon on previous works in one fashion or another, making great use of the *Thesaurus Graecae Linguae* first printed by Henri Estienne II in **1572**” (Herrell, 2015).

12 LEXICONS (1831 to 1911): PORNEIA definition

COMPARE 2015 Blue Letter Bible to 12 Older Lexicons:

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G4202&t=KJV&ss=>

Lexicon :: Strong's G4202 - porneia

illicit sexual intercourse

adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.

sexual intercourse with close relatives; Lev. 18

sexual intercourse with a divorced man or woman; Mk. 10:11,12

An Intermediate Greek-English Lexicon¹⁷

of the spearhead and shaft, II.
πορνεία, ἡ, fornication, prostitution, Dem.
πορνείον, τό, a house of ill-fame, brothel, Ar.
πορνεύω, to prostitute:—Pass., of a woman, to be or become a prostitute, Hdt., Dem., etc. II. intr.

A New Greek And English Lexicon¹³

Πορνεία, ας, ἡ, harlotry; fornication. Τῆ. πόρνη.
(Πορνείον, ου, τό, a brothel.

Greek Lexicon Of The Roman And Byzantine Periods From B.C. 146 To A.D. 1100¹¹

πορνεία, ας, ἡ, (πορνεύω) fornication. Classical. Sept. Gen. 38, 24. Tobit 8, 7. Paul. Cor. 1, 7, 2 (Method. 17 C Διὰ τὴν ἀνάγκην τῆς πορνείας).— 2. Intercourse with the gentiles; idolatry. A Hebraism. Sept. Num. 14, 33.

A Critical Greek And English Concordance Of The New Testament To Which Is Added Green's Greek And English Lexicon¹⁶

πορνεία.
fornication, Matt. v. 32. xv. 19.
xix. 9. Mark vii. 21. John viii. 41.

Greek-English Lexicon To The New Testament After The Latest and Best Authorities¹⁵

πορνεία, ἡ, fornication, Matt. xv. 19. Acts, xv. 20, 29. 1 Cor. vi. 18; met., idolatry, Rev. ii. 21. xiv. 8. xvii. 2, 4.

A Greek-English Lexicon: Containing All The Words In General Use¹⁴

πορνεία, ας, ἡ, (πορνεύω) fornication, Dem. 403, 26, etc.
Πορνείον, ου, τό, a house of ill fame,

A Greek-English Lexicon: Based On The German Work Of Francis Passow¹⁰

Πορνεία, ας, ἡ, (πορνεύω) fornication, Dem. 403, 26, etc.
Πορνείον, ου, τό, a house of ill fame,

The Tyro's Greek And English Lexicon¹⁸

practise idolatry, Rev. 2. 14.
πορνεία, ας, fornication, Mat. 5. 32.
πορνείον, ου, a brothel, Ran. 113.

An English-Greek Lexicon: Containing All The Words In General Use¹²

Fornication, πορνεία, f : to commit

An English-Greek Lexicon¹⁰

Formidably, δειωδῶς, Omn.
Fornication, πορνεία, Dem.

A Lexicon Of New Testament Greek, On A New Plan¹

18. πορνεία, n., fornication.

12 Old Lexicon entries for Porneia/on:

1831-1911 Lexicons

- | | |
|------------------------------|----------------------------|
| <u>0</u> ADULTERY | <u>4</u> PROSTITUTE |
| <u>0</u> INCEST | <u>1</u> PROSTITUTION |
| <u>0</u> BESTIALITY | <u>2</u> HOUSE OF ILL-FAME |
| <u>0</u> HOMOSEXUALITY | <u>6</u> BROTHEL |
| <u>0</u> LESBIANISM | <u>2</u> HARLOTRY |
| <u>0</u> SEX WITH A DIVORCEE | <u>3</u> HARLOT |
- (See page 37) 12 FORNICATION (Prostitution)

A Lexicon Of The Greek Language: For the Use of Colleges and Schools¹⁰⁸

Πορνεία, ας, ἡ, (πέρνω), harlotry; fornication.—Πορνείον, ου, n. a brothel.—Πορνεύτρια, ας, ἡ, a harlot.—Πορνεύω, εὔσω, to render a prostitute; debauch; commit fornication.—Πόρνη, ης, ἡ, a harlot; common prostitute.—Πορνίδιον, ου, n. a young harlot.—Πορνικός, ἡ, ον, pertaining to harlots.

II. Hebrew Translation of Porneia: Zannah

Zanah  Ancient Hebrew: hoe + seed (harvest, spread broad) + woman = Whore.

Translations of the Gospel of Matthew into Hebrew further substantiate that porneia is not about adultery by a one-flesh wife, but harlotry. Z'nut in Old Testament literal examples is **prostituting**. See page 11. A **SINGLE** promiscuous damsel, daughter, bride, or widow “plays the whore (z'nut),” not the adulteress.

Do Hebrew translations of Matthew 5:32 & 19:9 render porneia as “Z'nut” (Zannah)? Yes!

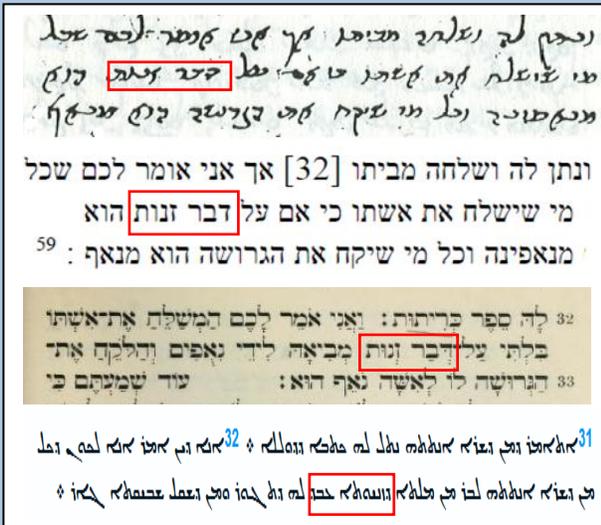
Z'nut	1555	Du Tillet, <i>Hebrew Matthew</i> . Hebrew MSS.132, confiscated from Jews in Italy. ^a
Z'nut	1877	Delitzsch, חדשה ברית (<i>Berit Khadasha</i>), translated from Greek. ^b
Z'nut	2008	Bible Society of Israel, <i>Hebrew New Testament</i> . ^d

The purpose of this list is simply to show that the Greek word “porneia” in Matthew 5:32 and 19:9 was translated into Hebrew as **Z'nut** (prostituting, of single females), not Na'aph (adultery, of married wives). The Aramaic Syriac Bible also rendered porneia as **Znywt (Z'nut)** in the Matthew exception. ^c

Word	Vocalized	Lexeme	Root
dznywt)	דזניוטא	d'zanyuwt,a)	דזניוטא
		1:900	znywt)
			דזניוטא
			0:572
			zn)
			זנא

From: Bible Society in Israel <info@biblesocietyinIsrael.com> February 11, 2012. Re: Matthew 5:32.

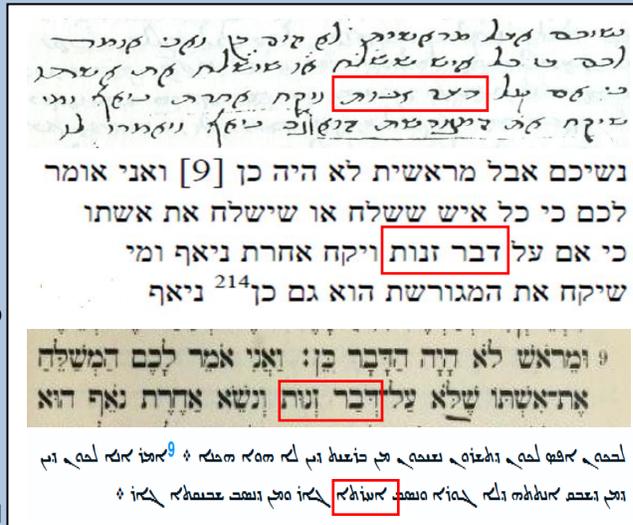
“Dear Sharon, Thank you for your email inquiry. The verse you ask about contains the Hebrew word “זנות” (Z'nut) ^d which is a noun meaning any of the following: *prostitution, fornication, harlotry, streetwalking, promiscuity, meretriciousness, whoredom.*” See pages 11-12. A Word of Z'nut זנות



נתן לה ושלחה מביתו [32] אך אני אומר לכם שכל מי שישלח את אשתו כי אם על דבר זנות הוא מנאפינה וכל מי שיקח את הגרושה הוא מנאף: ⁵⁹

³² לה ספר פריות: ואני אמר לכם המשלח את אשתו בלתי על דבר זנות מביאה לידי נאפים והלקח את הגרושה לו לאשה נאף הוא: ³³

³¹ ואמר לה זנא אשתו וכל מי שיקח את אשתו זנא אשתו וכל מי שיקח את אשתו זנא אשתו: ³² ואני אמר לכם המשלח את אשתו בלתי על דבר זנות מביאה לידי נאפים והלקח את הגרושה לו לאשה נאף הוא: ³³



נשיכם אבל מראשית לא היה כן [9] ואני אומר לכם כי כל איש שישלח או שישלח את אשתו כי אם על דבר זנות ויקח אחרת ניאף ומי שיקח את המגורשת הוא גם כן ²¹⁴ ניאף

⁹ ומראש לא היה הדבר כן: ואני אמר לכם המשלח את אשתו שלא על דבר זנות וישא אחרת נאף הוא

לחם רחם לחם וזמנים נעם: מק בועה וק לה סמא סמא: ⁹ אהו אהו לחם וק וק נעם אשתו וק אהו סמא נעם אשתו: ⁹ אהו אהו לחם וק וק נעם אשתו וק אהו סמא נעם אשתו: ⁹

³² אבל אני אמר לכם המשלח את אשתו בלתי על דבר זנות עשה אתה נאפת והלקח את הגרושה לו לאשה נאף הוא: ⁹ ואני אמר לכם המשלח את אשתו בלתי על דבר זנות ולקח לו אחרת נאף הוא והלקח את הגרושה נאף הוא:

<http://www.torahresource.com/Dutillet.html> <http://dukhrana.com/peshitta/index.php> <http://biblehub.com/mod/matthew/5.htm>

Z'nut describes not only a prostitute, but any single female prostituting her body for gain or lust.

III. English Translation of Porneia: **Fornication**

Has FORNICATION, the English translation of porneia, been changed from its original meaning, too?

Fornication originates “from **Latin fornix**,” **brothel**, a cellar for prostitution (Nocentini, 2010).
3rd to 5th century, fornicatio, fornicationis “**unmarried sex, prostitution**” (Lewis & Short, 1879).

c.1300 Old French, “fornication”. . . from Latin, fornix (gen. fornicis) “**brothel**,” originally “arch, vaulted chamber” (Roman prostitutes commonly solicited from under the arches of buildings).
Strictly, “**voluntary sex between an unmarried man and an unmarried woman**,” extended in the Bible to adultery. Source: Etymonline.com Notice, “adultery” is a recent addition.

c.1303 Robert Manning, *Handling Sin*: “The first [sin] is ‘fornication,’ when **two unmarried** have misdome, as **single boy and single girl**, when they sin together eagerly. . . it causes one to lose the bliss of heaven.”

c.1400-1500 Where did the English words Harlot, Tramp, Fornicator, and Whore originate?

FRENCH – Herlot (**Harlot**) “Vagabond, Tramp.” By 1500, herlot evolved to mean female **prostitute**.

LATIN – Fornix (**Fornicator**) “Arches,” under arches, **prostitutes** sold their bodies to strangers.

1545, fornicātus, past participle of fornicārī, to consort with prostitutes.

OLD ENGLISH – Hore (**Whore**) “**Prostitute**.” Indo-Germanic origin, current spelling of **Whore**, 1530.

A promiscuous single female who lost her virginity was called a fornicator, harlot, and whore.

c.1600-1700 “Fornication” referred to single persons only.

Matthew 19:9a, “Whosoever shall put away his wife, except it be for fornication and marries another committeth adultery” (KJV 1611). “What did the word ‘fornication’ mean to the average English speaker in 1611? We need only look at dictionary entries before, during the time, and after the publication of the King James Bible” (Jennings, 2011, pp. 19-25):

Edmund Coote’s *The English Schoole-Maister* (1596)

Fornication: vncleannes be-tweene **single persons**

Robert Cawdrey’s *A Table Alphabetical* (1604)

Fornication: vncleannes betweene **single persons**

Thomas Blount’s *Gloffographia Anglicana* (1656)

Fornication: Whoredom, spoken of **single persons**, if either party be married then tis Adultery.

R. Brown’s *The English Expositor Improv’d* (1719)

Fornication: Whoredom committed between **single Persons**, whereas if either, or both Parties so offending be married it is called Adultery, and is punishable with Death by the Common Law.

John Kersey’s *The New World Of Words* (1720)

Fornication: the Act of uncleanness between **Single Persons**, so call’d because usually committed in Stews, under Vaults or Arches, in Latin, Fornicas.

FORNICATION: Singles Only! 500–700 years later, adultery and Incest (and ambiguity) were added.

Originally fornication was defined as prostitution and lewdness committed between single persons. J. Boswell, *Life Johnson* anno 1779 ll. 303. Johnson: Fornication is a crime in a single man.

c.1800 Noah Webster added adultery and incest to his fornication definition. Editors back peddled in later editions (2008 edition), but many still use Webster’s 1828 dictionary to define fornication.

Webster's 1828 Dictionary Fornication. [*Historical definitions are in blue. Comments are in red.*]

1. The incontinence or lewdness of unmarried persons, male or female;
also, the criminal conversation of a married man with an unmarried woman.
2. Adultery. Mat 5. [*Circular reasoning*]
3. Incest. 1 Cor 5. [*The Greek word “incest” is not used. Two single relatives fornicated.*]
4. Idolatry; a forsaking of the true God and worshipping of idols. 2 Chr 21, Rev 19

– Forn’icatress, n. An unmarried female guilty of lewdness.

An 1880 dictionary in its introductory definition of fornication excludes sodomy, incest, and adultery: “A sin committed by two persons, male and female, who are not connected by blood within the prohibited degrees of kindred, and are neither married” (Fornication, 1880, p. 683).

c.1900 to c.2000

For centuries the dictionary definition for Fornication was “vncleannes be-tweene single persons” and “if either party be married then tis Adultery.” Today’s revised definition is ambiguous—sexual intercourse between “two persons not married to each other.”

Merriam-Webster Dictionary 2008. Fornication

1. Consensual sexual intercourse between two persons not married to each other.
2. *Bible*. idolatry.

World English Dictionary 2009. Fornication

1. Voluntary sexual intercourse outside marriage
2. (Law) Voluntary sexual intercourse between two persons of the opposite sex, where one is or both are unmarried.
3. *Bible*. sexual immorality in general, esp. adultery

Notice that it is the modern Bible scholars who effected the change to “sexual immorality in general, esp. adultery.” Secular editors do not want to “own” this blatant corruption of fornication’s definition.

Latin Translations: Beginning in the seventh century, Latin was the language of the church. Erasmus (1466-1536) changed the Latin Vulgate from **fornicationem** to **stuprum**. According to the Sixteenth Century Journal, stuprum was understood as “the defloration of a virgin or the seduction of an ‘honest’ widow, independent of violence” (Cristellon, 2008, p. 398). Black’s Law Dictionary (1891) defines stuprum, “In the civil law. Unlawful intercourse with a woman. Distinguished from adultery as being committed with a virgin or widow” (Black, 1891, p. 1129).

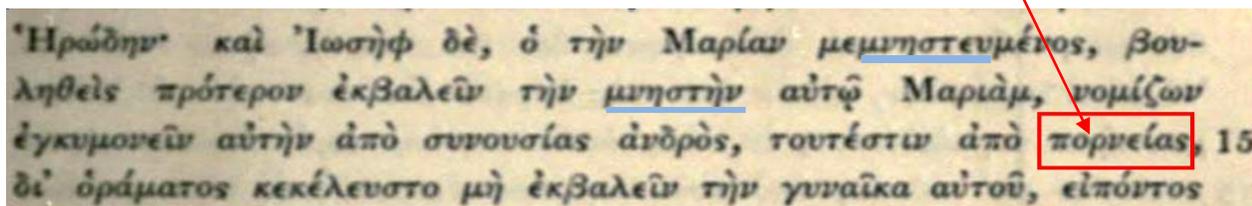
“Ask for the old paths, where is the good way, and walk therein” (Jeremiah 6:16).

SECTION 5 THE EARLY CHURCH VIEW: Betrothal Divorce and One-Flesh “Divorce”

Justin Martyr, a Greek born and reared in Judaea, was well aware of the betrothal divorce. He used “porneias” (fornication) for betrothal infidelity: “Joseph, the *spouse* of Mary,” supposed “his *betrothed* Mary . . . to be pregnant . . . from *fornication* [porneias]” (Trollope, ed. 1846).

	<p>JUSTIN MARTYR (100-165 AD) THIS GREEK APOLOGIST WROTE ABOUT THE JEWISH BETROTHAL DIVORCE.</p>
<p>JUSTIN WROTE “Joseph, the spouse of Mary, who wished at first to put away his BETROTHED Mary, supposing her to be pregnant by intercourse with a man, i.e., from FORNICATION [porneias], was commanded in a vision not to put away his WIFE.” <i>A BETROTHAL DIVORCE!</i></p>	
<p>JUSTIN TAUGHT AGAINST REMARRIAGE!</p>	

Justin Martyr, *Dialogue with Trypho, a Jew, Chapter 78, (Vol. 2, page 13)* *πορνείας* (porneias)



Justin in his apologetic work used *porneias* to describe Mary’s supposed betrothal fornication and Joseph’s cause for pre-nuptial divorce from “his betrothed Mary.” Justin used the SAME Greek word in Matthew 1:19 found in Matthew 5:32, “except for a word about [porneia].” By his choice of the Greek word “*porneias*,” Justin connects Matthew 1:18-25 to the Matthew 5:32 and 19:9 “*porneia*” clause, and with Deuteronomy 22:21 when a betrothed wife commits *ekporneusai* (LXX, Septuagint).

The betrothal is in both the Old and New Testaments. Deuteronomy 20:7 & 22:23-28, betroth [*aras* in Hebrew] a wife, is rendered *mnêsteuô* [G3423] in the Septuagint which is the same Greek word in Matthew 1:18, Luke 1:27, 2:5, “Mary was espoused [*mnêsteuô*] to Joseph. . . . Mary, *thy wife*,” and in Justin’s ancient text (underlined in blue). According to Justin, “his betrothed [*mnêsteuô, μνηστήν*] *Mary*,” was not pledged to be a future wife, but was already Joseph’s wife.

St. Augustine (*De Nup. et Concup. i*), “She is called his wife from the first promise of her espousals.”

Deuteronomy 22 → Matthew 1 → Matthew 5 and 19
A *betrothed* wife commits *fornication*.

[Justin Martyr](#), [Athenagoras](#), [Matthew](#), and [Paul](#) wrote about VIRGINS and the BETROTHAL.

A misleading argument is that the betrothal view is not found in the writings of the church fathers. I wondered if any of the Ante-Nicene fathers were Jews since the legally binding betrothal covenant is distinctly Jewish. Of over 26 church fathers (100 AD to 600 AD) researched, NONE were JEWS.

APOSTOLIC FATHERS: Clement of Rome, Ignatius of Antioch, Hermas of Rome, Polycarp of Smyrna, Papias of modern Turkey. **GREEK FATHERS**: Irenaeus of Lyons. Clement of Alexandria, Origen of Alexandria, Athanasius of Alexandria, Methodius of Olympus, Basil of Caesarea, Gregory of Constantinople, Gregory of Cappadocia, Maximus of Constantinople, Cyril of Alexandria, John Chrysostom of Constantinople, John of Damascus. **LATIN FATHERS**: Tertullian of Carthage (Africa), Cyprian of Carthage, Hilary of Poitiers, Gregory the Great of Rome, Ambrose of Milan, Damasus I, Jerome of Stridonium, Augustine of Hippo, Isidore of Seville.



The Bride of Bethlehem by W. H. Hunt

Two Gentiles wrote about Jewish divorce (apoluó) and loss of virginity.

[Justin Martyr](#) (100–165 AD), a Greek, born and reared in Judaea, was acquainted with Jewish customs intimately. In his apologetic work, Justin dialogues with Trypho, a learned Jew (page 2 & 43) concerning Joseph’s contemplated betrothal divorce in Matthew 1:19. Trypho did not question or refute Justin’s assertion that a Jewish man could divorce his betrothed “virgin” wife for fornication.

[Athenagoras of Athens](#) (133–190 AD) cites the Old Testament in reference to divorce and virginity, “‘For whoever puts away his wife,’ says He, ‘and marries another, commits adultery;’ not permitting a man to send her away whose virginity he has brought to an end, nor to marry again.” Josiahs Scott (2013) observes, “*The Betrothal Chapter* [Deuteronomy 22] is *the only chapter in the entire Bible* that explicitly is in the posture of ‘not permitting a man to send her away whose virginity he has brought to an end.’ Deu_22:28-29 – A man may never divorce a non-betrothed woman whom he raped (and ended her virginity). Deu_22:19 – The man is never allowed to divorce her after they prove that he did in fact end her virginity.” The [Matthew](#) exception acknowledges the fraudulent concealment of lost virginity.

Gentile church leaders may not have fully comprehended Jewish betrothal because Jewish believers moderated their practice of the civil laws of Moses (stoning, dietary laws). Peter lived “after the manner the Gentiles” (Galatians 2:14). The Epistle to the Magnesians (98–117 AD), “For if we are still practicing Judaism, we admit that we have not received God’s favor . . . it is wrong to talk about Jesus Christ and live like Jews.” Early anti-Semitism caused an even wider rift between the two cultures.

The [Apostle Paul](#), a Jew, instructed the Corinthian church “concerning virgins” and their betrothal agreements (1 Corinthians 7:25-28; 36-38). For the Gentiles, the betrothal was not legally binding requiring a divorce. Paul made no mention of divorcing (apoluó–verb) a betrothed virgin, but of release (luó–verb) from an agreement (for instance, the woman was not a virgin, not a believer, or died) and of delaying marriage in order to serve the Lord without distraction. The church was largely Gentile, so how could they write about Jewish marriage? We have the internet, but still very few understand Jewish betrothal customs, much less the Matthew exception and “virginity fraud.”

Since GOD DIVORCED Israel, could I divorce my one-flesh wife and marry another?

“God regarded his relationship with Israel as a betrothal (or espousal) type marriage:

Jeremiah 2:2 ‘Go and cry in the ears of Jerusalem, saying, Thus says the LORD; I remember you, the kindness of your youth, the love of your **betrothal.**’

Hosea 2:19-20 ‘And I will **betroth** you to me forever: yes, I will **betroth** you to me in righteousness, and in judgment, and in loving-kindness, and in mercies.

I will even **betroth** you to me in faithfulness: and you shall know the LORD.’

Because a betrothal is a marriage^a in a legal sense, although not consummated, God could call himself a husband to Israel (Isaiah 54:5; Jeremiah 3:20; 31:32), and put them away when they were unfaithful to him (Isaiah 50:1; Jeremiah 3:8; 31:32; Hosea 1:9). However, this does not justify divorce of any lawfully married, ‘one flesh’ relationship” (Page, 2009, #1.25).

^a The betrothal is not “marriage.” A husband and his betrothed wife wait a year until the wedding ceremony (gámos), at which time, the husband and his one-flesh wife are wedded (married).

Jewish Betrothal DIVORCE and One-Flesh DIVORCE: Same word and same legal procedure.

Old Testament—Shalach

God divorced (**SHALACH**) his betrothed wife, Israel, when she was not faithful to her marriage contract (Torah law). He will betroth (aras) her again in righteousness (Deadmond, 2007, pp. 96, 103). The Hebrew word, Shalach, is used also for a divorce of a fully married wife (Deuteronomy 22:29). A Jewish husband “falls out of love” with his wife and divorces (**SHALACH**) her (Deuteronomy 24:3).

New Testament—Apoluó

Matthew 1:19 “Joseph her husband . . . was minded to put her away [**APOLUO**] privily.” Joseph's contemplated divorce from his betrothed wife is the SAME Greek word for divorce from a one-flesh wife in Matthew 5:32; 19:9; Mark 10:11-12; and Luke 16:18, “Whosoever putteth away [**APOLUO**] his wife, and marrieth another, committeth adultery.” In Deuteronomy 24:1 & 3, “send [**shalach**] her out” is quoted and translated apoluó in Matthew 19:7, “put her away [**apoluo**].” Both words mean divorce.

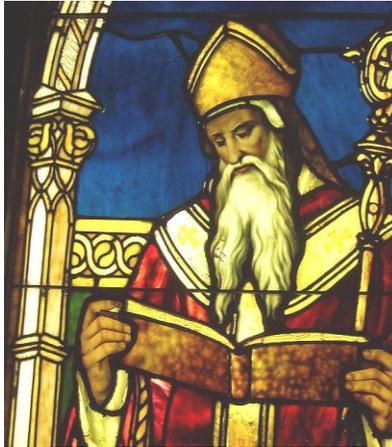
DIVORCE IN THE ROMAN WORLD

“Divorce was commonplace among the Gentiles. Both men and women had equal rights to divorce in Roman society. Remarriage was the rule. Seneca said that some women count their age not by consuls, but by the number of their husbands” (Talbert, 2002, p. 61). A Roman man could break a betrothal by merely sending a note of repudiation to the young woman. Dismissal of a wife was a private matter. In the Republican Era (509 BC to 31 BC) a husband who caught his wife in adultery could kill her with immunity. Caesar Augustus's Marriage Legislation of 17 BC brought marriage and divorce under court jurisdiction. The husband of rank was compelled to divorce his wife before a jury where she would be criminally charged, financially ruined, and banished to an island. Legally, adultery applied only to a wife (Winter, 2003, p. 41).

In the Jewish and Roman world, men divorced their wives. Jesus did not come to sanctify divorce or to execute the Mosaic stoning of unfaithful brides and wives (John 8:11), but to teach that life-long marriage is a picture of God's love, forgiveness, and redemption.

THE EARLY CHURCH VIEW: No Remarriage after Divorce

Roman, Greek, and Jewish compulsory divorce for adultery may have influenced early church writings and practices. To avoid prosecution by Roman law, husbands must divorce their adulterous wives. “A husband who does not at once dismiss his wife whom he has taken in adultery can be prosecuted as a pimp” (Lefkowitz, 2005, p. 104). In Greece, the husband who cohabits with his adulterous wife loses his rights of citizenship. A second marriage was expected. In contrast, early Christians viewed divorce as only separation until repentance. For them, adultery was not a “covenant breaker” that freed a spouse to remarry (Jackson, 2014).



Early Greek fathers were nearly unanimous against remarriage after divorce, such as, Hermas, Justin Martyr, Athenagoras, Irenaeus, Theophilus of Antioch, Clement of Alexandria, Origen, and later Greek writers such as Gregory Nazianzus, Apollinarius, Basil of Caesarea, Theodore of Antioch, and Chrysostom. Early Greek writers should be heavily weighed since they knew Koine Greek as their mother tongue and thus understood the nuances of New Testament Greek. Of the early theologians who wrote in Latin, a similar picture exists.

Stephen Wilcox (2008) quotes the early theologians in *Restoration of Christian Marriage* (pp. 6-22):

Herms (90 AD) “ ‘What then, sir, is the husband to do if his wife continues in her vicious practices?’ And he said, ‘The husband should put her away and remain by himself. But if he put his wife away and marries another, he also commits adultery.’ ”

Justin Martyr (151 AD) “Whosoever marries a woman who has been divorced from another husband commits adultery. According to our Teacher, they are sinners who contract a second marriage.”

Tertullian (200 AD) “Again He [Jesus] said, ‘They shall be two in one flesh’ . . . not three or four.”

Origen (248 AD) “Just as a woman is an adulteress, even though she seems to be married to a man, while a former husband yet lives, so also the man who seems to marry who has been divorced does not marry her, but, according to the declaration of our Savior, he commits adultery with her.”

Basil the Great (375 AD) “A man who marries another man’s wife who has been taken away from him will be charged with adultery.”

Jerome (390 AD) “If she left him on account of his crimes, he is still her husband and she may not take another. . . . a second may not be taken while the first one lives.”

St Augustine (419 AD) “A woman begins to be the wife of no later husband unless she has ceased to be the wife of a former one. She will cease to be the wife of a former one, however, if that husband should die, not if he commits adultery.”

Eight times Jesus is recorded warning that to divorce and remarry is adultery

SECTION 6 TODAY'S FOUR VIEWS

For 1600 years, the Western European Church's "unanimous view was 'no remarriage following divorce,' and 'divorce' was interpreted as separation and not a dissolution of the marriage. . . . This was understood firmly by the entire Church up until the Protestant Reformation which then branched off and introduced divorce for adultery *for the first time* as a teaching of the Lord Jesus (which is reflected in the *Westminster Confession of Faith* [1648])" (McFall, 2008, p. 1).

EXCEPT FOR FORNICATION: THE 4 VIEWS

NO REMARRIAGE: 2 VIEWS SUPPORTED BY SCRIPTURE

1. **The Betrothal View** has support in both the **Old and New Testaments**. In Matthew 5:32, "LOGOS" refers to the speech or report about betrothal fornication in the Law of Moses (Deuteronomy 22:13-21).

Examples: Joseph pondered divorcing his betrothed wife, Mary, for fornication (Matthew 1:18-25; John 8:42). God divorced Israel in the betrothal stage of marriage (Jeremiah 2:28; Hosea 2:19-20).

2. **"ME EPI" Except for, Not for, or Excluding Fornication.** Every Matthew 19:9 "except" variation leads to the **same conclusion—NO Remarriage**.

The Greek is "**me epi**" (not "**ei me epi**") in Matthew 19:9, meaning "**not upon**" fornication. Allen Guenther (2002) writes that the meaning "must be understood as '**apart** from porneia,' or '**porneia aside**,' or '**excluding** the subject of porneia.' It does not mean 'except' as it has traditionally been interpreted" (p. 96). If a man divorces his wife—porneia is a separate issue—and marries another, he commits adultery. See Scott's (2013, part 3) variation data.

PRO-REMARRIAGE: 2 VIEWS NOT SUPPORTED BY SCRIPTURE

3. **Except for Adultery.** Contradicts 1 Corinthians 7:10-13, 39; and Romans 7:1-4. Three times (Matthew 5:32; 19:9 & Luke 16:18) the Lord says that the innocent man who marries a divorced woman commits adultery.

#3 is urban legend and is repeated so frequently that now no one questions it.

4. **God's Grace covers a 2nd Marriage.** Some say—to marry a divorcee or to stay in a marriage that God calls adultery is forgiven and covered by grace. The Deception: Just say you're sorry. God accepts your lifestyle of adultery. God wants you happy (not holy).

Yes, God forgives sin, but not an unrepentant sinful lifestyle. "And such WERE some of you." Do not be deceived. "Sinner" adulterers and "Christian" adulterers do not inherit the kingdom of God (1 Corinthians 6:9-11 & Galatians 5:19-22).

SECTION 7 ONE FLESH UNTIL DEATH



Genesis 2:24 “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one flesh**.”

God joined two into one flesh. All positions on marriage, divorce, and remarriage must conform to God’s one-flesh until death command.

- A man and a woman who have no living covenant spouse exchange marriage vows.
 - God witnesses and supernaturally joins the two into ONE FLESH for life.
 - They are no more twain but one flesh (**never again two**)
 - The ONE FLESH COVENANT begins with vows and ends at the death of a covenant spouse.
 - The Lord COMMANDS the believer to not divorce a covenant spouse, the saved or unsaved.
 - The ONE FLESH COVENANT causes a second “marriage” after divorce to be **Adultery**.
 - The Lord COMMANDS the abandoned to remain unmarried or be reconciled.
 - Earthly marriage is a picture of Christ’s relationship with His “called out” ones, His bride, the Church.
- Any marriage not built on God’s one-flesh foundation, no matter how loving the relationship, is adultery.

May a man divorce his wife for fornication (porneia)?

If she is **engaged** [betrothed] to him, he may break the engagement prior to the one-flesh union.

At the **wedding**, she becomes his lawful, wedded wife. He is **one-flesh** with his first wife until death. Thereafter, “*Whosoever shall put away his wife, and marry another, committeth adultery against her*” (Mark 10:11).

May a wife divorce her husband for fornication (porneia)?

The Matthew divorce exception was not given to the Jewish wife, nor to the Gentiles.

“**A Word of Fornication**” and “**A Logos of Porneia**” refer to a **Deuteronomy betrothal law** for a Jewish husband who paid the bride’s price for a virgin. Moses gave no provision for a virgin to end the marriage on the wedding night. A Jewish wife could not divorce a husband, although her relatives and the ruling elders could put pressure on her husband to force him to initiate divorce proceedings.

**THE LORD'S COMMAND: DO NOT DIVORCE.
IF DIVORCED, STAY SINGLE OR BE RECONCILED.**

1 Corinthians 7:10-11 “And unto the married I **COMMAND**, yet not I, but **the LORD**, let not the wife depart from her husband: But and if she [has departed], let her remain unmarried, or be reconciled to her husband: and let not the husband put away [send away, divorce] his wife.

12But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away [send away, divorce]. **13**And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him [send away, divorce].”

In verses 12 and 13, the Greek verb, *Aphîēmi*, (send away, divorce) is in the **imperative** mood. Again, it is not a suggestion, but a command—Thou shalt not divorce.

Adultery, abandonment, incompatibility, an unsaved spouse, abuse, or a remarriage does not break a covenant marriage of a never before married man or woman, neither having a prior living spouse. Only death ends a covenant one-flesh marriage (1 Corinthians 7:39 & Romans 7:2-3). The second marriage of a widow would be her second covenant marriage.

Death, not divorce, frees a spouse to remarry.

Only death frees the surviving one-flesh spouse to marry a second time without it being adultery, not into “a remarriage,” but into “a covenant marriage.”

If you divorce or are divorced, (1) remain unmarried, **OR** (2) be reconciled. Options 1 and 2 cannot co-exist with a contradicting option of remarriage to a different spouse.

Three simple but powerful truths:

1. God joins 2 into 1 Flesh for Life, never to be 2 again—until the death of a spouse.
2. The Lord commands: Do not depart. Do not divorce.
3. The innocent 3rd party **JUST** by marrying a divorced person is guilty of adultery!

All unlawful marriages must be forsaken. Adulterous remarriages are unlawful unions. A divorce from a same sex, incestuous, or an adulterous marriage is not sin, but repentance.

All Israel repented of “unlawful” marriages and the foreign wives and children were sent away (Ezra 10:1-5). Jerome (394 AD) rebuked Fabiola for her adulterous remarriage, and then later eulogized Fabiola for her repentance, deep sorrow, and her service to the poor (Leary, 2014).

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. For this is the love of God, that we keep his commandments. 1 John 2:4; 5:3

THE INNOCENT WIFE

“Whosoever shall put away his wife, saving for the cause [word] of fornication, causeth her to commit adultery [to be adulterated]: and whosoever shall marry her that is divorced committeth adultery.”

*Many say that the innocent divorced wife, who was not guilty of adultery, can marry another.
Is this view Scriptural? Look again at Matthew 5:32. It is all about the . . .*

INNOCENT WIFE



Matthew 5:32 (KJV)

³² Whosoever shall put away his **innocent** wife . . .

causeth  her to **commit adultery**: and

whosoever **innocent**  shall marry **innocent**  her that is divorced **committeth adultery**.

If she marries another man she becomes guilty.

The **innocent**  wife is divorced & remarries.

Now both she and her **innocent**  husband are **ADULTERERS!** **Both Guilty before God!!**

*The Innocent Wife who remarries is now guilty of Adultery
since she is still One-Flesh with her First Husband.*

The Second Exception is based also on the misinterpretation of one Greek word.

Paul and the early church held to the authority of Jesus, “They twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matthew 19:5-6). Our marriage vow “till death do us part” is based on God’ Word.

What Breaks a Marriage Vow?	
God’s List: Death	Man’s List: Adultery Desertion Physical Abuse Verbal Abuse Fell out of love Alzheimer’s Spouse Remarried Alcoholism Addictions

Man’s List grows by leaps and bounds. No fault divorce has opened the floodgates.

Adultery: The Matthew exception for fornication is not except for adultery or sexual immorality. Adultery violates, but does not break a marriage vow.

Desertion: The other misunderstood word is *douloó* in “Not under bondage [*douloó*]” (1 Corinthians 7:15). *Douloó* means servitude, not marriage bond (*deo*). *Doulos* is a servant. The believer is not under servitude, nor a servant to an unsaved spouse who departs. The believer serves Jesus Christ.*

The two popular exceptions promoted today are based on the wrong understanding of the Greek words “porneia” in Matthew 5 and 19, and “*douloó*” in 1 Corinthians 7:15, “*But if the unbeliever departs, let him depart. A brother or sister is not under bondage [DOULOO] in such cases, but God has called us to peace.*” *Douloó* is servitude. The noun form, *doulos*, is translated servant in verse 21 and twice in verse 22, “*Were you called being a servant [DOULOS]?*” The Apostle Paul often introduced himself as “*a servant (DOULOS) of Jesus Christ.*” *Douloó* and *doulos* are servitude and servant, not marriage union. Paul uses a different word, “*deo*” a legal term, to refer to the marriage bond in verse 27, “*Art thou bound (DEO) to a wife*” and in verse 39, “*The wife is bound [DEO] by the law as long as the husband liveth.*” *Deo* means bind, tie, and fasten. *Deo* is used for the legal marriage bond.

No matter what evidences are presented, man’s final, default arguments are, “I will remain in my remarriage because . . .”

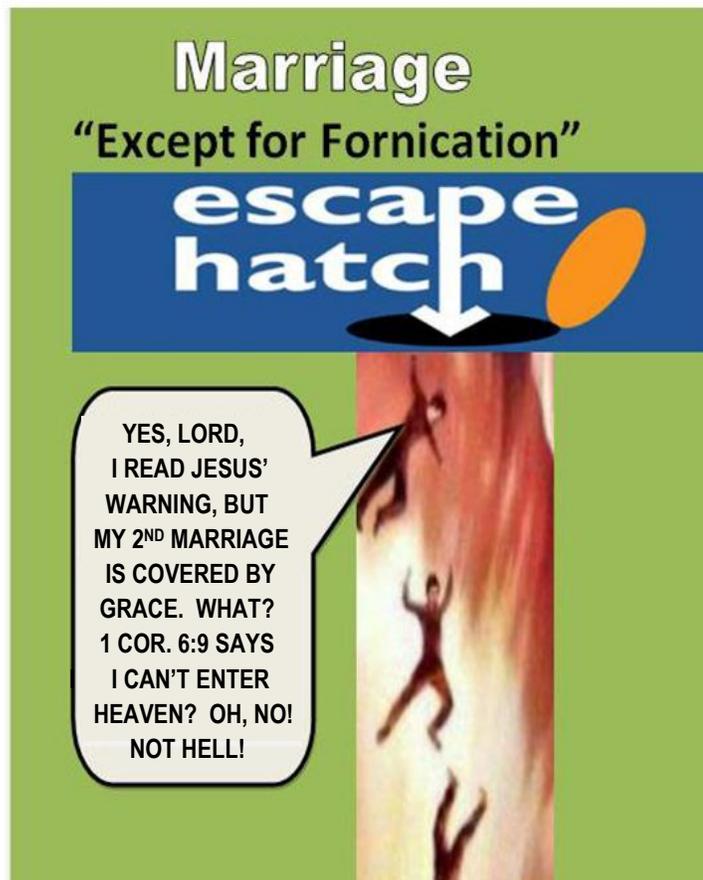
1. I am under grace. I am under the blood.

“*Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?*” (Romans 6:1-2).

2. God forgives.

“*He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy*” (Proverbs 28:13).

*See “Desertion, Divorce, and Covenant Marriage” on Facebook for an in-depth study on 1 Corinthians 7:15. “Not under bondage (*douloó*)” means not under servitude to an unbelieving spouse who departs.



A Warning from Jesus

Matthew 5:28-29 “LUST AFTER HER”

“Whosoever looketh on a woman [guné] to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”

Matthew 5:30-32 “MARRY HER”

“And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 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** [guné], saving for the cause [a word] of fornication, **causeth her to commit adultery** [to be adulterated]: **and whosoever shall marry her that is divorced committeth adultery.**”

Do not give your hand in marriage to a divorced man or woman who has a living spouse. 1 Corinthians 6:9-10 warns us that adulterers do not inherit the kingdom of God. Your eternal destiny is too important to rest upon a wrong understanding of God’s Marriage Law. Study God’s Word with a humble heart and follow God’s commandments, not man’s excuses. Your eternity depends on it. Grace grants us one short lifetime to repent and to bring forth fruit worthy of repentance—separation from an adulterous marriage.

“**Thou shalt not commit adultery**” (Exodus 20:14 & Matthew 5:27).

TO MARRY ANOTHER IS CONTINUOUS ADULTERY

“If, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man” (Romans 7:3-4). These verses make it clear that the adultery of the second marriage continues until the death of the first husband. Jay Bowman’s (1979) in-depth study, “Adultery, a Series of Articles on the Moich–Group of Words,” proves that to marry another is not a one-time act of adultery, but a present tense, continuous state of adultery. Paul did not use the aorist tense which would denote a completed past, one-time act in describing marriage after divorce. Instead Paul wrote,

“Committeth Adultery.”— a Present Indicative Verb!

Kind of Action and Time of Action for Each Verb Tense		
Tense Name	Kind of Action	Time Element (In Indicative Mood)
Present	Progressive (or 'Continuous')	present
<u>Aorist</u>	Simple (or 'Summary') Occurrence	past
<u>Perfect</u>	Completed, with Results	past, with present results
<u>Imperfect</u>	Progressive (or 'Continuous')	past
<u>Future</u>	Simple Occurrence	future
<u>Past Perfect</u>	Completed, with Results	past
<u>Future Perfect</u>	Completed, with Results	future

“The most constant characteristic of the Present Indicative is that it denotes action in progress—in present time.”

(E. Burton, *Moods and Tenses of New Testament Greek*, University of Chicago Press: 1898, p. 7).

Chart courtesy of Corey Keating <http://www.ntgreek.org>

When a Greek verb is written in the present tense, it implies that it has continued from the moment that it began up until the present and is still continuing. Quotations from Greek scholars (Jennings, 2013):

“The present tense is basically linear or durative, ongoing in its kind of action. The durative notion may be expressed graphically by an unbroken line (—), since the action is simply continuous” (James Hewitt, *New Testament Greek*, Hendrickson Publishers: 1986, p. 13).

“The Present marks continuity; the Aorist, a single act; the Future (very rare in the New Testament) intention or futurity; and the Perfect, a completed act” (Samuel Gosnell Green, *To The Grammar Of The Greek Testament: Together With A Complete Vocabulary*, Fleming H. Revell: 1886, p. 324).

“The present tense usually denotes continuous kind of action. It shows ‘action in progress’ or ‘a state of persistence.’ When used in the indicative mood, the present tense denotes action taking place or going on in the present time” (Greek Verbs - Shorter Definitions, www.ntgreek.org).

This is Jennings’ rendering of the Greek present tense in Luke 16:18, “Whoever puts away his wife, and enters into a continuous and ongoing state of marriage with another, commits adultery continuously: and whoever enters into a continuous and ongoing state of marriage with her that is put away from her husband commits adultery continuously.”

When you see the “eth” (present tense) on the end of commit, it means an ongoing sin.

SECTION 8 JEWISH MARRIAGE: A PICTURE OF CHRIST AND HIS BRIDE



“In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also” (John 14:1-3).

Excerpts from “Behold, the Bridegroom Comes,” by Dr. Renald E. Showers

Jesus draws his analogy from Jewish marriage customs in biblical times. The Church is regarded as the Bride of Christ (Eph. 5:22-23).

In the same manner as the Jewish bridegroom came to the bride's home for the purpose of obtaining her through the establishment of a marriage covenant, so Jesus came to earth for the purpose of obtaining the Church through the establishment of a covenant.

Parallel to the custom of the Jewish groom paying a price to purchase his bride, Jesus paid a price to purchase His bride, the Church. . . . with His own life blood (1 Cor. 6:19-20).

In the same way that a cup of wine served as a symbol of the marriage covenant through which the bridegroom obtained his bride, so the cup of communion serves as a symbol of the covenant through which Christ has obtained the church (1 Cor. 11:25).

Parallel to the custom of the Jewish groom preparing living accommodations for his bride in his father's house during the time of separation, Christ has been preparing living accommodations for the Church in His Father's house in heaven during His separation from His Bride (John 14:2).

Similar to the Jewish bride's return with the groom to his father's house, the Church will return with Christ to His Father's house in heaven after she is snatched from the earth to meet Him in the air (1 Thess. 4:17; John 14:2-3).

Corresponding with the Jewish bride remaining hidden in the bridal chamber for a period of seven days after arrival at the groom's father's house, the Church will remain hidden for a period of seven [years] after arrival at Christ's Father's house in heaven (Col. 3:4).

Behold, The Bridegroom Comes! by Renald Showers, copyright, The Friends of Israel Gospel Ministry, Inc.

God's people for millenniums practiced the betrothal prior to the wedding. God's heart and our future are reflected in the Jewish betrothal. God betrothed Israel. He seeks a chaste bride. God betrothed the Church. We, who are Christ's betrothed bride, look forward to the coming Bridegroom and the Marriage Supper of the Lamb in His Father's house. The betrothal has meaning for the past, the present, and the future of those whom God loves.

A THREE-FOLD WITNESS: Porneia, Z’nut, and Fornication describe unmarried women.

The origin of (1) **PORNeia**, (2) **z’nut**, and (3) **fornication** is selling one’s body for sexual use.
Three words used in the exception clause: Greek, “porneia,” translated z’nut and fornication.

The Matthew exception is about divorcing a **WOMAN**, not the man.

Greek	Porne(ia)	unmarried prostitute→ all promiscuous single women.
Hebrew	Z’nut	unmarried prostitute→ all promiscuous single women.
Latin	Fornicator	unmarried prostitute→ all promiscuous single women.

Unmarried singles include the betrothed wife. Unmarried means not joined at a wedding with a husband into a one-flesh union.

In antiquity it was the marital status of the woman that determined which sin is committed.

Porne describes not only a prostitute, but any single female prostituting her body for gain or lust.
Adulteress describes a married wife who has an affair with a “neighbor,” not paying customers.

THE CONCLUSION

At the Sermon on the Mount, the Jewish audience would have understood “A Word of **Fornication**” in the context of Moses law, Deuteronomy 22:21, of a wife “**playing the prostitute [Z’nut]**” before the wedding. The wife did not commit incest, lesbianism, bestiality, etc., nor did she not commit adultery. She committed fornication: pre-wedding promiscuity by single persons for gain or lust.

Matthew 5:32 “Whosoever shall put away his wife, saving for the cause [a charge] of **fornication [porneia, pre-wedding promiscuity]**, causeth her to commit **adultery [moicheia]**: and whosoever shall marry her that is divorced committeth **adultery [moicheia]**.”

Matthew 19:9 “Whosoever shall put away his wife, except it be for **fornication [porneia, pre-wedding promiscuity]**, and shall marry another, committeth **adultery [moicheia]**: and whoso marrieth her which is put away doth commit **adultery [moicheia]**.”

Genesis 2:24 and Ephesians 5:31 “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they [two] shall be one flesh.”

Matthew 19:5-6 “Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not [imperative] man put asunder [separate geographically].”

The one exception: A Jewish bridegroom may **divorce** his **espoused (UN-wedded) wife** who “played the prostitute” during the **betrothal** and marry a chaste virgin without being guilty of adultery, but if a one-flesh husband divorces his one-flesh (wedded) wife and marries another, he commits adultery.

In modern terms: A bridegroom may **break up** with his **fiancé** who “played the field” during their **engagement** and marry another without it being sin, but if he divorces his one-flesh wife and marries another, he commits adultery.

SECTION 9 SYNOPSIS

This book is focused on Biblical practices and FIRST Century marriage analogies of the Lord Jesus.

The “Except for Adultery” View: Basic problems with this position

1. One-Flesh—until death. “And they twain shall be one flesh: so then they are no more twain, but one flesh” (Mark 10:8). “If her husband be dead, she is at liberty to be married” (1 Corinthians 7:39).
2. The Lord’s command forbids divorce of a one-flesh spouse (1 Corinthians 7:10-13).
3. God did not take a second wife after He divorced Israel from a betrothal covenant (Jeremiah 2:2 & Hosea 2:19-20). He pleads for Israel to repent and return (Jeremiah 3:1-4:1).

The Jewish Betrothal Custom: Evidences for Betrothal Divorce for concealed pre-nuptial fornication

1. DEUTERONOMY 22:13-21 Moses’ Fornication Law Ended Betrothal Marriages

The civil penalty for a betrothed wife who played the harlot was the same as a one-flesh wife who committed adultery—death by stoning. The Jews when in captivity and under Roman rule lost their right to administer capital punishment; however, divorce was granted for every cause (Deuteronomy 24:1-3; Matthew 19:3). A wife suspected of unfaithfulness could easily be dismissed on any pretext, and without two witnesses or the ordeal of bitter water (Numbers 5:19-24).

A. PURCHASE A WIFE: (1) the man “BETROTHED A WIFE,” waits one year to prove her virginity, (2) then “TAKES HIS WIFE” to his new home (Deuteronomy 20:7; 22:23; 28:30; & Judges 14:1-15:2). It is a “blood covenant” either by a blood sacrifice, a cup of wine to represent blood, or the breaking of the hymen of his virgin bride. The bridegroom cannot end the betrothal covenant except for the cause of fornication by his bride.

B. It was the Jews who observed the Deuteronomy 22 betrothal command. In Mark and Luke, both written to Gentiles, there is no exception clause for betrothal fornication because this law of Moses does not apply to Greeks, Romans, or to us. We have no law requiring stoning of non-virgin brides.

C. Joseph pondered privately divorcing Mary, his betrothed wife, for fornication (Matthew 1:19).

D. The Pharisees alluded to Jesus being “born of fornication [porneia]” (John 8:41). Porneia means pre-nuptial sex by single persons.

2. PORNE: PORNEia comes from the word PORNE, a prostitute (Revelation 19:2). The fornication clause addresses only the promiscuous female (porne) and not a promiscuous male (pornos). Prostitutes were single and not marriageable material in ancient society. All twelve (12) occurrences of PORNE in the New Testament refer to a harlot and never to a one-flesh wife.

3. **LITERAL, PHYSICAL MARRIAGE** Jesus refers to literal, physical marriage, so literal examples must be examined to determine the meaning of fornication, not the figurative examples of idolatry.
4. **MATTHEW 5:32** The only interpretation explaining “a **logos** (WORD) of fornication” is betrothal harlotry: **a report** by the husband before the elders charging his bride with harlotry according to Moses’ Commandment in Deuteronomy 22:13-21.
5. **MATTHEW 19:9** There are various English translations. Greek, “me epi porneia” (not for fornication). Jesus said **No divorce**, but to clarify, excludes the prohibition of a divorce for pre-nuptial promiscuity
6. **REMARRIAGE** to your one-flesh divorced spouse is God’s will, even if there has been an intervening adulterous marriage. A 2nd marriage for widows and widowers is permitted, but only to a believer.

Supporting Evidences AGAINST MARRIAGE TO ANOTHER while the first spouse is living

A. The innocent 2nd husband who marries a divorcee commits adultery since the innocent wife is still ONE-FLESH with her first husband. “Whosoever shall marry her that is divorced committeth adultery” (Matthew 5:32; Matthew 19:9; Luke 16:18).

B. Early Church Fathers allowed divorce for repeated whoredoms, not to take another wife, but to separate until repentance. They taught that the exception clause only applied to the first half of the verse for divorce, and that a second marriage was adultery while the first husband or wife is living. The early church withheld the communion cup from remarital adulterers.

C. The Jewish Betrothal and Wedding Feast are an Earthly Picture of the Heavenly Bridegroom and the Church. Believers must not adulterate God’s Heavenly Type of Christ, One Husband with One Bride, but be His reflection and earthly example of forgiveness, redemption, reconciliation and restoration.

Jewish betrothal is in Genesis to the final chapters of Revelation (19:7-9; 21:2, 9; & 22:17).

MARRIAGE IS AN EARTHLY PICTURE OF CHRIST AND THE CHURCH

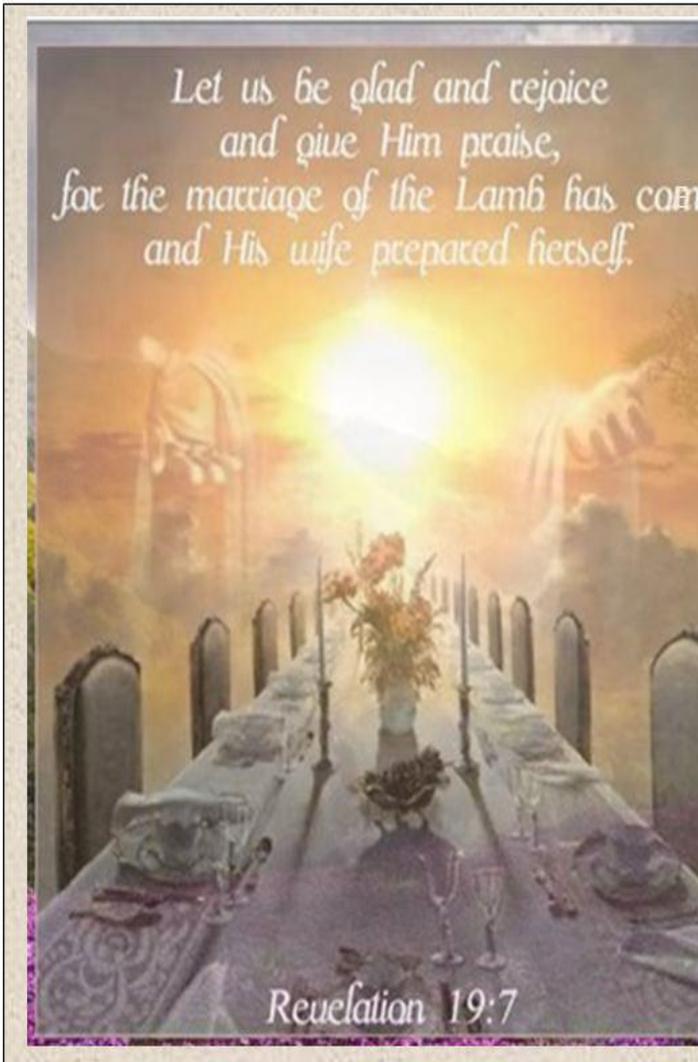


THE CHURCH, HIS BRIDE
COVENANT MARRIAGE, HIS REFLECTION

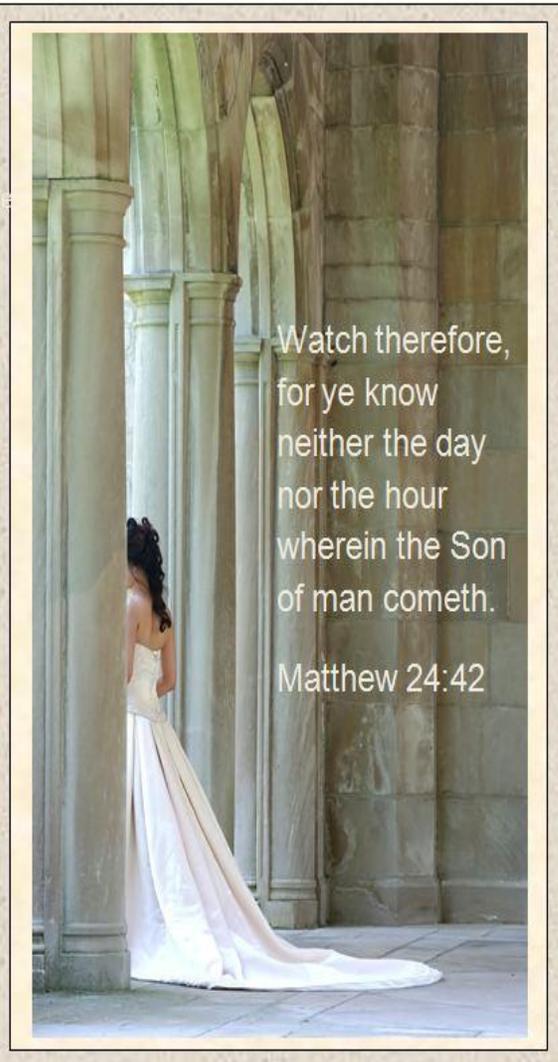
1 Husband + 1 Wife 4 Life reflects 1 Husband + 1 Wife 4 Ever

Genesis 2:24; Ephesians 5:21-33 reflect 2 Corinthians 11:2; Revelation 19:7

“Let us be glad and rejoice, and give honour to him: for the marriage [gámos] of the Lamb is come, and his wife [guné] hath made herself ready” (Revelation 19:7).



Invitation by Danny Hahlbohm



Matrimony by Joshua Haviv

“I have espoused [betrothed] you to one husband that I may present you as a chaste virgin to Christ” (2 Corinthians 11:2).

APPENDIX 1 - Critics Counter

There are numerous examples of Greek writers listing fornication and adultery as separate sins. Critics ignore the clear texts and focus on a few ambiguous texts to claim that fornication includes adultery. Daniel Jennings (2011), in *Except for Fornication*, cites over 60 quotations from early Greek literature demonstrating that fornication and adultery have different meanings (pp. 9-19).

FORNICATION IS NOT ADULTERY IN GREEK LITERATURE.

"Adultery is wicked; fornication is wicked, but marriage is the appointed cure for fornication. . . . There is one purpose for marriage: to avoid fornication"
(Chrysostom, *Homilies 1 Cor. 7:2, Propter Fornicationes 2*; PG 51:210, 213).

"Fornication . . . is impiety, the other injustice . . . the adulterers – are unjust by corrupting others' marriages and dividing into two what God hath made one, rendering the children suspected and exposing the true husband to the snares of others" (*Constitutions of the Holy Apostles, 4th Century*).

"Not committing fornication, not committing adultery, not being licentious"
(*Panarion, Heresy 61:1* / PG 41:1041).

Critics will cite the following Greek texts in their attempt to prove that porneia is adultery.

The Shepherd of Hermas and Irenaeus' Against All Heresies – Inconclusive! No evidence.

Hermas: "But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication [porneia] [**SIN (hamartia), not fornication**], and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery [moicheia] (*The Shepherd, Book 2, Commandment 4.1*)" (Jennings, 2011, p. 74). "The above translation comes from the [notoriously unreliable] Codex Sinaiticus which describes the adulterous wife as one who 'persists in her fornication (porneia).' However, the other manuscript, the Codex Athos, leaves out the word *porneia* in this passage altogether, instead using the Greek word for 'sin.' The Athos version reads, 'but persists in her **sin (hamartia)**'" (Jennings, 2011, p. 75).

Irenaeus: "The Samaritan woman . . . committed fornication-porneia [Greek word unknown] by many marriages" (*Against All Heresies, Book III, Chapter XVII*). What scholars do not tell you is that this portion of Irenaeus' book is extant (only exists) in Latin and so the underlying word is not the Greek word, "porneia."

Sirach 23:23: Jewish literature translated into Greek. A wife, though not a prostitute, exhibited a prostitute's dishonorable behavior, "She hath **played the whore** [ἐν πορνείᾳ] in adultery [μοιχεύω], and brought children by another man." Explained by Kyle Harper (2011), "Μοιχείαιν Greek, when used of women, required the passive voice; it was difficult to emphasize the woman's agency with μοιχεύω [moicheia] alone. The addition of ἐν πορνείᾳ [en porneia] here emphasizes her **dishonorable behavior**" (p. 371). Sirach 23:23 is cited by most all lexicons as "proof" that fornication is adultery.

An Adulteress' Dishonorable Behavior

Occasionally an abandoned wife may refer to the adulteress living with her husband as “his harlot” to emphasize the shame and dishonor of his betrayal. You may find overlapping usage of whore for an adulteress to emphasize the disgrace of her deeds. God often employed terms such as harlot and adulteress to shame Israel for her idolatry. The two words, harlot and adulteress, are different in their literal meanings. A husband may call his unfaithful wife a harlot, but the word clearly means prostitute, not adulteress. **These two words keep their meanings no matter if for impact are hurled out as insults.**

What is the Biblical definition of **ADULTERY** (MOICHEIA)?

When reading articles or books that “prove” fornication means adultery, keep in mind that adultery is the sin of a man who covets and violates his neighbor's wife, and porneia is consorting with prostitutes and other single women without husbands.

Leviticus 20:10 “He that committeth adultery [na'aph] with his neighbour's wife, the adulterer [na'aph] and the adulteress [na'aph] shall surely be put to death.” Deuteronomy 22:22 “If a man be found lying with a woman married [ba'al, under her master] to an husband, then they shall both of them die.”

ADULTERY, Ancient Hebrew: Pot + Ox + Seed = heated strength. Usually marriages were arranged, but extra-marital affairs were fueled by boiling lust.

2365) אָפֵן (אָפֵן NAP) ac: Adultery
co: ? ab: ? : [from: אָפֵן - heated
passion] (Benner, 2005, p. 373).

Matthew 5:27-32 “Ye have heard that it was said by them of old time, Thou shalt not commit **adultery**. . . But I say unto you, That whosoever shall put away his wife [guné], saving for the cause [report] of fornication [porneia], causeth her to commit **adultery** [moicheia]: and whosoever shall marry her that is divorced committeth **adultery** [moicheia].” This warning rings out eight times in the New Testament that to marry another man's wife is Adultery.

John 8:4, 5 “They say unto him, Master, this woman [guné, wife] was taken in **adultery**, in the very act. Now Moses in the law commanded us, that such should be stoned.” Where is her paramour?



ADULTERY – Moicheia:

An unmarried man has relations with “his neighbor's wife.”

A married man has relations with “his neighbor's wife.”

FORNICATION – Porneia:

An unmarried man joins with a harlot.

A married man joins with a harlot. (He commits adultery against his wife (Mark 10:11-12 & Chrysostom, page 64)).

Jesus provided no exception for **adultery** which by definition is relations with another man's **wife**. A man cannot divorce his one-flesh wife for her adultery or for any other cause. The wife is not given permission to divorce in Moses' law or in Christ's law for her husband's adultery or for any other cause.

ISRAEL committed fornication (whoredoms) and adultery, so aren't the two words the same?

No. They are not the same.

The Biblical usage of a female fornicator (porne commits porneia) is a harlot, prostitute, or whore. The Biblical usage of "adultery" is relations with *another's wife*, "He that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death (Leviticus 20:10).

A harlot is a prostitute. Both single and married females have "played the harlot."

Jeremiah 3:6-9, Israel "played the harlot," and Judah "played the harlot. . . . She polluted the land, committing adultery [idolatry] with stone and tree." While Israel was betrothed to Jehovah, both sisters behaved like prostitutes (2:2 ff). This is a spiritual allegory regarding their idolatry.

ISRAEL plays the prostitute AND commits adultery (two different, distinctive sins).
GOMER is a prostitute AND is an adulteress (two different, distinctive sins).

Hosea 1:2, "The LORD said to Hosea, Go, take [laqach] unto thee a wife of whoredoms and children of whoredoms [zanah]: for the land hath committed great whoredom, departing from the LORD."

Hosea 2:2, "That she [Gomer] put away her whoring from her face, and her adultery from between her breasts." The prostitute Gomer, was committing two sins, prostitution and adultery as Hosea's wife. God chose Gomer as a humiliating reflection of Israel's idolatry and apostasy.

PROSTITUTION IS A PROFESSION. + ADULTERY IS MARITAL UNFAITHFULNESS. = TWO SINS!

Israel was called both a prostitute (whore, fornicator) and an adulteress. She committed two sins. The two words are not synonyms and cannot be combined to mean one and the same sin.

I have found that LEXICON editors invariably use the example a wife who works as a prostitute (porne), or who acts shamefully like a prostitute, to conclude that "porneia" means adultery. Watch out for this sleight of hand as you read lexicons and commentaries. Here are two examples from lexicons that use the example of a promiscuous wife:

Thayer's cites Demosthenes, "She continued to carry on the same trade [prostitution] no less than before, but she charged higher fees from those who sought her favors as being now a respectable woman living with her husband." Does this citation prove that prostitution means adultery? No.

The TDNT states, "Materially, however, it [porneia] often means adultery" (Hauck, 1968, p. 587) and cites Sirach 23:23 as proof, "[The wife] hath played the whore [έν πορνεία] in adultery [μοιχεύω], and brought children by another man." These two words in the same sentence have different meanings. See page 56

Whore (prostitute) and wife are not synonyms and neither are prostitution and adultery.

“Is Israel’s **allegorical marriage** a valid or counterfeit argument for divorce and remarriage?”

God highlighted the shame and degradation of idolatrous Israel by comparing her (by personification of the nation) to both a professional prostitute and a married adulteress, as we saw in Gomer. Unfaithful Israel is acting “as a prostitute,” and “as a wife” who commits adultery. Israel is so depraved that she has sunk lower than a prostitute. By substituting PROSTITUTE in the place of “whore” (**Z’nut** 2181 & 8457), it becomes clear that the prostitute who pays her customers, and a wife who commits adultery with strangers, are depicting Israel as two types of wretched, immoral women.

Saith the Lord GOD, seeing thou doest all these things, the work of an imperious PROSTITUTE . . . makest thine [BROTHEL] in every street; and hast not been as a PROSTITUTE, in that thou scornest hire [money]; But as a wife that committeth adultery, which taketh strangers instead of her husband. They give gifts to all PROSTITUTES: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy PROSTITUTION. Wherefore, O PROSTITUTE, hear the word of the LORD (Ezekiel 16:30-35).

“NEVERTHELESS, I WILL REMEMBER MY COVENANT WITH THEE” (Ezekiel 16:59-60).

In Ezekiel, God compares the idolatrous nation predominately to a prostitute. Whore, harlot, fornication, and whoredom (Strong’s 2181, 2183, 2184, & 8457) occur 63 times, whereas adultery occurs only three times. In Hosea, Gomer is a picture of Israel as a prostitute and an unfaithful wife; and Hosea representing God, the faithful husband. In Jeremiah, the focus is on God’s marriage covenant with Israel. She is put away (3:8) for prostitution and adultery, yet God is still married, literally, ba’al, master or ruler over her (3:14), and pleads for her to repent and return.

Why is the author not using Israel’s idolatry to re-define fornication?

Since Matthew 5:32 and 19:9 refer to a literal marriage, I used the literal meaning of fornication as its definition, not Old Testament allegories. “Literal language refers to words that do not deviate from their defined meaning. Non-literal or figurative language refers to words, and groups of words, that exaggerate or alter the usual meanings of the component words” (Literal, n.d.). For instance, both physical fornication and adultery definitions are altered to mean “idolatry.”

The covenantal marriage of God to Israel is an allegory about a whoring nation, and not a mirror image of earthly marriage. God’s prophets did not describe a literal marriage. Sometimes allegorical Israel is a prostitute; now she is an adulterous wife. She is divorced, yet she is married (ba’al)! Then we read that Israel’s (renewed) betrothal is still a future event. Israel and Judah’s allegorical “marriage” (Jeremiah 3:6-14) cannot logically be used to describe and redefine a physical marriage.

God accused idolatrous Israel and Judah of spiritual prostitution and adultery to shame both into repentance, not to instruct the church on one-flesh marriage—that was done in Genesis 2 and the New Testament.

APPENDIX 2 – Lexicon Screen Shots. The Giant Lie has Five Stones in his Forehead.

In Bible Hub and Blue Letter Bible, upon closer examination of (1) [HELPS Word-Studies](#), (2) [Thayer's Greek Lexicon](#), (3) [Vine's Expository Dictionary](#), (4) [Smith's Bible Dictionary](#), and (5) [TDNT](#), there is no evidence that porneia means “illicit sexual intercourse in general,” “Promiscuity of any (every) type,” or “adultery.”

[BIBLE HUB, BIBLOS.COM](#) (1) [HELPS Word-Studies](#), (2) [Thayer's Greek Lexicon](#)

Strong's Concordance

porneia: fornication

Original Word: πορνεία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: porneia

Phonetic Spelling: (por-ni'-ah)

Short Definition: fornication, idolatry

Definition: fornication, whoredom; met: idolatry.

(1) HELPS Word-studies

4202 *porneia* (the root of the English terms "pornography, pornographic"; cf. 4205 /*pornos*) which is derived from *pernaō*, "to sell off" – properly, a *selling off* (surrendering) of sexual purity **promiscuity of any (every) type**.

[See also the contrasting term, 3430 /*moixeia* ("marital unfaithfulness").]

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The first part of the [HELPS Word-studies'](#) porneia definition is historically accurate, but not the last phrase. Dr. Gary Hill, Consulting Editor, wrote the author that he was “not able” to provide their source for “**promiscuity of any (every) type**” (personal communication by email, gary@thediscoverybible.com, May 29, 2015).

Why would anyone trust editors with no accountability?

(2) Thayer's Greek Lexicon

STRONGS NT 4202: πορνεία

πορνεία, πορνείας, ἡ (πορνεύω), the Sept. for פְּזִנְיָה, זְנִינִיּוֹת, זְנִינִיּוֹת, fornication (Vulg. fornicatio (and ([Revelation 19:2](#)) prostitutio)); used a property, of illicit sexual intercourse in general (Demosthenes 403, 27; 433,

Thayer's numbering is obsolete. In a search by the site's content editor (Biblesoft, Inc.) and the author, [Demosthenes' Oration 59.41](#) is the closest match, cited by Kittel (1968) on p. 581.

59.41, “Now that Stephanus had become surety for her, and seeing that she was living at his house, she continued to carry on the same trade [“**prostitution** as a courtesan” 59.49] no less than before, but she charged higher fees from those who sought her favors as being **now a respectable woman living with her husband**. Stephanus, on his part, joined with her in extorting blackmail. If he found as a lover of Neaera any young alien rich and without experience, he would lock him up as caught in adultery [[μοιχὸν](#)] with her, and would extort a large sum of money from him” (Demosthenes, 2015).

Prostitution was legal in Greece, but adultery was illegal and could be prosecuted in a court of law. In civil law, prostitution (porneia) and adultery (μοιχὸν) are separate words with different legalities.

(2) **Thayer's Greek Lexicon** (porneia definition, continued)

Rev. ix. 21 ; it is distinguished from μοιχεία in Mt. xv. 19 ; Mk. vii. 21 ; and Gal. v. 19 Rec. ; used of adultery [(cf. Hos. ii. 2 (4), etc.)], Mt. v. 32 ; xix. 9.

Used of adultery

[(cf. Hos. ii.2 (4), etc.)] The brackets indicate that the editors added Hosea 2:2 (4), etc. “Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms [“zanah” prostitution] out of her sight, and her adulteries [na’aph] from between her breasts. . . . And I will not have mercy upon her children; for they be the children of whoredoms [zanah].” Gomer was both a prostitute (zanah) and an adulterous wife (na’aph). See page 58.

Mt. v. 32; xix.9. Again, an assumption! Matthew’s exception does not define porneia. The two verses use both porneia and adultery which more strongly indicates that they are two different words with two different meanings. To use Matthew 5:32 and 19:9 to prove that “except for porneia” means adultery in Matthew 5:32 and 19:9 is circular reasoning.

Dr. William G. Rutherford, Greek scholar and Bible translator:

Caveat lector - Let the (lexicon) reader beware

The use of the writings pagan and secular to study “word meanings” for the Bible is discredited even by the *Encyclopedia Britannica*. “The Greek of the New Testament may never be understood as classical Greek is understood, and [Dr. Rutherford] accuses the revisers of distorting the meaning ‘by translating in accordance with attic idiom [classical Greek] phrases that convey in later Greek a wholly different sense, the sense which the earlier translators in happy ignorance had recognized that the context demanded’” (1911, s.v. Bible, Versions, Vol. 3, p. 904).

Lexicon :: Strong's G4202 - *porneia* Aa

πορνεία

Transliteration	Pronunciation
<i>porneia</i>	por-nā'-ă (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From πορνεύω (G4203)

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

TDNT Reference: 6:579,918

Outline of Biblical Usage

- I. illicit sexual intercourse
 - A. adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.
 - B. sexual intercourse with close relatives; Lev. 18
 - C. sexual intercourse with a divorced man or woman; Mk. 10:11,12
- II. metaph. the worship of idols
 - A. of the defilement of idolatry, as incurred by eating the sacrifices offered to idols

KJV Translation Count — Total: 26x

See page 30.
 In Part I of "Outline of Biblical Usage," the sins listed as porneia (excluding fornication) are not based on evidence. This outline is taken from *The KJV New Testament Greek Lexicon*. Check their . . .

Bibliographical Information:
 Thayer, Smith, & Kittel's TDNT. [Thayer and Smith provide ZERO proof.]

(3) **Vine's Expository Dictionary of New Testament Words**

1 Noun **Strong's Number:** G4202 **Greek:** *porneia*

Fornication, Fornicator:
 is used

(a) of "illicit sexual intercourse," in Jhn 8:41; Act 15:20, 29; 21:25; 1Cr 5:1; 6:13, 18; 2Cr 12:21; Gal 5:19; Eph 5:3; Col 3:5; 1Th 4:3; Rev 2:21; 9:21; ~~in the plural in 1Cr 7:2; in Mat 5:32; 19:9 it stands for, or includes, adultery; it is distinguished from it in Mat 15:19; Mar 7:21;~~

(b) metaphorically, of "the association of pagan idolatry with doctrines of, and professed adherence to, the Christian faith," Rev 14:8; 17:2, 4; 18:3; 19:2; some suggest this as the sense in Rev 2:21.

(a) of "illicit sexual intercourse," is followed by a list of verses with "porneia." Compare Vine's verse list with pages 25-27. (a) lacks evidence.

Circular Reasoning: "in Mat 5:32; 19:9 it stands for, or includes, adultery." This is pure assumption! That porneia is used together with moicheia, in fact, proves that the two words are NOT synonyms.

(4) Smith's Bible Dictionary

The KJV New Testament Greek Lexicon and Blue Letter Bible (generically) cite Smith's Bible Dictionary, but there is no "fornication" entry in Smith's Bible Dictionary! Yet when entries are provided, solid evidence is lacking.

Forest
Although Palestine has n
doubt that there was much m
X of the forests was one of the
Fortifications
[Fenced Cities CITIES]
Fortunatus
Smith, p. 216

Smith's Bible Dictionary is cited
with Thayer, but Smith provides
no entry or definition for
FORNICATION (PORNEIA).
Conclusion: No evidence.

Bibliography Information

Thayer and Smith. "Greek Lexicon entry for Porneia" *The KJV New Testament Greek Lexicon*.

Greek lexicon based on Thayer's and Smith's Bible Dictionary plus others; this is keyed to the large Kittel and the "Theological Dictionary of the New Testament"

(5) TDNT- THEOLOGICAL DICTIONARY of the NEW TESTAMENT, 1964, 1968, 1985 Editions. The *Theological Dictionary of New Testament Words* (1968) in discussing porneia as it is used in Matthew 5:32 and 19:9, states: "In both verses, *porneia* refers to extra-marital intercourse on the part of the wife, which in practice is adultery" (6:592). False assumption.

TDNT is cited in numerous Lexi**CONS** to prove that fornication means adultery.

C. Later Judaism (Apocrypha, Pseudepigrapha, Dead Sea Scrolls, Philo, Josephus, the Rabbis).

1. Later Judaism shows us how the use of πορνεία etc. gradually broadened as compared with the original usage. In the first instance πορνεία is mostly "harlotry," "extra-marital intercourse," Ab., 2, 8, often with adultery, Gr. Bar. 4:17; 8:5; 13:4; Asc. Is. 2:5; Treasure Cave, 12 (Riessler, 956 f.). Materially, however, it often means "adultery." cf. ἐν πορνείᾳ ἐμοιχεύθη, Sir. 23:23. In Test. Jos. 3:8 Potiphar's wife says of Joseph εἰς πορνείαν με ἐφελκύσατο; the "incest" of Reuben is also πορνεία ἐν ἧ ἐμίαντα κοίτην τοῦ πατρός μου in Test. R. 1:6, cf. 4:8; Test. Jud. 13:3. πορνεία can also be "unnatural vice," Sib., III, 764; IV, 33-36, e.g., sodomy, Test. B. 9:1: πορνεύσετε πορνείαν Σοδόμων, cf. Jub. 16:5; 20:5; "unlawful marriages" contradict Rabb. principles. Treasure Cave, 37, 6 (Riessler, 985). πορνεία can then comes to mean "sexual intercourse" in gen. without more precise definition, cf. Asc. Is. 2:5: ἐπλήθουνεν <ἡ> φαρμακεία καὶ ἡ μαγεία καὶ ἡ μαντεία ... καὶ ἡ πορνεία.

(Kittel, 1968, p. 587).

TDNT'S MAJOR FIVE CITATIONS. Does Fornication mean "Adultery?"

"Porneia is mostly 'harlotry,' 'extra-marital intercourse.'" Ab. 2, 8 cited.

1. Pirge Abot, in *Mishnah*. Sex with **slaves** is porneia (lewdness).

drowned thee shall themselves be drowned" (19). 8. He used to say, "The more flesh, the more works; the more property, the more anxiety; the more women, the more witchcraft; the more maid-servants, the more lewdness; the more men-servants, the more robbery; the more *Torah*, the more life (20); the more schooling,

"Materially, however, it [porneia] often means 'adultery.'" Sir. 23:23 and Test. Jos. 3:8 cited.

2. Sirah 23:23 The wife "**plays the harlot** in adultery." The wife acts like a prostitute in her adultery. She is behaving like a lowly, disgraceful prostitute in her adultery. See page 56.

3. The Testament of Joseph (2011) According to the writer of this imaginative extra biblical account, Joseph, a Hebrew **SLAVE, a single man in his twenties** (Genesis 41:46), was "forcibly" dragged by Potiphar's wife (vs. 70, 71). Slaves were fair game for sexual exploitation.

Verse 8 "I was **sold into slavery**. 17 Envied by my **fellow-slaves**. 33 And for a time she [Potiphar's wife] embraced me as a son, and I knew it not; but later, she sought to draw me into **fornication**. 44 And again, at another time she said unto me: If thou wilt not commit adultery [requires consent], I will kill my husband by poison; and take thee to be my husband. 70 At last, then, she laid hold of my garments, **forcibly dragging** me to have connexion with her. 71 When, therefore, I saw that in her madness she was holding fast to my garment, I left it behind, and **fled away naked**."

Adultery requires mutual consent, or it is not adultery. It is rape. Sex with a slave was commonly designated as fornication (porneia, "to sell" esp. slaves). See page 21.

"Porneia can then comes [sic] to mean sexual intercourse, in gen. without distinction." Asc. Is. 2:5 cited.

4. Ascension of Isaiah 2:5

"And witchcraft and magic increased and divination and auguration, and **fornication**, a [and adultery], and the persecution of the righteous by Manasseh and [Belachira, and] Tobia the Canaanite, and John of Anathoth, an by (Zadok) the chief of the works." - Brackets added by the editor of Asc. Is.

E. The Post-Apostolic Fathers.

Herm. m., 4, 1, 1 warns against πορνεία which is the result of carnal desire, cf. also Did., 3, 3. Though πορνεία (or πορνεύω) is distinguished materially from μοιχεύω on the one side (Herm. m., 8, 3; Did., 5, 1; 2, 2; Barn., 19, 4), on the other μοιχεύω is πορνεύω (Herm. m., 4, 1, 5).⁸⁸ A noteworthy fact is that there is no transf. use of πόρνη κτλ. in the post-apost. fathers. This is esp. connected with the abandonment of the terminology of the OT prophets.

Hauck/Schulz

(Kittel, 1968, p. 595)

“Porneia . . . is distinguished materially from moicheuó on the one side.” Herm. m., 8,3; . . cited.

Hermas, Mandate 8.3 Listed as separate sins.

1[38]:3 "What kinds of wickedness, Sir," say I, "are they from which we must be temperate and abstain?" "Listen," saith he; "from **adultery** and **fornication**, from the lawlessness of drunkenness, from wicked luxury, from many viands and the costliness of riches, and vaunting and haughtiness and pride, and from falsehood and evil speaking and hypocrisy, malice and all blasphemy.

“On the other moicheio is porneia.” One questionable passage is cited. Herm. m., 4,1,5 cited.

5. Hermas 4.1 (5)

“But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication [porneia] [**SIN (hamartia), not fornication**], and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery [moicheia] (*The Shepherd, Book 2, Commandment 4.1*)” (Jennings, 2011, p. 74). The Athos version reads, ‘but persists in her **sin (hamartia)**’ ” (Jennings, 2011, p. 75). See page 56.

Other citations which upon examination, do not prove that fornication means adultery:

Test. R. = *Testament of Reuben*, Test. XII Bilhah was a **slave** (concubine).

Test. Jud. = *Testament of Judah*, Test. XII Tamar was a **widow** who played the prostitute (fornicator) with Judah who was a **widower**.

Sexual exploitation of slaves (Joseph) and concubines (Bilhah) is porneia (prostitution or rape) whereas adultery is consensual sex with another man’s covenant wife. Adultery is consensual; otherwise, it is rape or exploitation.

The KEY to understanding Lexicons

The **Adultery** definition requires a married wife (Leviticus 20:10).

Every other promiscuous female is a porne or fornicator—**prostitutes (harlots, whores), slaves, concubines, betrothed wives, widows, and single females**.

It is the status of the man that caused confusion. Chrysostom (349–407), “I am not unaware that many believe it is moicheia [adultery] only when one violates a woman with a husband. But a man with a wife wickedly and licentiously commits moicheia if he should use a public whore, a slave girl, or any other woman without a husband” (Harper, 2011, p. 282).

The new revelation from Jesus Christ is that “Whosoever shall put away **his wife**, and marry another, committeth **adultery against her**” (Mark 10:11). The husband who marries any other woman, including a harlot, commits adultery against his covenant wife. The adultery continues (present tense) until the two end their adulterous marriage.

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*All websites accessed on and after February 1, 2014.

Contact the author at sholan5@yahoo.com to order hard copies or free ebook. All are welcomed to join our discussions on Facebook: **Jewish Marriage, Biblical Divorce, and Remarriage** and **The Meaning of Fornication**.

HIGHLY RECOMMENDED

David Pawson, *Divorce and Remarriage*, published May 27, 2015.

https://www.youtube.com/watch?v=SpKNBw4j_6o&feature=em-uploademail

Daniel Jennings, *Except for Fornication*, 2011.

Free e-book, http://www.danieljennings.org/except_for_fornication_version_1.pdf

Article, <http://www.danieljennings.org/AnAlternativeViewOfJesusDivorceTeachings.pdf>

Resources

Listed in random order, beginning with Daniel Jennings. We came to the same conclusion independent of the other's research. His work is scholarly and mine is illustrated research.

<http://www.danieljennings.org/TheClearNewTestamentPassagesOnDivorceAndRemarriage.pdf>

Stephen Wilcox. <http://www.marriedivorce.com/mdebook.pdf> Early church theologians

Dr. Joseph Webb. <http://www.marriedivorce.com/Dont-Confuse-a-Sin-with-a-Covenant.php>

Milton T. Wells <http://www.standerinfamilycourt.com/?p=1756> Comprehensive, scholarly.

Roy Page. http://www.logosapostolic.org/bible_study/RP209DivorceRemarriage.htm#p

David L. Brown, Ph.D. <http://logosresourcepages.org/Counseling/remarriage.htm>

Josiahs Scott. <http://www.trueconnection.org/> Courtship, dating, and research on marriage

William Leary. http://earlychristianfellowship.org/?page_id=6969 Writings of early theologians

Lehman Strauss. <http://bible.org/article/marriage-abortion-and-divorce>

Grace Fellowship <http://www.gfcto.com/articles/theological-issues/divorce-exception-clauses>

Allon Maxwell. <http://home.pacific.net.au/~amaxwell/bdigest/bd39bbs.htm> Study of zanaah-porneia

Chuck Crismier, ESQ. Radio host <http://saveus.org/marriages/>

Michael Whennen. <http://www.wisereaction.org/indexold.html>

<http://www.visionforum.com/> Resource on the family, raising children and strengthening marriages

<http://www.restorationofthefamily.org/> Restoration of the Family resources and testimonies

AUDIO AND VIDEO

Caleb Corneloup. <https://www.youtube.com/watch?v=tAv9VU477wQ>

<http://www.cadz.net/> 16 audio sermon series

David Pawson. https://www.youtube.com/watch?v=SpKNBw4j_6o&feature=em-uploademail

<http://mediasuite.multicastmedia.com/player.php?v=w6agtbxb> British theologian.

Dr. Renald Showers. <http://www.rapturewatch.net/apps/videos/videos/show/17144431-a-jewish-wedding-and-the-pre-tribulation-rapture>

Judy's Testimony

http://www.praisepowerprayertemplect.org/audio/JesusIsOurShepherdNational/Broadcast_88.mp3

Del Whaley. <https://www.youtube.com/watch?v=tVQN91q-EIA> Missionary. (970) 599-6110.

BOOKS, websites for ordering:

Dan Jennings, *Except for Fornication* <http://www.seanmultimedia.com/exceptforfornication.html>

David Pawson, *Remarriage is Adultery Unless...* <http://davidpawson.org/books/remarriage-is-adultery-unless/>

Joseph Webb, *Till Death Do Us Part?* English & Spanish. <http://www.cpr-ministries.org/> Audio

Casey Whitaker, *Have You Not Read?* http://www.wisereaction.org/ebooks/have_you_not_read.pdf

Raymond McMahan, *The Unbreakable Covenant of Marriage.*

<http://www.tatepublishing.com/bookstore/book.php?w=978-1-61663-974-7>

Josiahs Scott, *Divorce and Remarriage.* Research on the underlying Greek and Hebrew.

<http://www.trueconnection.org/DivorceAndRemarriageBook.com/>

Marlin Docter, *Code Blue! Marriage 101.* <http://www.marriagestanders.com/> (515) 987-7069.

Dean Taylor, *Marriage, Divorce and Remarriage.* http://wisereaction.org/ebooks/mdr_taylor.pdf

Kevin Andrews, *Maybe 'I Do'* <http://maybeido.com/testimonials/> Data-packed research & analysis.

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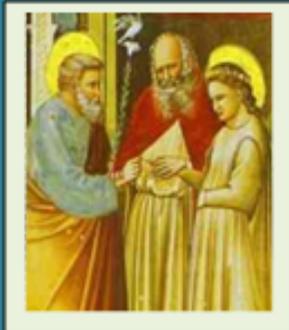
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IS MARRIAGE PERMANENT, OR ARE THERE EXCEPTIONS?

**“Whosoever divorces his wife, saving for a cause [logos] of [prenuptial] fornication, causes her to commit adultery: and whoever shall marry her that is divorced committeth adultery”
(Matthew 5:32, KJV).**



The Jewish betrothal holds the key to the Matthaean exception clauses. The overlooked Greek word, “logos” and the historical definition of fornication (prostituting), connect the exception to a Deuteronomy betrothal law. Take a fascinating journey into marriage customs and discover the answer to the question, “Are there exceptions?”

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“A very well compiled book. I have read through it today, and find it to be very sound Scripturally, and an excellent portrayal of the so called “exception clause.” J. D. P., Australia

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