

Marriage

Then Aluahym said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’ So Aluahym created man in his own image, in the image of Aluahym (אֱלֹהִים/וְיִצְרָאֵל) created him; male and female were they created. **Genesis 1:26-27**

Scripture teaches Adam and Eve, as husband and wife, were created in the image of Aluahym and, therefore, were meant to bear Aluahym’s image—to be in his likeness. Marriage was meant to model and display אֱלֹהִים (Yahuah)’s esteem to all of creation.

The image of אֱלֹהִים (Yahuah) reflected in the Marriage union?

We see his image is in the plurality and unity of marriage. Aluahym (אֱלֹהִים/וְיִצְרָאֵל) said, “Let us make man in our image,” and then the text says, “male and female, he created them” (v. 26, 27). When Aluahym (אֱלֹהִים/וְיִצְרָאֵל) made man, a plurality was created. He made man and woman, and later in the narrative, he said they would become “one (1) flesh” **Genesis 2:24**.

When a couple gets married, they are meant to demonstrate this. Marriage demonstrates two (2) individual people becoming “one” (1) for the rest of their lives while maintaining their individuality.

However, let each one (1) of you love his wife as himself, and let the wife see that she respects her husband. Aluahym focuses more on how husbands and wives should relate to one (1) another than on what forms a marriage. Thus, this question seems best answered by appeal to the creation ordinances in **Genesis 2** which shows that marriage is אֱלֹהִים (Yahuah)’s idea. After אֱלֹהִים (Yahuah) created the world and the first (1st) man, he decided man should not be alone. אֱלֹהִים (Yahuah) created the animals, and Adam named them, but none was suitable as a helper for Adam. **Genesis 2:18–25**

Neither was man created for woman, but woman for man. That is why a wife ought to have a symbol of authority on her head, because of the Malakym (Angels). Nevertheless, in אֱלֹהִים (Yahuah) woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from אֱלֹהִים (Yahuah). **1 Corinthians 11:9-12**

House and wealth are inherited from fathers, but a prudent wife is from אֱלֹהִים (Yahuah). **Proverbs 19:14**

Genesis 2:21–23 records Adam’s words of recognition that she was the one (1) suitable to be his helper. The passage ends **Genesis 2:24** by setting forth the elements that go into making a marriage in אֱלֹהִים (Yahuah)’s eye. When the following verses describe marriage as a permanent human institution, they use covenant language.

Genesis 2:24 states “for this reason” a man recognizes a particular woman as suitable to be his mate, he leaves father and mother. The word for leave (**āzab**) is a very strong word that means more than simple departure. It means “to forsake, leave destitute, or refuse.” The idea is not that a husband and wife no longer can have any relationship with their parents. But rather, they recognize that their relationship to one (1) another must have priority over all other relationships. It is in this sense that they forsake or leave their parents.

Ecclesiastes 4:9-12 Two (2) are better than one (1), because they have a good reward for their toil. For if they fall, one (1) will lift up their fellow. But woe to him who is alone when he falls and does not has another to lift him up! Again, if two (2) lie together, they keep warm, but how can one (1) keep warm alone? And though a man might prevail against one (1) who is alone, two (2) will withstand him—a three (3) fold cord is not quickly broken. (3) fold = Husband + Wife + Ruach Aluahym (**אָזָב/וּשְׁבַע**).

Marriage also involves a cleaving to one’s mate. The word for cleave (**dābaq**) means “to cling to, remain close, adhere, be glued firmly.” In this verse it means that once parents are forsaken, the man will not soon return to them. He will stay with his wife and direct his affection and attention to her. She will do the same to him. When the ideas of forsaking and clinging are taken together, it becomes clear that marriage amounts to each partner committing their lives to the other. It is a pledge to emphasize one’s mate as paramount beyond all other relationships (forsaking) and to remain faithful to (cling to) him/her.

The verse concludes by saying they will become one (1) flesh. This speaks of union. The point is not that now there is only one (1) person. Eve still had her own body and mind, as did Adam. Likewise, the phrase is not merely a reference to the sexual union of the partners. Surely, the phrase refers to the sex act, but the context demands that it mean more. This is a metaphor meant to signify the bonding, uniting and agreement about their beliefs, that they are equally yoked. The sex act points to the bond that has been created spiritually and also signifies the creation of kinship or blood relation **Genesis 29:12–14; 37:27; Judges 9:2; 2 Samuel 19:13**.

This union is brought about as a result of two (2) factors. The first (1st) is the commitment of life to one (1) another, signified by the forsaking and cleaving of the partners to one (1) another.

The second (2nd) is an act of **אָזָב** (Yahuah) constituting or uniting them together. **וּשְׁבַע** (Yahusha)'s command in **Matthew 19:6** not to put asunder those whom **אָזָב** (Yahuah) has joined emphasizes the divine element in establishing the bond.

The historical view of marriage is that before the middle ages most legal marriages were either arranged or of mutual consent whereby two (2) individuals, male and female, agreed to a union of marriage and thus became man and wife. There was no secular or religious authority that had to give approval, and the only thing that might be considered

equivalent to our contemporary wedding ceremony was the cultural celebrations that might accompany the joining of a man and woman as husband and wife and would sometimes last for days. It wasn't until the Catholic Church attempted to institute the rite of marriage under their authority that the question of legality and recognition before **אֱלֹהִים** (Yahuah) and the State came into play.

When two (2) people make marriage vows, they are making oaths not just to each other, but also to **אֱלֹהִים** (Yahuah) Almighty. This is why Malachi says **אֱלֹהִים** (Yahuah) is the witness that women are made wives "by covenant". **Malachi 2:14**

In short, one (1) is married when one (1) makes marriage vows witnessed not only by the wedding guests, but by **אֱלֹהִים** (Yahuah) himself. Marriage involves a whole commitment of two (2) lives, not just a temporary coupling of two (2) bodies.

“If a man seduces a virgin who is not betrothed and lies with her, he shall give the bride-price for her and make her his wife. **Exodus 22:16**

If two (2) people are married in **אֱלֹהִים** (Yahuah)'s eyes when they make their marriage vows, then is sex truly necessary to create marriage? Sex is not technically necessary to create marriage, as Joseph did not have sexual relations with Mary until after **וַיֵּלֶד** (Yahusha)' birth, yet Matthew says they were married. **Matthew 1:24-25**

But apart from exceptional circumstances, Scripture simply does not picture marital union without physical union. Marriage is a "one (1) flesh" relationship. Sex is not peripheral to marriage, but is delicately woven into its very fabric. Even the apostle Paul, said that sex is so essential to marriage that withholding it is "to defraud" or steal from one's spouse **1 Corinthians. 7:3-5.**

Now concerning the matters about which you wrote: “It is good for a man not to have sexual relations with a woman.” But because of the temptation to Sexual Immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that HaSatan may not tempt you because of your lack of self-control. **1 Corinthians 7:1-40**

Marriage Covenant

Or do you not know, brothers—for I am speaking to those who know the law—that the Torah (law) is binding on a person only as long as he lives? For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that Torah (law), and if she marries another man she is not an adulteress. **Romans 7:1-3**

Or do you not know that he who is joined to a prostitute becomes one (1) body with her? For, as it is written, “The two (2) will become one (1) flesh.” **1 Corinthians 6:16**

Let marriage be held in honor among all, and let the marriage bed be undefiled, for **יְהוָה** (Yahuah) will judge the sexually immoral and adulterous. **Hebrews 13:4**

“Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery. **Luke 16:18**

They shall not marry a prostitute or a woman who has been defiled, neither shall they marry a woman divorced from her husband, for the priest is Kadosh (holy) to his **יְהוָה** (Yahuah). **Leviticus 21:7**

A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only in **יְהוָה** (Yahuah). **1 Corinthians 7:39**

For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. **Romans 7:2**

And this second (2nd) thing you do. You cover **יְהוָה** (Yahuah)'s altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand. But you say, “Why does he not?” Because **יְהוָה** (Yahuah) was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. Did he not make them one (1), with a portion of the Ruach (Spirit) in their union? And what was the one (1) Aluahym seeking? Righteous offspring. So guard yourselves in your Ruach (Spirit), and let none of you be faithless to the wife of your youth. “For the man who does not love his wife but divorces her, says **יְהוָה** (Yahuah), the Aluahym of Yisrael, covers his garment with violence, says **יְהוָה** (Yahuah) of hosts. So guard yourselves in your Ruach (Spirit), and do not be faithless.” **Malachi 2:13-16**

Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? **2 Corinthians 6:14**

Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which **יְהוָה** (Yahuah) had said to the people of Yisrael, “You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their aluahym (gods).” Solomon clung to these in love. He had 700 wives, princesses, and 300 concubines. And his wives turned away his heart. For when Solomon was old his wives turned away his heart after other aluahym (gods), and his heart was not wholly true to **יְהוָה** (Yahuah) his Aluah (God), as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. **1 Kings 11:1-7**

Shall we then listen to you and do all this great evil and act treacherously against our Aluah (God) by marrying foreign women? **Nehemiah 13:27**

Marriage is a Kadosh (Holy) covenant between a Man and a Woman joined together through an oath or covenant made before **אֱלֹהִים** (Yahuah) and Man and is binding unto death do you part and also symbolizes the relationship between Mashiach (Messiah) and his Bride, or the Body of Mashiach (Messiah). Scripture teaches us to enter into marriage carefully and reverently, divorce is to be avoided at all costs. Honoring and upholding the marriage vows brings honor and glory to **אֱלֹהִים** (Yahuah).

But I want you to understand that the head of every man is Mashiach (Messiah), the head of a wife is her husband, and the head of Mashiach (Messiah) is **וְיֵשׁוּעַ** (Yahusha). **1 Corinthians 11:3**

Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered. **1 Peter 3:7**

Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet ruach (spirit), which in **אֱלֹהִים** (Yahuah)'s sight is very precious. For this is how the Kadosh (holy) women who hoped in **וְיֵשׁוּעַ** (Yahusha) used to adorn themselves, by submitting to their own husbands **1 Peter 3:1-11**

And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.” The disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” But he said to them, “Not everyone can receive this saying, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of Shamyim (Heavens). Let the one (1) who is able to receive this receive it.” **Matthew 19:9-12**

A covenant as defined by the Scriptures is a solemn and binding relationship which is meant to last a life time. We should desire to know the Scriptural truth about the faithfulness of the covenant keeping creator, **אֱלֹהִים** (Yahuah) and his Scriptural truth regarding a covenant, which **אֱלֹהִים** (Yahuah) views as binding unto death which produces a supernatural oneness between covenant partners, withholding nothing from **אֱלֹהִים** (Yahuah). Then we will be pleased to live as we should in our marriages, and not to live as we please.

אֱלֹהִים (Yahuah)'s views on Marriage.

אֱלֹהִים (Yahuah) said, “It is not good for the man to be alone. I will make a helper suitable for him.” **Genesis 2:18**

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one (1) flesh. **Genesis 2:24**

יְהוָה (Yahuah) Baruch (blessed) them and said to them, “Be fruitful and increase in number; fill the earth and subdue it.” **Genesis 1:28**

The covenant of marriage is the single most important human bond that man and women can make with one (1) another and was designed to bind a family together in a Kadosh (Holy) union before mankind and יְהוָה (Yahuah), until death do them part. It is no small wonder why יְהוָה (Yahuah) is so passionate about the sanctity of marriage and the stability of the home.

First (1st), a covenant establishes a bond between two (2) parties, in this case the husband and wife. At the heart of this bond is a promise, the promise of faithfulness.

Second (2nd), a covenant establishes obligations. A primary obligation in marriage is fidelity. The husband is obligated to lead his wife in love, and she is obligated to submit to him in the fear of יְהוָה (Yahuah).

Third (3rd), a covenant is public. It is contracted before witnesses and is a solemn vow of a man and woman before יְהוָה (Yahuah) and witnesses in the ceremony of Kadosh (holy) matrimony. This public character of the covenant means that marriage is a social institution that society has an interest in preserving. As an institution, marriage is regulated by the Word of יְהוָה (Yahuah) and the marriage covenant is not simply a private affair, which becomes clear when we consider divorce. Divorce wrecks the lives of children. Divorce destroys peace of mind. Divorce upsets friends and family. Marriage is the closest possible relationship between two (2) human beings.

Each person is endowed by יְהוָה (Yahuah) with certain gifts, talents, and strengths. One (1) person's strength is not greater or better than another, so one (1) person is not a greater or a lesser person. Each is created by יְהוָה (Yahuah), being endowed with their unique gift. There is no greater or lesser, we are all simply unique and different. We are all made the way we are, fashioned by the hand of יְהוָה (Yahuah), to accomplish that purpose for which we have been sent forth into the earth.

To accomplish his own purpose in the earth, יְהוָה (Yahuah) often joins together two (2) completely opposite people together. If two (2) people, having different strengths and weaknesses are joined together through the marriage covenant, each becomes greater than the two (2) had been individually. Truly it could be said that the two (2) have now become one (1) flesh. This is perhaps one (1) of the greatest mysteries of יְהוָה (Yahuah)'s creation. Failure to understand יְהוָה (Yahuah)'s purpose in the marriage covenant often leads to the two (2) individuals thinking that they are better off alone.

Very often the strengths of the other partner is not truly understood and recognized by the other. They naturally do not have any interest nor appreciation for the others strengths or giftings. They begin to think that they simply do not have anything in common any more. They may begin to think that their spouse has become more of a hindrance than a benefit. They often become blind to the strengths which they have as been united together. Often the two (2) may fail to realize יְהוָה (Yahuah)'s purpose in

bringing them together through the covenant of marriage and that they are bound together to fulfill **אֱלֹהִים** (Yahuah)'s plan upon this earth. **אֱלֹהִים** (Yahuah)'s promise to them is that if they are faithful to him and to each other, he shall give them the desires of their hearts. It is only **אֱלֹהִים** (Yahuah) who really knows the purpose for which he has brought them together. For this reason **וְיֵשׁוּעַ** (Yahusha) declares: so then, they are no longer two (2) but one (1) flesh. Therefore what **אֱלֹהִים** (Yahuah) has joined together, let not man separate.” **Matthew 19:6**

The need for the marriage covenant is not always known or clearly understood by the two (2) parties. The covenant is based upon the strengths and weaknesses of the two (2) parties. Apart from each other, they can never fulfill the plan of **אֱלֹהִים** (Yahuah) for their lives; for each is interdependent upon the other to accomplish the marvelous plan that **אֱלֹהִים** (Yahuah) might have for their lives.

Apart from each other, they will set themselves to accomplish their own goals or to satisfy their own desires. But together, they somehow become a marvelous new creation. The two (2) now mysteriously become one (1) flesh and one (1) new person. Apart from each other they are allowed to see only half of the plan of **אֱלֹהִים** (Yahuah) for their lives.

Together, as they continue to draw closer in intimate relationship, they begin to see the full picture of **אֱלֹהִים** (Yahuah)'s plan for their lives. Apart from each other, even though **אֱלֹהִים** (Yahuah) might reveal the entire plan for their life, they can never truly succeed in accomplishing that plan. This is because both of them are missing certain gifts and talents which they need to complete the whole plan of **אֱלֹהִים** (Yahuah). On the other hand, together they can rely upon the strengths, talents, and gifts of their partner. Together they can succeed and achieve the great plan of which **אֱלֹהִים** (Yahuah) himself has preordained for their lives. This is the true purpose and intent of the marriage covenant.

So marriage is a covenant. It is a covenant and much more. The Scriptural marriage is a divine picture of Mashiach (Messiah) and His Bride. But in addition to that, the Scriptural marriage speaks to us of the mystery of Deity. In the marriage, the wife can be likened to the Ruach HaKodesh, and the man to the Word of **אֱלֹהִים** (Yahuah). It takes both to produce life.

A covenant is a sacred promise. We promise to do some things, and **אֱלֹהִים** (Yahuah) binds Himself to do others. To those who keep the covenant of marriage, **אֱלֹהִים** (Yahuah) promises the fullness of His esteem (glory), eternal lives, eternal increase, exaltation in the Heavenly kingdom, and a fullness of joy. The scriptures seem to clearly say that at least three (3) obligations are inherent in this covenant.

First (1st), Marriage is eternal. Eternal implies continuing growth and improvement. It means that man and wife will honestly try to perfect themselves. It means that the marriage relationship is not to be frivolously discarded at the first (1st) sign of

disagreement or when times get hard. It signifies that love will grow stronger with time and that it extends beyond the grave. It means that each partner will be Baruch (Blessed) with the company of the other partner forever and that problem and differences might as well be resolved, because they are not going to go away. Eternal signifies Spiritual repentance, forgiveness, long suffering, patience, hope, charity, love, and humility. All of these things are involved in anything that is eternal (Spiritual), and surely we must learn and practice them if we intend to claim a true marriage as **אֵלֹהִים** (Yahuah) planned for you and can only be received from the Ruach (Spirit) of **אֵלֹהִים** (Yahuah).

Second (2nd), Marriage is ordained of **אֵלֹהִים** (Yahuah). This means that the parties of the marriage covenant agree to invite **אֵלֹהִים** (Yahuah) into their marriage, to pray together, to keep the Commandments, to keep wants and passions within the marriage union. It means to be equal companions and to be just as true and pure outside the home as inside the home.

Third (3rd), Marriage is a kind of partnership with **אֵלֹהִים** (Yahuah). He promises a continuation of lives to those who are sealed together in the Ruach. There is a oneness with the Creator implied in the Commandment given to Adam and Eve to multiply and replenish the earth. There is an obligation to teach children the good news, for they are His children too. So, we should have the family home in the evening, so they can be taught scripture through family study, Scriptural conversations, and service to one (1) another. There would seem to be an obligation to support and sustain each others callings and roles that each is given to perform. How can we claim to be one (1) with **אֵלֹהִים** (Yahuah) if we cannot sustain one (1) another? I say that those who verbally or physically abuse their wives or husbands or those who degrade, demean or exercise unrighteous dominion in a marriage are not keeping the covenant.

Because the husband and wife are both strong and weak in different areas, the strengths of the one (1) might often be perceived as threatening to the other. This fear often begins to manifest itself by the two (2) competing against each other for leadership in the home, which leads to each party beginning to feel that their individuality is becoming threatened. It is not right that the husband exalts himself over his wife, neither is it proper for the wife to lift herself above her husband.

What is proper and ordained of **אֵלֹהִים** (Yahuah) however is for each party to recognize that they are no longer two (2) separate individuals, but have become one (1) new living creature. Their two (2) voices are to be united as one (1). Their two (2) minds are now to merge into one (1). Because if they begin to combat against each other and strive against one (1) another, **אֵלֹהִים** (Yahuah) declares: But He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house divided against a house falls **Luke 11:17**

For this reason, the two (2) must recognize that when division occurs, it is in their unity being forever bound to each other that they are strong. It is in their agreement that they are unified and their relationship is made strong.

The Blood covenant

Can the marriage covenant be considered a blood covenant? **אֵלֹהִים** (Yahuah) gave the woman a hymen that was designed to be broken in the first (1st) act of intercourse. In the breaking of the hymen there is the letting of blood and this virgin's release of Blood upon intercourse deems a covenant between the two (2) individuals.

Surely this ideal has been set aside today and even mocked. But it should go without saying, that the man and woman, who will keep themselves sexually pure before marriage, are able to bring into their marriage something to be treasured. You can only have one (1) 'first (1st) time' covenant marriage.

The purpose of the blood covenant is to bind two (2) individuals, families, or tribes together. The covenant was cut in blood to demonstrate that it was to be an everlasting covenant. The life, or ruach (spirit) of a man, according to the scriptures is said to be in the persons blood itself.

The intermingling of blood represented that, not only were these two (2) to be joined together in the flesh, but in the ruach (spirit) as well. A blood covenant represented a greater union and duration than one's own physical existence; it represented an eternal bond between the two (2) bloodlines.

In a blood covenant, the two (2) bloodlines were believed to be merged together into one (1). This ritual implied that the two (2) families had become joined together as equally as the two (2) covenant representatives. In a marriage blood covenant, the two (2) families become joined together, not only the two (2) representatives. This implies that even after the death of both covenant representatives, the families continue to be bound together by blood. In essence, one (1) could say that spiritually, their two (2) bloods have become one (1). Not only do the two (2) individuals become husband and wife, but their two (2) families become joined together as well. This is a union which is never meant to be broken.

Typically in a blood covenant two (2) representatives must be chosen to represent the two (2) tribes or families entering into covenant together. In the case of a marriage covenant, the two (2) representatives of the covenant are naturally the husband and the wife. These two (2) in a sense represent the two (2) families being joined together through a blood union. The two (2) families are now to be regarded as one (1). This is true in both in a spiritual and physical sense.

The wife brings her strength and power into the marriage by willful submission to her husband in everything. She offers all that she is to her husband through her willful submission to him. This is not to suggest that the wife is weak. On the contrary, her submission is a sign of her great strength. The willful act of submission of the wife to her husband is perhaps the greatest challenge a wife shall experience throughout her marriage. This must be by the willful act of her own will. The husband is not to force this submission from her. The gesture of her bowing down to him as unto **אֵלֹהִים**

(Yahuah) is meant to be a symbol of her willful submission.

Wives, submit yourselves unto your own husbands, as unto **אֲדֹנָי** (Yahuah). For the husband is the head of the wife, even as Mashiach (Messiah) is the head of the chosen believers: and he is the savior of the body. Therefore as the chosen believers are subject unto Mashiach (Messiah), so let the wives be to their own husbands in every thing.

Ephesians 5:22-24

The husband is regarded as the person of rank, power, and authority. He is master of his marriage and the King of his home. He is not to abuse this position of power and authority, but rather to always use his position to demonstrate a love for his wife and his family. As the wife is called upon by **אֲדֹנָי** (Yahuah) to lay down her rights and privileges in submission to her husband, the husband is called upon by **אֲדֹנָי** (Yahuah) to be willing to give up his own life for his wife and his family and become the Spiritual leader of the Family.

"Husbands, love your wives, just as Mashiach (Messiah) also loved the believers and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the chosen believers (Bride) in all her esteem (glory), having no spot or wrinkle or any such thing; but that she would be Kadosh (Holy) and blameless. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself." **Ephesians 5:25-28**

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things **1 Corinthians 13:4-7**

There is no greater love that a man can have for a woman than that of loving her with the love of Mashiach (Messiah). This love transcends all other loves and gives the Scriptural marriage its true strength. While romantic love is certainly a part of marriage, it is not that kind of love that bonds the marriage in covenant. Only the love of Mashiach (Messiah) can do that. It is interesting to note that the Scripture opens and closes with scenes of the marriage. The first (1st) marriage is between Adam and Eve. The last marriage is between Mashiach (Messiah) and His Bride. And these two (2) marriage scenes tell the story of redemption. And so we have Scripture that wraps itself around the marriage.

The Marriage of Mashiach (Messiah) and the Chosen believers

In the Tanakh (Old Testament) there is the marriage covenant of **אֲדֹנָי** (Yahuah) the Father with Yisrael which even divorce has not canceled it. In the Brit Hadashah (NT), there is the marriage of **וְיֵשׁוּעַ** (Yahusha) the Son, and the Chosen believers. The marriage of Mashiach (Messiah) and the Chosen believers will never end. It will never be tainted with divorce, nor any other separation from Mashiach (Messiah).

The marriage of Mashiach (Messiah) and the Chosen believers has not yet occurred. The Chosen believers are still only in the engagement period with Mashiach (Messiah).

There are some interesting passages of Scripture that point this out. In **II Corinthians 11:2** it says that we are Mashiach (Messiah)'s fiancée, that the marriage is yet to come: "For I am jealous over you with righteous jealousy: for I have espoused you to one (1) husband, that I may present you as a chaste virgin to Mashiach (Messiah)."

"When I passed by you again and saw you, behold, you were at the age for love, and I spread the corner of my garment over you and covered your nakedness; I made my vow to you and entered into a covenant with you, declares **יְהוָה** (Yahuah) Aluahym, and you became mine. **Ezekiel 16:8**

In **Ephesians 5:22-33** human marriage is given as a type or foreshadowing of the marriage of Mashiach (Messiah) and the Chosen believers. **Ephesians 5:27**, indicates that the marriage is yet to come by using the future tense. It is not the past tense: "That he might present it to himself a glorious body of believers, not having spot, or wrinkle, or any such thing; but that it should be Kadosh (holy) and without blemish." The fact that the Chosen believers are not yet married has some very interesting implications.

The marriage of Mashiach (Messiah) and the Chosen believers occurs after the whole body of believers is gathered together in the Shamyim (Heavens). We are given a glimpse of this in **Revelation 19-7-9**: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of chosen. And he saith unto me, Write, Baruch (Blessed) are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of **יְהוָה** (Yahuah)."

There must be death first (1st) from HaSatan, Sin, and self so that we can be remarried to Mashiach (Messiah), a divorce is not sufficient. Death is the only thing that can end a marriage and free a person to marry another. This is true in human marriage as well as in marriage in the spiritual sense to Mashiach (Messiah).

In **Romans 7** where **וְיֵשׁוּעָה** (Yahusha) states that death frees a person from the first (1st) marriage so that they are free to marry another person, He also says in **Romans 7:7**: "Wherefore, my brethren, you also are become dead to the law by the body of Mashiach (Messiah); that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto **יְהוָה** (Yahuah)." This death occurs in the spiritual sense so that we can be espoused to Mashiach (Messiah).

The marriage of Mashiach (Messiah) and the Chosen believers will never, ever end. There cannot, and never will be, a divorce of Mashiach (Messiah) and the Chosen believers. It is eternal security!

Human marriage is a type of Mashiach (Messiah) and the Chosen believers. We are told marriage is a type in **Ephesians 5**. As a type, human marriage can not violate what it is a

type of.

Therefore, if Mashiach (Messiah) would have been allowing divorce and remarriage in the "exception clause" in **Matthew 19:9**, He would have destroyed the type. Human marriage would no longer have been the illustration of the marriage of Mashiach (Messiah) and the Chosen believers. If **OWYAZL** (Yahusha) had stated that divorce would free a person in a human marriage to marry again, it would not illustrate the eternal security of the believer in which there cannot be, and will not be any separation from Mashiach (Messiah).

Any other explanation of the "exception clause" than it referring to fornication with another during the engagement/Betrothal period, does not line up with the marriage of Mashiach (Messiah) and the believers. Any other interpretation removes marriage from being a true type of Mashiach (Messiah) to the Chosen believers.

Because the time on earth is the engagement period of Mashiach (Messiah) and the believers, it is possible for a person to loose their salvation here in this life before they die.

Marriage, where the only thing that can end the marriage is death, is an illustration of absolute eternal security. In the Kingdom of Yahuah there will be no more death. Therefore, there can never be a divorce, annulment, or an ending of the marriage of Mashiach (Messiah) to the Chosen believers.

If **AYAZL** (Yahuah) permitted divorce and remarriage, marriage would no longer illustrate eternal security with Mashiach (Messiah). The marriage of **AYAZL** (Yahuah) the Father with Yisrael in the Tanakh (Old Testament) and the marriage of Mashiach (Messiah) to the Chosen believers in the Brit Hadashah (New Testament), both illustrate the permanence of marriage. Divorce does not end marriage. Only death can end a marriage and frees one (1) to marry another.

Marriage is a principle which was established before the foundation of the world and was instituted on this earth before death came into it. Adam and Eve were given to each other by **AYAZL** (Yahuah) in the Garden of Eden before the fall. When Eve is presented before Adam, we hear Adam say, "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." For this cause a man shall leave his father and his mother, and shall cleave to his wife and they shall become one flesh. **Genesis 2:23-24**

Scripture is basically a story about **OWYAZL** (Yahusha). When we turn to Scripture as a self-help book, we end up bored or frustrated with what seems to be a rambling collection of stories. What if Scripture is more about **OWYAZL** (Yahusha) than it is about us? How thrilling to discover that every element of scripture—the reports of events, the verses of distilled wisdom, the lyrical prophecies—converge in one (1) central saga of one (1) worthy Person.

We're used to the idea that Scripture is a true story. It's so true that the story is still

unfolding to this minute. We are used to hearing that Scripture is a love story. But we tend to see only one (1) side of the love: how **אֱלֹהִים** (Yahuah) loves people. If the main point of Scripture is that **אֱלֹהִים** (Yahuah) is to be loved with heart, soul, mind and strength, perhaps it would be wise to read the entire story from **אֱלֹהִים** (Yahuah)'s point of view. When we look at it all from **אֱלֹהִים** (Yahuah)'s viewpoint, the grand love story finally makes sense: **אֱלֹהִים** (Yahuah) is not just loving people. He is transforming them to become people who can fully love Him. **אֱלֹהִים** (Yahuah) is drawing people as worshipers to offer freely to Him their love-inspired esteem.

The entire Scripture is a divine romance, showing us that throughout the centuries **אֱלֹהִים** (Yahuah) loved man and had a romance with man. From Genesis to Revelation we see a love story of how **אֱלֹהִים** (Yahuah) courts His chosen people and eventually marries them!

In the Tanakh (Old Testament) the people of Yisrael were not only the people of **אֱלֹהִים** (Yahuah) but they were His wife, His beloved, and **אֱלֹהִים** (Yahuah) was their Husband (**Genesis 2:21-24; Isaiah 54:5; 62:5; Jeremiah 2:2; 3:1-14; 31:32; Ezekiel 16:8; 23:5; Hosea 2:7, 19**).

In the Brit Hadashah (NT) the chosen believers are not only **אֱלֹהִים** (Yahuah)'s people and the Body of Mashiach (Messiah), but it is the Bride of Mashiach (Messiah), the wife of Mashiach (Messiah), to be with **אֱלֹהִים** (Yahuah) for eternity in the New Yerusalem (**Matthew 9:15; John 3:29; 2 Corinthians 11:2; Ephesians 5:25-32; Revelation 19:7; 21:2,9-10; 22:17**). Halluyah, Scripture is a divine romance!

וְיֵשׁוּעַ (Yahusha) is courting us and wooing us to marry us. As you read Scripture you can see that, sometimes more obviously and at other times more hidden, **אֱלֹהִים** (Yahuah) loves man and He is courting man, wooing man, even “dating man”. In all His dealings with His chosen people, **אֱלֹהִים** (Yahuah) loves man and comes to man to court man!

Time and time again, **אֱלֹהִים** (Yahuah) appears to man, drawing man, infusing man, courting man, and dating man, and the result is that man “does crazy things for **אֱלֹהִים** (Yahuah)”. Things man wouldn't normally do by himself for anyone else, once **אֱלֹהִים** (Yahuah) appears to him, he will do!

וְיֵשׁוּעַ (Yahusha) came in the Brit Hadashah (New Testament) and He contacted people, especially 12 disciples – He courted them and drew them to love them.

He asked Peter, “Simon, son of John, do you love Me more than these?” **John 21:15**. **וְיֵשׁוּעַ** (Yahusha) wanted Peter to love Him not with a friend's love, but with an affectionate love. He is not only the Lamb of **אֱלֹהִים** (Yahuah) (**John 1:29**) but also the Bridegroom (see **John 3**) coming to court us and to woo us to be His bride.

The entire Scripture shows us in chapter after chapter and book after book a divine romance. Our relationship with **אֱלֹהִים** (Yahuah) needs to be a romantic one, full of love.

אֵלֹהִים (Yahuah) really really loves us to the uttermost. What kind of love is this? We are Sinners and we always forget about אֵלֹהִים (Yahuah), going about other things, people, situations, and matters.

This is not an “ideal love story” where we as the woman love Him unconditionally and there’s no problem with us. Rather, we leave אֵלֹהִים (Yahuah), we reject Him, we don’t spend time with Him, we consider other things more important than Him, and we don’t even see how many things He does to get our attention and to show us His love!

In His heart אֵלֹהִים (Yahuah) has a desire, a deep longing, to be one (1) with man organically in a loving way. He is in love”, doing a lot of things outwardly and inwardly to draw us to Himself.

There’s a particular love in אֱלֹהִים (Yahusha) toward us, His prospective spouse, that enables Him to persist and encounter any negative thing and any problem we put in the way. He is determined, He is motivated, and He is in love with man.

אֵלֹהִים (Yahuah) will do everything to court man, woo man, date man, and draw man with bands of love to Himself that man would love Him to the uttermost.

Scripture tells us in **Ephesians 5:27** that He will gain such a beautiful wife – with no spot, no blemish, or any such thing! What a heart’s desire!

Our background is not that good, our attitude toward Him is moody, yet the determination in אֱלֹהִים (Yahusha) to have a counterpart is so strong and prevailing that אֵלֹהִים (Yahuah) will accomplish a full recovery, a full transformation in life with love! HalluYah!

In love we partake of His life and live Mashiach (Messiah)

When we enter into this love relationship with Mashiach (Messiah), at the time of our regeneration, when we respond to His wooing and courting us, we receive אֱלֹהִים (Yahusha)’s life. In this divine life we receive from Him we are so attractive to Him.

We are now becoming just like Him to match Him as His counterpart. As we develop a sweet, intimate, and affectionate relationship with אֱלֹהִים (Yahusha), we love Him more and more and we partake more of His life.

We all need to have such a sweet love, an intimate and affectionate love, between us and אֱלֹהִים (Yahusha). The more we love אֵלֹהִים (Yahuah) and אֱלֹהִים (Yahusha) in a sweet and intimate way, the more we will partake of the life and spontaneously love for Aluahym. This will enable us to love our spouses like we are suppose to, according to the covenant we have made between each other and before אֵלֹהִים (Yahuah) to Love each other as ourselves, being One (1).