

Study of Mark 10
by
Marc Gravelle
marc@bondservantsofyeshua.ca

Mark 10:1-52

1 And Messiah arose from there, and came into the coasts of Judea by the farther side of Jordan: and the people resort unto Him again; And, as He was wont, He taught them again.

Teaching the Words of the Father's Torah of Life, was Messiah's mandate that He received directly from the Father, and that is what He did with His disciples, and with everyone else that He met, including the Scribes, Pharisees and Sadducees.

*Verse 2 And the Pharisees came to Him, and asked Him, **IS IT LAWFUL** for a man to put away his wife? Tempting Him.*

Now here it is obvious that the Pharisees are trying to trick Yeshua into making a mistake and maybe say something, that is contrary to the Words of the Torah of Mosheh, **BUT** what they, the Pharisees, along with most, **IF NOT ALL** of the followers of the man made religions of the world do **NOT** seem to understand, **IS THAT** Messiah, **IS** the Words of Living Torah made flesh, and as such, He has made the conscious decision that He **WILL NOT** transgress even one Jot or Tittle of the Words of our heavenly Father's Torah of Life.

*Verse 3 And Messiah answered and said unto them, What did Mosheh command you? 4 And they said, Mosheh suffered to write a **bill of divorcement**, and to put her away.*

Here the Pharisees are saying that Mosheh, in the Torah, did indeed give permission to divorce. And what Did Messiah say.

*Verse 5 And Yeshua answered and said unto them, Because of the **hardness of your heart** Mosheh wrote you this precept. 6 **BUT** from the **beginning** of the creation, Elohim made them male and female. 7 For this cause shall a man leave his father and mother, and **cleave to his wife**; 8 And they twain shall be **ONE FLESH**: so then, they are **NO MORE TWAIN, BUT ONE FLESH**. 9 What therefore **Elohim has joined together, let not man put asunder**. 10 And in the house, His disciples asked Him again of the same matter. 11 And He said unto them, Whosoever shall put away his wife, and marry another, **commits adultery** against her. 12 And **IF** a woman shall put away her husband, and be married to another, **she commits adultery**.*

By these words it appears that Yeshua is saying that, from the beginning, whatever our heavenly Father has put together, let **NO MAN** put asunder, which seems to say that divorce is **NOT** permitted, and then when His disciples asked Him to explain what He meant, He clearly stated that *Whosoever shall put away (divorce) his wife, and marry another, commits adultery against her. 12 And if a woman shall put away (divorce) her husband, and be married to another, she commits adultery; BUT* that is **NOT** what Messiah is saying.

Let me show you what I believe Messiah and all of Scripture are actually saying here in *Mark 10*.

Roman Catholics and many Christian denominations, teach that divorce **IS** contrary to the teachings of the Scriptures; **BUT is that TRUE**, do the Scriptures actually tell us that we are **NOT** to divorce? There are some of you here, that have sat under Priests, Pastors, Teachers and or belonged to congregations that hold to the teaching, that **IF** you are divorced, then you cannot remarry again, and that **IF** you do remarry, you and your new spouse are committing adultery. From the *verses* that I am about to **SHOW YOU** you will see that that **IS A FALSE TEACHING**. While YHVH despises divorce, He understands us, He understands that we sometimes make bad choices, and that people over a period of time can actually get to hate each other, and because He understands us, **HE HAS PERMITTED US TO DIVORCE AND REMARRY**. For example in *Deuteronomy 24 verse 2* it speaks of a woman divorcing her husband and it says *And when she is departed (divorced) out of his house she MAY go and be another man's wife*.

For years, we have had different denominations in the Christian and Catholic churches that teach a variety of man made doctrines as to whether or **NOT** a person is permitted to divorce and remarry again. The man made teachings and or understandings of some of the dominant denominations of the Christian church, have become traditions in our culture, and their man made doctrines, their denominational doctrines on whether divorce is to be permitted or not, has caused a lot of problems for a lot of divorced men and women. In some denominations, many good people, are treated as second-class members of the congregation, just because they are divorced. At the other extreme of the spectrum, some denominations teach: *If it feels good, do it*—including divorcing for any reason or no reason at all. In the civil law realm, *no fault divorce* has been a social and moral disaster for many years now. Therefore let us investigate what the Word of Elohim, the Scriptures say

This study is based on the Word of YHVH, and with the understanding that YHVH's Word is:

- 1) Inerrant;
- 2) Unchanging (*Malachi 3:6; Hebrews 13:8; James 1:17*); and
- 3) Endures forever (*Psalms 119: 89—Forever, O YHVH, Your Word is settled in heaven*).

Now, before we go any further, if you do not believe that the Word of Elohim **IS** indeed inerrant, unchanging and everlasting, then you may as well **stop reading** right now, because you will not be able to accept the teaching that I am about to give you.

In English translations of the Hebraic Scriptures, the Torah of YHVH, **IS** often called or referred to as the **Law**, which is translated from the Hebrew word *Torah* (*Strong's H8451*), which comes from the root word *Yarah* (*Strong's H3384*), which means, pointing or shooting (like an arrow). The actual definition of the Hebrew word *Torah*, means, *teaching and instructions*. In other words, YHVH's Law—the Words of His Torah of Life, **IS** comprised of ALL of His inerrant and everlasting teaching and instructions to us; and they are all for our benefit, as we learn when we obey them.

Another tenet, which must also understand, **IF** we are to comprehend the Scriptures, **IS** that Yeshua the Messiah, **IS** the **Living** Word of the Father made flesh; and like the Father, He has always existed and will always exist. Messiah **IS** the Lamb of our heavenly Father, that was slain from the foundation of the world. *Revelation 13:8—the Lamb slain from the foundation of the world*.

In *John 1:1-2 & 14* we are told: *In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim... And the Word was made flesh,*

and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and **TRUTH**, (Torah).

Believers in the Elohim of Abraham, Yitzchaq and Ya'aqov believe that Messiah **IS** the spotless, sinless Lamb of the Father (*John 1:29; 36*), which means, that he **DID NOT SIN**. This is another absolute **TRUTH**—a basic premise we must agree on before we can move ahead.

We are told in *Deuteronomy 4:1-2* *Now therefore hearken* (shema, which means to hear, listen, pay very close attention to, understand, believe, follow and obey), *O Yisrael, unto the Statutes and unto the Judgments, which I teach you, in order that you DO THEM, that you may LIVE, and go in and possess the Land which YHVH the Elohim of your fathers gives you. You shall NOT add unto the Word which I command you, neither shall you diminish ought from it, that you may KEEP the Commandments of YHVH your Elohim which I command you.*

In these verses, we see that both *adding words to* and or *taking words away from* the Commandments of our heavenly Father, are prohibited, and therefore, both of these actions are **SINS**, according to our heavenly Father's unchanging, inerrant and everlasting Word; and it also emphasizes, that **IF** we do indeed **KEEP** and **DO** His Statutes and Judgments, we will **LIVE** and **NOT DIE**.

In *1 John 3:4* we are told that **SIN** is *transgression of the Torah or as the church fathers call it, the LAW*; therefore, **IF SIN IS** indeed transgressing the Words of the Torah (Law) and the Torah (Law) itself, tells us, **NOT TO ADD TO, NOR TAKE ANYTHING AWAY FROM** the Words of the Father; then we have to conclude, that since Messiah **DID NOT SIN**, it means that He **DID NOT ADD ANYTHING TO, NOR TAKE ANYTHING AWAY FROM** the Words of the Father—the Words of His Torah of Life. Therefore we can rest assured, that Messiah **DID NOT ADD NOR REMOVE** (destroy) even one **JOT OR TITTLE** from the Word of the Torah of the Father. (*Matthew 5:17*)

So far, we have established that Messiah **IS**

- 1) the Living Word of the Father made flesh
- 2) He was from the beginning
- 2) As the Living Word of the Father, He, like the Father's Word, **IS** also inerrant and unchanging; and that
- 3) While Messiah was here on earth, He lived by and only taught the Word of the Father and nothing else: *Yeshua answered them, and said, My doctrine is NOT My own doctrine, but it is the doctrine of Him that sent Me. (John 7:16)*
Verily, verily, I say unto you, The Son can do NOTHING of Himself, BUT what He sees the Father do: for whatsoever things He does, these also, does the Son likewise. (John 5:19)

We know and believe, through the Scriptures, that our heavenly Father sent His Living Word, His Torah, manifested in the flesh as His Son, our Messiah (*John 1:14*). He sent Messiah to Earth to be an example for us as to how we are to live a Torah obedient Life, and He taught us how to do that by the way that He lived His Life, in total loving surrendered obedience to all the Words of our heavenly Father's Torah of Life. As James wrote, we are to be **DOERS** of our heavenly Father's Word, **NOT** merely hearers—(*James 1:22*.) Below, are a few more verses which also prove Messiah was an obedient Son, and kept **ALL** the Commandments of the Father without *adding to* nor *taking anything away from* the Father's Word, His Torah; and furthermore, the Commandments that Messiah **LIVED BY AND TAUGHT** were the Father's Commandments, **NOT** His own or something

different, because the Father and the Son are **ONE**. (*John 4:34; 5:30; 6:38; 7:16; 10:37-38; 12:48-50; 14:9-11*)

We are now ready to search the Scriptures to see what we can glean from the Words of the Father regarding divorce. First of all, let's begin by looking into Torah, the Law that was given to Mosheh at Mount Sinai by YHVH Himself, and see what it says.

*Genesis 2:21-24 And YHVH Elohim caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which YHVH Elohim had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. **Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.***

This describes YHVH's perfect plan for mankind *in the Beginning*—in the Garden, a man was to take a wife and they would become one flesh, never to be separated or divorced. However **WE**, through Adam, did **NOT** walk according to YHVH's inerrant and everlasting teaching and instructions, we did **NOT** walk in surrendered obedience to the Words of His Torah of Life. Therefore, that perfect plan was **NOT** fulfilled. We have to understand that YHVH was **NOT** surprised by our transgression, since He is omniscient. Therefore, through His foreknowledge, our heavenly Father had already prepared Directives or Laws—the words of His inerrant and everlasting teaching and instructions, knowing that **WE** would break His Commandments and walk away from His inerrant and everlasting teaching and instructions, the Words of His Torah. So let's investigate what YHVH, in His foreknowledge, has prepared for us.

It is quite evident that YHVH **CHOSE** Eve to be Adam's wife (*Genesis 2:22*). However, not long after this, it says in *Genesis 6:1-3*:

*And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of Elohim saw the daughters of men that they were fair; and they took them wives of all which **THEY CHOSE**. And YHVH said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years (emphasis added).*

Here we see that not long after creation, men began to choose wives **according to their own desire**. They did **NOT** rely on YHVH, nor acknowledge Him at all, in choosing these wives. They actually bypassed YHVH, doing what **THEY** wanted instead, they fulfilled the lust of their own flesh. As you read these words in *Genesis 6*, it is not difficult to deduce that it was **NOT** YHVH that put these marriages together, it was men who did so, through their own self-will? It's very evident from the text that these men, **CHOSE** wives **for themselves**, and Elohim had nothing to do with their choices. Please keep that in mind as we go through these Scriptures.

In *Matthew 19:6*, Yeshua says *Wherefore they are no more twain, but one flesh. What therefore Elohim HAS JOINED TOGETHER, let not man put asunder.*

Messiah, in *Matthew 19*, emphatically states, **What ELOHIM has joined together, let no man put asunder**; and the text in *Genesis 6* makes it perfectly clear that men had chosen wives according to their own will—they did **NOT** consult nor acknowledge Elohim in any way. Therefore, **IF** Elohim

did NOT put these marriages together, nor joined these men and women together in marriage, **THEN** this Scripture in *Matthew 19* **CANNOT** and **DOES NOT** apply to these marriages in *Genesis 6*.

Now, let's jump to today's society for a moment: Is it any different today? How many marriages do you think that either the husband or the wife (or both) first consulted and acknowledged Elohim, asking Him, to find them a spouse—and then waited for Elohim to do so? I would venture to say that the honest answer **IS FEW TO NONE**. Therefore, **IF Elohim DID NOT** put these marriages together, it stands to reason that *Matthew 19:6* **DOES NOT APPLY** to those marriages either. Just because people are married in a church does not mean that Elohim put their marriages together. Yes, Elohim **IS** a *witness* to those marriages; but **IF** He did **NOT** choose their spouses for them, *Matthew 19* does not apply in those cases, either.

Let's see what else the Torah has to say!

Deuteronomy 21:10-14 When you go forth to war against your enemies, and YHVH your Elohim has delivered them into your hands, and you have taken them captive, and see among the captives a beautiful woman, **and have a DESIRE unto her, that you would have her as your WIFE, THEN** you shall bring her home to your house; and she **SHALL** shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in your house, and bewail her father and her mother a full month: and after that, you shall go in unto her; and **BE HER HUSBAND**, and she shall **BE YOUR WIFE**. And it shall be, **IF you have no delight in her, THEN you shall let her go where she will; but you shall NOT sell her at all for money, you shall not make merchandise of her, because you have humbled her.**

Again, it is quite evident from the text, that Elohim did not put this union together; the man chose this woman. But because of Elohim's grace and mercy, He permitted them to marry these women that were captives, because, He knows men's hearts, and He understands our weaknesses. However, Elohim put in place laws to protect women from being sex-slaves to their captors. If an Yisraelite man wanted to have relations with a woman that he had captured through war, he had to **marry her**. It was not so with other societies! To marry the captured woman, the man had to show compassion by giving her time to adjust to the new situation. And if, after a while, things did not work out, divorce **was permitted**—but again, only according to the laws that Elohim had put in place for the protection of these women.

Let's look at another situation.

Deuteronomy 24:1-4 When a man has taken a wife, and married her, and it come to pass that she find **no favour** in his eyes, because he has found some **uncleanness in her**: then let him write her **a bill of divorcement**, and give it in her hand, and send her out of his house. And when she is departed out of his house, **SHE MAY GO AND BE ANOTHER MAN'S WIFE.** And **IF the latter husband hate her**, (there is no mention here of adultery) and write her a bill of **divorcement**, and gives it in her hand, and sends her out of his house; or **IF the latter husband die**, which took her to be his wife; Her former husband, which sent her away, **may NOT take her again to be his wife**, after that she is **defiled**; for that is abomination before YHVH: and you shall **NOT** cause the land to Sin, to transgress the Words of My Torah, which YHVH your Elohim gives you for an inheritance.

Verse 1 clearly states that for **uncleanness** a husband may give his wife a, כְּרִיתָהּ (*Kritot*—the Hebrew word for the biblical *bill of divorcement*). Since that is the case, we need to know what is meant by *uncleanness*. To find out what is *unclean* one must refer again to the Torah, the Living Word of Elohim, the source of YHVH's teaching and instructions. Let's examine the word translated *favour* and *unclean* or *uncleanness* in these passages:

Favour: Strong's H2580, חֵן, chen, means favour, grace, charm, gracious, pleasant, precious, well favoured.

Uncleanness: Strong's H6172; עֲרוּהָ; Arvah, means nakedness, genital organs, shame, unchastity, lewdness, illicit sexual intercourse, disgrace, blemish)

Unclean: Strong's H2931; טָמֵא; Tame, to be or become unclean, pronounced unclean, was defiled, impure, forbidden for eating)

There are different states of uncleanness. One, of course, **IS SIN**; another has to do with our capacity to reflect Elohim's holiness. The point is, there are other things that can make us *unclean*, according to the Word of Elohim—not only adultery.

The meaning of the word unclean (*Tame* in Hebrew) is too broad to try to explain in detail in this study of divorce; but it *can* mean a state of sinfulness, *or* a state that makes us temporarily unsuitable to represent and or be, the manifest image of our heavenly Father here on earth—which is the mandate of every believer. We are to be a Light unto the people of the nations of the world, and we can only **BE** that Light, **IF** the Father and the Son have come and made their abode within us; and that can only happen when we have willingly and lovingly chosen to surrender our hearts to the Father in total loving surrendered obedience to the Words of His Torah of Life. For an extended study on the word *unclean* please e-mail us, and we will gladly send you our teaching on the word *unclean*.

The words *divorcement* and/or *divorce* are both from the same Hebrew word.

Strong's number H3748; כְּרִיתָהּ; Kiriyyot, it is from Strong's number H3772; a cutting of the matrimonial bond, that is, divorce, divorcement; it is related to the word, כָּרַת; Karat, H3772 which means, **to cut off, cut down, cut asunder**; hewed, he destroyed, extermination, divine punishment by premature death, it also means the trunk of a tree, by implication to *destroy* or *consume*; specifically to *covenant*, that is, make an alliance or bargain, originally by cutting flesh and passing between the pieces, be confederate, covenant, cut, destroy, fail, feller, be freed, hew down, make a league, covenant, lose, perish, utterly.

Now let's look at a few more *verses* from the Torah:

Genesis 26:34-35 And Esau was forty years old when **he took to wife Judith, the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Yitzchaq and to Rivqah.**

Genesis 28:5-6 And Yitzchaq sent away Ya'aqov: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. When Esau saw that Yitzchaq had blessed Ya'aqov, and sent him away to Padan-aram, to take him a **wife** from thence; and that as he blessed him he gave him a charge, saying, **You shall NOT take a wife of the daughters of Canaan;**

Genesis 28:8-9 And Esau seeing that the daughters of Canaan did NOT please Yitzchaq his father; Then went Esau unto Ishmael, and took unto the WIVES which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his WIFE.

In these Scriptures, we have a picture of an obedient son, and a disobedient son. The disobedient son, chose wives by and for himself; a practice that displeased his father. The other son married a wife from the family his father had chosen. Which one of these sons, do you think was blessed, and which one was cursed?

It is quite evident that the one who obeys his father, **IS** the one who receives his favour. You might ask, *What has this to do with divorce?* The answer is: When YHVH, our heavenly Father puts a marriage together, it stays together, according to Scripture. But that does not apply to all marriages, because YHVH has **NOT** put all marriages together!

*Genesis 21:9-13 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, **Cast out this bondwoman and her son:** for the son of this bondwoman shall not be heir with my son, even with Yitzchaq. 'And the thing was very grievous in Abraham's sight because of his son. And Elohim SAID unto Abraham, Let it not be grievous in your sight because of the lad, and because of your bondwoman; **in ALL that Sarah has said unto you, hearken (shema) UNTO HER VOICE;** for in Isaac shall your seed be called. And also of the son of the bondwoman will I make a nation, because he is your seed.*

This is another example of a **divorce** found in the Torah, sanctioned by Elohim. Abraham, together with Sarah, contrived to get an heir by having Abraham marry Hagar; who then gave birth to Ishmael. Yet Abraham was forced to **put Hagar away**—to divorce her. Sarah said that she wanted this woman and her child **out of the camp**, and YHVH told Abraham to **LISTEN TO** (or *shema*) Sarah, and send Hagar and Ishmael away. The Word *shema* means to hear, listen, pay very close attention to, understand, believe, follow, obey and **DO**.

So we can conclude that according to the Law of Mosheh—the Torah of YHVH—divorce was and is permitted. Now, **IF** divorce **IS** clearly permitted in the Torah and YHVH commands us not to **add to** or **take anything away** from the Torah, then the study could easily end here; because the only conclusion we can arrive at **IS** that divorce **IS** permitted.

However, let's go on and see what the writings of the Prophets have to say. This may surprise you, but even YHVH, **divorced** the Northern Kingdom, of Yisrael:

*Jeremiah 3:8 And I saw, when for all the causes whereby **backsliding Israel committed adultery I had put her away, and given her a BILL OF DIVORCE;** yet her treacherous sister Judah feared not, but went and played the harlot also.*

YHVH divorced the Northern Kingdom because they had committed spiritual adultery by playing the harlot—worshipping false man made imaginary *pagan gods*.

In Ezra we see a story about how Yisrael, the people of Elohim, had gone away from the Words of Elohim's Toeah and had married wives of their own choosing, contrary to YHVH's Commandments. The story tells how they were all **commanded to divorce or put away** these strange women:

Ezra 10:1-19 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of Elohim, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. **And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our Elohim, and have taken STRANGE WIVES of the people of the land:** yet now there is hope in Israel concerning this thing. Now therefore **let us make a covenant with our Elohim to PUT AWAY all the wives**, and such as are born of them, according to the counsel of my lord, and of those that tremble at the Commandment of our Elohim; and let it be done according to the Torah, the Law. Arise; for this matter belongs unto you: we also will be with you: be of good courage, and do it. **Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this Word.** And they swore. Then Ezra rose up from before the house of Elohim, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; And that **whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.** Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of Elohim, trembling because of this matter, and for the great rain. And Ezra the priest stood up, and said unto them, **Ye have transgressed, and have taken STRANGE WIVES, to increase the trespass of Israel.** Now therefore make confession unto YHVH Elohim of your fathers, and do his pleasure: and **separate yourselves from the people of the land, and FROM THE STRANGE WIVES.** Then all the congregation answered and said with a loud voice, As you have said, so must we do. But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing. Let now our rulers of all the congregation stand, and let all them which have taken **STRANGE WIVES** in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our Elohim for this matter be turned from us. Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter: and Meshullam and Shabbethai the Levite helped them. **And the children of the captivity did so.** And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter. **And they made an end with all the men that had taken strange wives by the first day of the first month.** And among the sons of the priests there were found that had taken **STRANGE WIVES:** namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. **And they gave their hands that they would PUT AWAY their wives; and being guilty, they offered a ram of the flock for their trespass.**

You can see by the text that Elohim had **NOT** chosen these wives for these men; in fact Elohim had **forbidden** them to take these wives; **BUT** that had not stopped these men, including many of the priests, from marrying the women **THEY CHOSE**. When called to repentance—*teshuvah*, to turn around and go back and obey the Commandments—they made a covenant with Elohim that they would **PUT AWAY** these wives—in other words, **divorce them**.

*Isaiah 50:1 Thus says YHVH, Where is the bill of your mother's **divorcement**, whom **I have PUT AWAY?** Or which of My creditors is it to whom I have sold you? Behold, **for your iniquities have you sold yourselves, and for your transgressions is your mother put away.***

*Jeremiah 3:1 They say, If a man **put away** his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But you have played the harlot with many lovers; yet return again to Me, says YHVH.*

*Hosea 2:2 Plead with your mother, plead: for she is **not** my wife, neither am I her husband: let her therefore **put away** her whoredom out of her sight, and her adulteries from between her breasts;*

As you can see, the writings of the Prophets agree with the writings of Torah that divorce is permitted; and since we are commanded **NOT TO ADD TO** nor **TAKE ANYTHING AWAY** from the Torah, the only logical conclusion that we can arrive at, according to the Scriptures **IS**, that divorce **IS** indeed permitted. We could stop our study here because it is quite clear that according to the Word of Elohim, divorce **IS** permitted, **but** let's go on and see what the Apostolic Scriptures have to say.

Now let's see what the *Apostolic Scriptures* have to say on the matter. But before we go there, we must understand and agree, that Yeshua **IS** the Words of the Living Torah of our heavenly Father, made flesh; and that He **WOULD NOT** and **DID NOT ADD TO** nor **TAKE ANYTHING AWAY FROM** the Words of the Torah of the Father—or else He could **NOT HAVE BEEN THE SINLESS LAMB**, and would **NOT** have qualified to be our Saviour.

I want to begin in the Apostolic Scriptures by showing you YHVH's perfect plan for men and women, which YHVH showed us in the Garden and repeated here in *Ephesians 5:25-27*

*Husbands, **love your wives, even as Messiah also loved the Qahal, Church, Ekklesia** and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the Word, that He might present it to himself a glorious Qahal, Church, Ekklesia, **NOT** having spot, or wrinkle, or any such thing; **BUT** that it should be holy and without blemish.*

Messiah was sent to earth the first time to be betrothed to His bride, and help prepare her for His return. As can plainly be seen, it was our heavenly Father who chose Messiah's bride—and Messiah was commanded to take the punishment of adultery for His bride. Why? Listen carefully: The Father chose Messiah's bride, and then He commanded His Son to love her and to die for her **so that she, Messiah's Bride would be redeemed.**

Messiah is our teacher, and we are to follow in His footsteps. Men are commanded to love their wives as Messiah loved the Ekklesia, Qahal, Church, His Bride — even **IF** we have not acknowledged YHVH in choosing our spouse, but have since decided to be obedient to His Commandment to love our wives as Messiah loved His Qahal, His bride. How many divorces do you think there would be, **IF** men would actually obey the Words of the Father and **love** their wives as Messiah loved His Qahal, His Bride? I would venture to say **none**. These verses tell us that YHVH's plan **IS**, that the marriages that He has put together to **stay together**.

In the Apostolic Scriptures we will also deal with the words of Messiah, **therefore it is very critical that we understand the context in which Messiah is speaking.**

Let us begin at *Matthew 5*, the opening of Yeshua's Sermon on the Mount. He often uses two phrases that are very important for us to understand. One is ***You have heard it said*** and the other is ***but I say***. In this context, when Messiah says, *You have heard it said*, He is speaking of the oral torah, also known as the traditions of the fathers (man's traditions, man made doctrines)—which Messiah spoke out ***against***. We must always remember that Messiah ***IS*** the Words of the Living Torah made flesh—and He was from before the beginning of time. When He says, ***but I say***, that is understood to mean ***in the beginning***; for Messiah—who ***IS*** the Word of YHVH made flesh (*John 1:1, 14*) ***IS from the beginning***. Keep that in mind as we make our way through these Apostolic Scriptures.

*Matthew 5:31-32 (Messiah speaking): It has been said, Whosoever shall **put away his wife**, let him give her a writing **of divorcement**: (Deuteronomy 24:1) **But I say** unto you, That whosoever shall **put away his wife**, saving for the cause of fornication, causes her to commit adultery: and whosoever shall marry her that **is divorced** commits adultery.*

It is important to note here, that the Peshitta—the ancient Aramaic text of the Gospels, which predates the earliest Greek manuscripts—uses the word *shebikta*, which means ***not yet properly divorced***. That changes the whole meaning of this passage a great deal. Remember, that the venerable King James version was translated from Greek manuscripts—the Peshitta was not yet accessible, for those who did the translation, were western scholars, unfamiliar with Aramaic—and under the direction of King James, who had been baptised a Roman Catholic by his mother, Mary Queen of Scots; and they literally feared for their lives ***IF*** their translation offended Vatican doctrine.

Most scholars now agree, that the Apostolic Scriptures (New Testament) was originally written in either Hebrew or Aramaic. It is not logical that the Hebrew Messiah, speaking to a Hebrew audience, spoke to them in Greek! Indeed, some of the early church fathers have written explicitly that Matthew wrote his Gospel in the Hebrew dialect, and translated it into Greek as best he could. Flavius Josephus, the first-century Jew who became a Roman historian, relates that he had great difficulty writing in Greek, because he had been raised in the Hebrew tongue, and the Jews in Judea *despised* the Greek language and culture.

Therefore, we should give careful attention to the Peshitta, which has been in continuous use in the Middle Eastern churches for longer than the Greek NT has existed.

The Peshitta, in *Matthew 5:32* says, Whosoever shall marry her that is *shebikta* (***separated but not yet properly divorced***) commits adultery. (George Lamsa's translation from Aramaic)

*Matthew 19:3-9 The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to **PUT AWAY** (shebikta) his wife for every cause? And He answered and said unto them, Have you not read, that He which made them **at the beginning made them male and female**, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. **What therefore Elohim has joined together, let not man put asunder**. They say unto him, Why did Moses then command to give a writing of **divorcement**, and to put her away? Messiah said unto them, Moses because of the hardness of **YOUR** hearts suffered you, permitted you to **PUT AWAY, divorce** your wives: **BUT FROM THE BEGINNING IT WAS NOT SO**. And I say unto you, Whosoever shall **PUT AWAY** his wife, except it be for fornication, and shall marry another, commits adultery: and whoso marries **her which is put away** doth commit adultery. (KJV)*

Again, the Peshitta uses the word *shebikta*: separated **BUT NOT YET PROPERLY DIVORCED**. That makes more sense, since Messiah has said that Mosheh, the messenger of Elohim **DID** indeed **ALLOW** the Yisraelites to divorce each other.

Both these passages in Matthew, speak of Elohim's original plan **IN THE BEGINNING**: which means that when Elohim chooses your mate, you are married for life. But through Adam and Eve, we broke Elohim's Commandments, right there in the Garden of Eden, where Adam and Eve were created. Having broken the Commandment and the perfect order of our Heavenly Father, we are in a fallen state. Because of His love for us and His foreknowledge of the hardheartedness of His created beings in a state of rebellion, YHVH permits divorce.

Mark 10 also speaks of these Pharisees coming to Messiah, and again His theme is **from the beginning**:

Mark 10:2-12 And the Pharisees came to Him, and asked Him; is it lawful for a man to **PUT AWAY** his wife? Tempting him. And He answered and said unto them, **what did Moses command you?** And they said, Moses suffered to write a **bill of divorcement**, and to put her away. And Yeshua answered and said unto them, For the hardness of your heart he wrote you this precept. **But from the beginning of the creation** Elohim made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And **they twain shall be one flesh**: so then they are no more twain, but one flesh. **What therefore Elohim has joined together, let not man put asunder.** And in the house his disciples asked him again of the same matter. And He said unto them, Whosoever **shall put away his wife**, and marry another, commits adultery against her. And **if a woman shall put away her husband**, and be married to another, she commits adultery.

Again these verses speak of what it was to be like *from the beginning*.

Luke 16:16-18 (Messiah speaking):

The Torah, Law and the prophets until John: since that time the **Kingdom of Elohim** is preached, And **it is easier for heaven and earth to pass, than one tittle of the Torah, the Law to fail**. Whosoever **puts away his wife**, and marries another, commits adultery: and whosoever marries her that is put away from her husband commits adultery.

Luke 16:16-18:

The Torah, Law and the prophets until John: since that time...

This part of the *verse* means, since the time of the Torah, Law) and the prophets until John—or in other words *since the beginning and until now*—because Luke is speaking in the present.

... **the kingdom of Elohim IS** preached...

The Kingdom of Elohim has a constitution, and that constitution my friends **IS**, the Words of our heavenly Father's inerrant and unchanging Torah of Life—His inerrant and everlasting teaching and instructions, His Law—and that is what is preached.

...and every man presses into it. And **it is easier for heaven and earth to pass, than one tittle of the Torah, the Law to fail**. Whosoever **puts away his wife**, and marries another, commits **adultery**: and whosoever marries her that is put away from her husband commits adultery.

Again, the *Peshitta* renders this last sentence, ... **he who marries one who is illegally separated commits adultery**.

These differences in rendering between the Greek and the Aramaic raise the question, What did YHVH intend by allowing them to give a certificate of divorce—what was He trying to teach us or accomplish? The inescapable answer is, ***It allows a divorced woman to remarry legally.***

We have just gone through the Torah (Law) and the prophets and concluded that according to the **Law**, divorce is permitted; and in these *verses*, Luke says in the last part of this *verse* that ***IT IS IMPOSSIBLE*** for one ***tittle of the Torah, the Law to FAIL***. Therefore, since the Torah, the Law cannot and does ***NOT EVER FAIL***, and the Torah, the Law tells us that ***divorce is permitted***, we must conclude that divorce ***is still permitted today***. The frame of reference in *Luke 16* is also ***in the beginning***, when Elohim had made no provision for divorce; but after the Fall, He did.

We have to understand what was occurring at the time of Messiah (and for many years prior) that occasioned His commentary on this issue. The Pharisees had perverted the Law of Mosheh in many ways. Often, men would divorce their wives, but ***NOT*** give them a bill or a certificate of divorce, as commanded in the Torah, the Law of Mosheh (*Deuteronomy 24:1*), in other words, they dealt treacherously with their wives—which meant that these women were unable to remarry, and were therefore forced to fend for themselves. Even though the husband had divorced his wife, he had not given her a ***bill of divorcement***; and therefore, he could get away with ***NOT*** giving her a portion of the family estate, because, according to the Torah, the Law, she was ***not*** yet fully divorced until her husband gave her that signed bill of divorcement. It was a two-tiered Law. The men were divorced and could remarry, according to the man made ***rabbinical law*** (their oral torah); but, the women were ***not*** legally divorced until the bill of divorcement was signed by their husbands and handed to them according to YHVH's Torah (*Deuteronomy 24:1*). Without this bill of divorcement, a woman could not legally remarry and become another man's wife.

*Malachi 2:15 – 16 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the **WIFE of his youth**. For YHVH, the Elohim of Yisrael, says that He hates **putting away: for one COVERS violence (Chamas) with his garment**, says YHVH Sabaoth: therefore take heed to your spirit, that you deal not treacherously.*

In *Malachi 2* we can see that dealing treacherously with one's wife ***IS*** something YHVH had spoken against, a long time before Messiah came on the scene; and it says in *Malachi* that YHVH ***HATES IT*** when men ***put away their wives away, or divorce them*** in a treacherous manner (perversely) which is exactly the problem that Yeshua was addressing when He spoke to the Pharisees. His Commandment ***IS*** that men ***LOVE*** their wives as Messiah loved the Qahal, the Church.

It must be noted that the Hebraic word for **COVERS** is *kasha*, which can be translated as *conceals*; and the word ***garment***, in Hebraic thought, implies marriage or veneration. A man who ***covers*** (conceals) violence with his garment (his marriage covenant) is guilty of domestic abuse—and YHVH equates that with divorce, for it is a violation of the covenant of protection and love. In *Malachi 2:16*, we see that YHVH commands us ***NOT*** to ***deal treacherously*** with our mates.

Messiah was speaking out against the traditions of men in the same fashion that is found in *Mark 7:10-13*:

*For Mosheh said, **Honour your father and your mother**; and, Whoso curses father or mother, let him die the death: **But YOU SAY**, (which means man's law or tradition) *If a man**

*shall say to his father or mother, It is Corban, that is to say, a gift, **by whatsoever you might be profited by me; he shall be free. And you suffer him no more to do ought for his father or his mother; Making the word of Elohim of none effect through your tradition, which you have delivered: and many such like things do you.***

The Pharisees had perverted the Law, the Torah—the Word of Elohim—in many ways; and Messiah spoke against that also in the case of divorce.

1 Corinthians 7:12-15 (Paul writing):

*But to the rest speak I, not Adonai: If any brother has a wife that does **NOT** believe, and she be pleased to dwell with him, let him **NOT PUT HER AWAY**. And the woman who has a husband that does **NOT** believe, and **IF** he be pleased to dwell with her, **let her NOT leave him**. For the unbelieving husband is **sanctified** by the wife, and the unbelieving wife is **sanctified** by the husband: else, were your children unclean; but now, are they holy. But if the unbelieving depart, **LET HIM DEPART. A brother or a sister is NOT under bondage in such cases: but Elohim has called us to PEACE.** (emphases added)*

As you can plainly see, Messiah did not **ADD TO** nor **TAKE ANYTHING AWAY FROM** the Father's Word. He simply explained to the Pharisees what Elohim's original plan was, and how much they had deviated from that plan; and He added, that it was because of the **hardness of the hearts** of rebellious people that divorce **had been permitted by Elohim**.

The words **PUT AWAY** when used in Scripture usually mean divorce:

*Genesis 35:2 Then Jacob said unto his household, and to all that were with him, **Put away** the strange gods that are among you, and be clean, and change your garments: (Divorce yourselves from all the gods of others)*

*Exodus 12:15 Seven days shall you eat unleavened bread; even the first day you shall **put away** leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Divorce yourself from leaven, which represents Sin)*

*Leviticus 21:7 They (the priests) shall not take a wife that is a whore, or profane; neither shall they take a woman **put away** from her husband: for he is holy unto his Elohim. (A divorced woman)*

*Deuteronomy 17:12 And the man that will do presumptuously, and will **NOT** hearken unto the priest that stands to minister there before YHVH your Elohim, or unto the judge, even that man shall die: and you shall **put away the evil from Israel**. (Divorce Israel from the evil among them)*

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

*Deuteronomy 22:24 Then you shall bring them both out unto the gate of that city, and you shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he has humbled his neighbour's wife: so you shall **put away evil from among you**.*

*Judges 20:13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and **put away evil from Israel**. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.*

(We are to divorce ourselves from **all** evil. **Evil** is defined as sin; and sin according to *1 John 3:4*, **IS** transgression of the Torah or the Law.)

There are many other Scriptures that use the words **put away** to imply divorce; here are a few you can check out for yourself: *Deuteronomy 19:13; 21:9; Joshua 24:14; 24:23; Judges 10:16; 20:13; 1Samuel 7:3; 7:4; 28:3; 2Samuel 7:15; 12; 2Kings 3:2; 2Chronicles 15:8; Job 22:23; Psalms 88:8; Proverbs 4; Isaiah 1:16; Jeremiah 4; Ezekiel 43:9; 44:22; 1Corinthians 5:13*

What conclusion can we draw from all these *verses*? **IF** we understand that Messiah **IS** the Living Word of the Father's Torah of Life made flesh, and that He only did what the Father told Him to do, and that He only followed the Father's **DOCTRINE**, then, it is plain to see, **THAT DIVORCE WAS AND STILL IS PERMITTED**, even though it was **NOT** the Creator's intention from the beginning.

Elohim's order of things **IS**, that we ask Him to provide us with a Godly spouse; and **IF** we can learn to **WAIT** on YHVH, He will direct all of our paths—including the path of marriage. However, when we do not acknowledge Him, but instead choose a spouse for ourselves, we may get into trouble. Because of His foreknowledge, and the great love He has for us, He knew that we would get ourselves into bad relationships—and He gave us a way out, which is divorce. Divorce **IS NOT** to be treated lightly, because marriage **IS A COVENANT**; although man-made, **IT IS STILL A COVENANT**, and we will answer to Elohim for every **covenant** that we have made and broken—*especially* the covenant of marriage, since it is a picture of the relationship of Messiah to Yisrael (*Ephesians 5:31-33*). But nevertheless, our loving Father has permitted us to divorce on proper grounds and according to the Words of the Torah.

Divorce is a sad, sad state, and should only be a last resort after counselling and reconciliation have been attempted and failed. If a relationship ends in divorce, the Scriptures tell us we are to take care of those whom we have divorced, in the same manner we would want to be taken care of **IF** the situation were reversed.

Children of divorced parents are very traumatized by their parents divorcing, and it is up to the parents not to use their children as pawns in the dissolution of their marriage. The interest of the children **MUST** be paramount for both parents, **IF** they divorce.

My recommendation to all men and women, **IS, IF** you are married, even though Elohim may **NOT** have chosen your spouse for you, you still have entered into **A COVENANT** in Elohim's eyes; and when that covenant is broken, you will answer to Elohim one day for that broken covenant—but that will be between you and Elohim, but **NOT** between you and the **church**. For now, Elohim has permitted divorce. He has not condoned nor condemned it. He has simply allowed it because of the hardness of our hearts. It is a very serious matter to break **A COVENANT**; therefore every attempt to remedy the conditions that lead to divorce being contemplated should be exhausted before the final step of divorce is taken.

If we acknowledge Elohim in whatever we are going through, He promises that He will direct our paths. Scripture's advice to us **IS**, take whatever problems we have, or whatever situations we find ourselves in, to our heavenly Father, and let Him help us through our difficult decisions. Amen

*Verse 13 And they brought young children to him, that He should touch them: and His disciples rebuked those that brought them. 14 But when Yeshua saw it, He was **much displeased**, and said unto them, Allow these little children to come unto Me, and **do NOT forbid them: FOR** of such **IS** the kingdom of Elohim.*

When YHVH says, the kingdom of Elohim is made up of people that are just **LIKE** these children, what do you suppose He means? Well, first of all, we have to understand that usually most children are innocent, prone to obey their parents, and they love and trust their parents unconditionally. However, as the child grows up and becomes an adolescent, then a teenager, and then an adult, his or her attitudes change, and therefore, his or her level of innocence, is compromised, his or her obedience is also often compromised, because, they want to do what they want to do, and his or her love for their parents may change because of these new attitudes, **BUT** as a general rule, in the beginning, children, love and fear and obey their parents. Therefore, what Messiah is saying **IS**, the people that will inhabit the kingdom of Elohim, **ARE** people that will love and obey Him and remain sinless for eternity

*Verse 15 Verily I say unto you, Whosoever shall **NOT** receive the kingdom of Elohim **AS** a little child, (as a sinless, obedient child filled with love for His Father) he **SHALL NOT** enter therein. 16 And Messiah took the little children up in his arms, put His hands upon them, and blessed them.*

Now get that beautiful picture in your mind's eye, because, having Messiah, hold us up in His arms, is what everyone that makes it into the kingdom of Elohim will experience, that is everyone that fits the category of an **innocent child**, will experience this phenomena for eternity.

*Verse 17 And when He was gone forth into the way, there came a person running, and **kneeled** before Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? 18 And Yeshua said unto him, Why do you call Me good? There **IS NONE GOOD BUT ONE, THAT IS, ELOHIM.***

Why did Messiah say that, is Messiah **NOT** good?

The only One that is good, **IS** our heavenly Father, because He cannot be tempted, while Messiah, when He was here on earth with us, was indeed tempted, but even though he did not succumb to those temptations, He was still tempted, which means, that He had to have the will to resist the temptation, **BUT** our heavenly Father, as I said, **CANNOT** even be tempted, much less give in to those temptations.

Next Messiah says to this young person kneeling before him.

*Verse 19 You know the Commandments, Do **NOT** commit adultery, Do **NOT** kill, Do **NOT** steal, Do **NOT** bear false witness, Do **NOT** defraud, Honour your father and mother. 20 And he **answered** and said unto Messiah, Master, **ALL** these have I observed from my youth.*

*Verse 21 Then Yeshua beholding him loved him, and said unto him, One thing you lack: Go your way, **SELL** whatsoever you have, and give to the poor, and you **SHALL** have treasure in heaven: And then, come, take up the cross, and follow Me. 22 And the young man was sad at that saying, and went away grieved: for he had great possessions.*

What are we to learn from this situation, from these events? Is it wrong to have wealth? Did Messiah tell us to sell everything we have and give it to the poor? The answer of course is **NO**, He did **NOT** tell us to do that. What Messiah is saying, is that, this young man, **PUT** his trust in his wealth, his riches, his money, which meant that **MONEY** was his idol, his man made god, the god that he depended upon and served, and there is no place in the kingdom of Elohim for the gods of others. Therefore **IT IS NOT** the money that Messiah wanted this young man to get rid of, it was his attitude towards money, that needed to be adjusted. Money is a tool, a means to an end, and Scripture makes it quite clear that **IT IS** YHVH that gives us power to get wealth, **BUT** we **CANNOT** and **should NOT** allow money, or the wealth that YHVH bestows upon us, to **REPLACE** YHVH as our Elohim, for it will cause us to forget whom YHVH really is, and lead us onto a path to total destruction.

*Verse 23 And Yeshua looked round about, and said unto His disciples, How they that have riches shall hardly enter into the kingdom of Elohim! 24 And the disciples were **astonished** at His Words.*

WHY were Messiah's disciples astonished?

*But Yeshua answered again, and said unto them, Children, do you **NOT KNOW** how hard **IT IS** for them that **TRUST** in riches, to enter into the kingdom of Elohim!*

And then Messiah tells them in verse 25

*It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Elohim. 26 And they were **astonished** out of measure, saying among themselves, **Who then can be saved?***

I know that many of you have been taught the *eye of the needle* referred to a small gate in Jerusalem. The idea, is that a camel would have to kneel down in order to squeeze through that particular small opening. Others have claimed that Yeshua was referring to a very narrow pass or gate. Each of these explanations assumes that a camel is actually **ABLE TO GET THROUGH**, but with great difficulty. Do you think that either one of these scenarios is correct?

Well, the historical evidence **does not** support these conclusions, furthermore, I believe that the Greek text is indeed referring to a *real sewing needle and a real camel*. Why do I believe that? It is because Yeshua's message is very clear, when He says in verse 27, **IT IS IMPOSSIBLE**, and when He said that, He was referring to the fact **that it is impossible for a rich man** to enter the kingdom of Elohim. He did **NOT SAY** that a rich man could enter the kingdom with **extreme difficulty**, He said it **WAS IMPOSSIBLE**, for a rich man to enter the kingdom of Elohim. And as you can see by the text, His disciples understood Yeshua's point quite clearly, for they said to Him, **THEN who can be saved?**

The fact that the disciples even asked Messiah the question, **then who can be saved**, reveals the common belief, that **IS** still quite prevalent, even today, and that is, that the cost of entering the kingdom of Elohim, is to give money to a good cause, such as alms to the church, so that they can distribute it to the poor, because the giving of money **IS**, according to most people, what blesses the

giver with righteousness, which is what many, if not most people actually believe, was, and still is required to enter the kingdom. Therefore, according to most people, a wealthy man is blessed. They come to that conclusion because, with his wealth, according to their understanding, a rich man can purchase a lot of blessings, a lot of righteousness. This means that Messiah's disciples believed that a rich man had a greater advantage to enter the kingdom of Elohim than a poor man, and that is why they asked Messiah the question, **THEN WHO CAN BE SAVED**. It is apparent that they believed, **THAT IF** anyone could and would be saved, it would be a rich man, that would be saved first, but Yeshua said, it was **IMPOSSIBLE** for them to be saved, therefore according to Messiah, **RICH MEN ARE** stuck, they can never enter the kingdom of Elohim. Now **IF** Messiah had left it there, then that would be very difficult for me to try and explain, how Abraham, Yitzchaq and Ya'aqov, along with many others, were able to enter the kingdom of Elohim, for according to Scripture, they all had **GREAT** material wealth, **BUT** as I said, Messiah did **NOT** stop there, He continued on in verse 27 *And Yeshua, looking upon His disciples said, With men it is indeed IMPOSSIBLE, BUT NOT WITH ELOHIM: for with Elohim all things are possible.*

Luke 16:19-31 There was a certain RICH MAN, who was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and saw Abraham afar off, and Lazarus was in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things: but now, he is comforted, and you are tormented. 26 And beside all this, between us and you, there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray you therefore, father, that you would send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham said unto him, They have Mosheh (the Torah) and the Prophets; let them hear them. 30 And he said, Nay, father Abraham: but IF one went unto them from the dead, they will repent. 31 And Abraham said unto him, If they do NOT hear, Shema Mosheh (the Words of the written Torah) and the prophets, neither will they be persuaded, even though one rose from the dead.

As you can see, Yeshua goes on to explain that all things are possible with Elohim, which means, that through Elohim, even a rich man **CAN** enter the kingdom of Elohim. Then He tells us How that can happen, it is through being regenerated, by the Holy Spirit of YHVH, what our English Scriptures describe as being *born again*. We have to understand, that for the most part, rich people have difficulty seeing their need for Elohim, because, they have learned to rely on their riches, as this young man did, for all of his life, therefore, when Messiah asked him to sell everything he had and give the proceeds of that sale, to the poor, the young man was **NOT** able to comply with Messiah's advice for he could **NOT** part with his wealth, and therefore, he went away grieved, because he had many riches and did **NOT** want to, **NOR** could he part with them.

The only conclusion we can arrive at, **IS** that he did **NOT** want to part with his riches, **because that is what he had put his trust in**, for years, he trusted in his money to save him, to protect him, and he **COULD NOT** let go of that man made god, which means, that his money or his wealth **was his idol**,

and we are told in Scripture that the Love of money **IS** the Root of **ALL** evil. YHVH has made it perfectly clear, that no one, rich or poor can buy their way into the kingdom of Elohim. **ALL** people, without exception, **MUST** come to Elohim, and surrender their hearts, minds souls and strength to Him and commit to believe follow and obey all the Words of His Torah of Life, at which point YHVH fills them with His Holy Spirit (*the spiritual regenerating process*), and then, the Holy Spirit is tasked with **causing** every surrendered contrite obedient heart that will allow Him, to believe, follow and obey all the Words of our heavenly Father's Torah of Life, and when they do, then, they are given permission to enter into His Kingdom. This means that our heavenly Father has made a **WAY**, for **ALL** people, including the rich, who choose to surrender their hearts, minds, souls and strength to Him, to be saved from the penalty of their transgressions of the Words of His Torah of Life, their Sins, and **LIVE** and **NOT DIE**.

The only conclusion that we can come to, is what most people already believe, and that is, that many people who are rich, do **NOT** depend on Elohim, **as they should, because** they do not see the need to rely on Him, since they have their wealth to rely on. Scripture makes it abundantly clear that the Creator of all things, our heavenly Father, owns everything in this world, including the wealth that He has given to people who are rich, and in case you are not convinced of that fact, then let's read what it says in *Deuteronomy 8: 18 But you **SHALL** remember YHVH your Elohim: for **IT IS** He that gives you **power to get WEALTH**, so that He may establish His Covenant which He swore unto your fathers, as it is this day.*

Just like this young man, who told Messiah that he kept **ALL** of the Commandments of YHVH **BUT** did **NOT** believe what it says in *Deuteronomy 8:18*, therefore he did **NOT TRUST** YHVH to rebuild his wealth, **IF** he chose to give his own wealth away. So to, will it be with **ALL** people that cannot learn to **TRUST** YHVH, for they too, will **NOT** be able to enter into the kingdom of Elohim.

*1 Timothy 6:17-19 Charge them that are **RICH** in this world, that they should **NOT** be high-minded, **NOR** put their trust in uncertain riches, (as the Rich man in the Lazarus story did) **BUT** that they put their **TRUST** in the Living Elohim, who gives us richly **ALL** things to enjoy; That they do **good**, (Tov, that they function in the manner that they were created to function, which means that they are) **rich in good works, ready to distribute**, (the blessings that YHVH has poured upon them) *willing to communicate* (the Love of YHVH, to all other people); *Laying up in store for themselves a good (Tov) foundation against the time to come, that they may lay hold on eternal life.**

After getting this explanation from Messiah as to the rewards of rich men, Peter poses Messiah a question in *verse 28 Then Peter began to say unto Messiah, Lo, we (meaning all the apostles) have left all, and have followed You.*

Here I am a bit disappointed in Peter, and I will tell you why. Here Peter has had the privilege of walking with Messiah for at least a couple to three years, and now, he seems concerned about what he and the other disciples **are going to RECEIVE for their troubles**. As far as I am concerned, just the fact that he has been walking with Messiah, for that period of time, should be more than a sufficient reward, **BUT** nevertheless, Peter asks, and Messiah responds in his calm and loving way and says in *verse 29*

And Yeshua answered and said, Verily I say unto you: There is no man who has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's,

the **TRUTH's** sake, 30 But he shall receive **a hundredfold** now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

What does Messiah mean here, is He making the same promise to His disciples, that Allah has supposedly made to the Muslims, that they would receive seventy virgins as their reward, **IF** they die in a holy war against the infidels, **IS** Messiah promising His apostles that they will receive, one hundred wives, one hundred houses, one hundred brethren, one hundred sisters, one hundred fathers and mothers, one hundred children, or one hundred parcels of land? The answer of course, **IS** a resounding **NO**, that is **NOT** what He is promising, What He is promising however **IS** that the **JOY**, of having your beloved wife, your mother and father, your family members, your friends and your valued possessions such as a house, a mansion to spend eternity with in the kingdom of Elohim, **THAT JOY IS what** will be multiplied one hundredfold.

And Messiah also tells His disciples who, were talking amongst themselves, in *Mark 9:34*, as to which one of them was the greatest, that those who spend their time wishing to be **FIRST** will actually find themselves, **LAST**.

Verse 31 But many that are first SHALL be last; and the last first. Verse 32 And they were in the way going up to Jerusalem; and Yeshua went before them: and they were amazed; and as they followed, they were AFRAID.

What were they afraid of? They were afraid of many things, afraid of being caught by the Romans and thrown into jail, afraid of not making it into the kingdom of Elohim, afraid for their families, and maybe they were afraid of where their next meal would come from, and Messiah chose to stop and comfort them, He says in the second half of *verse 32*:

And He took again the twelve, and began to tell them what things should happen unto Him, 33 Saying, Behold, we go up to Jerusalem;

1 – And the Son of man SHALL be delivered unto the chief priests, and unto the scribes;

2 – And they SHALL condemn Him to death,

3 – And SHALL deliver Him to the Gentiles:

4 – And they SHALL mock Him,

5 – And SHALL scourge Him,

6 – And SHALL spit upon Him,

7 – And SHALL kill him:

The number **seven** in Scripture speaks of completeness, and here it speaks of the completeness of our heavenly Father's Plan of redemption onto salvation, and we also see, that there are **seven** things that Messiah says they are going to do to Him, indicating to me, that our heavenly Father's plan, of Redeeming His children, is well on its way to being accomplished.

And even though Messiah has told them many times before, He reiterates it here, He says in the last part of *verse 34*:

And the third day He SHALL rise again.

*Verse 35 And James and John, the sons of Zebedee, came unto Him, saying, Master, we would that You should do for us whatsoever **WE (NOT YOU)** shall desire.*

Now this is also another great disappointment for me, for the actions and the Words of these two disciples, is very self centred, because they wanted their will to be done, rather than asking Messiah that His Will be done on their part. Messiah has just told them of all the things He is about to **SUFFER**, including being killed, and the only thing that both James and John, the sons of Zebedee, appear to be concerned and preoccupied with, **IS**, Messiah granting them their wish to sit at his left and right hand.

How would you like it, **IF** you told me in confidence, that you were about to die a horrible painful death, to save the world, and all I could talk about was, what I get out of it? I imagine that you would be very upset, just like most, if not all people would be, **BUT** Messiah did **NOT** even get angry, He understood that they are merely flesh and blood, and He simply says in *verse 36*:

*And He said unto them, What would you like Me to do for **YOU**?*

And without batting an eye, and without any apparent concerns for what Messiah is going through at this time, they say to Him in *verse 37*

They said unto Him, Grant unto us that we may sit, one on Your right hand, and the other on Your left hand, in Your glory.

Now I don't know what to say about that, and I don't want to sound like I am some kind of saint, because I am not, **BUT** it seems to me, that **IF** I had been walking with, and listening to, Messiah's teachings and instructions, and witnessed the miracles that were done through Him, by our heavenly Father, including the feeding of the five thousand people from two fishes and five loaves of bread, and the healing of countless people, and He had just finished telling me, that He was about to suffer the seven things mentioned above, culminating in his death, I hope that I would **NOT BE SO SELF CENTRED AS TO ASK HIM, WHAT DO I GET OUT OF THIS?** I know that I would **NOT** have the patience, nor temperament, nor the forgiving heart that Messiah had, for all He said to them, is recorded in *Verse 38*

*But Yeshua said unto them, You do **NOT** know what you are asking: can **YOU** drink of the cup that I drink of?*

Messiah is asking them, do you think you have the fortitude to go through what I am about to go through, *and be immersed in the baptism that I am about to be immersed with?*

These two, tell Messiah, **YES** we can go through what You are going through, but later on, when the event actually happens, we are told that all of his disciples scattered like scared puppies.

Verse 39 And they said unto him, we can.

Once they answered Messiah, He said in the balance of *verse 39*, *You shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall you be baptized:*

Later on, after Messiah's death on the cross, His burial and resurrection, and His ascension into heaven, His Disciples, including these two, understood the importance of the task that Messiah asked them to accomplish, and they did eventually drink of the same martyr cup, that Messiah drank, for they too, were killed for their beliefs.

*Verse 40 But to sit on My right hand and on My left hand, **IS NOT MINE** to give; **BUT** it shall be given to them for whom **IT IS PREPARED**.*

I am convinced, that to have the privilege of sitting on the Right hand and or Left hand of Messiah will **NOT** go to the ones that have the audacity to ask for it, because, they somehow believe that they deserve it. That honour will go to those who have been servants of YHVH and all His children, with their whole hearts.

*Verse 41 And when the **TEN** heard it, they began to be **much displeased** with James and John.*

Here we are told when the other ten disciples heard what James and John the sons of Zebedee asked Messiah, they were very displeased; **BUT** we are not told **WHY** they were displeased. Could it be that they were displeased, because they thought that **THEY** should be chosen to sit at the Right and Left hand of Messiah?

*Verse 42 But Yeshua called them (all of His disciples) to Him, and said unto them, You know that they which are accounted to rule over the Gentiles, they **EXERCISE** Lordship over them; and their great ones **EXERCISE** authority upon them.*

In other words, those who rule over the gentiles, are **NOT** servants of the people, they think themselves to be superior to other people, and therefore they make other people follow whatever rules that they have established, in their finite wisdom.

But what follows is Messiah's admonition of who His disciples are to be, and that is why, Messiah makes it abundantly clear, that those who claim to be His disciples are **NOT** to exercise Lordship over anyone, but that they are to be **SERVANTS to ALL people**.

*Verse 43 But it **SHALL NOT BE SO** among you: **BUT whosoever** wants to be great among you, **HE SHALL BE** your minister (your servant): 44 **Whosoever** of you wants to be the chief, **HE SHALL BE** servant of all. 45 For even the Son of man (Messiah) did **NOT** come to be **ministered unto**, **BUT** to minister (to serve), **AND** to give His Life as a ransom for many (**NOT ALL**).*

In these verses, Messiah is saying, I came as a servant, and therefore since you are My disciples, you too **ARE to be servants to all**.

*Verse 46 And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. 47 And when he heard that it was Yeshua of Nazareth, he began to cry out, and say, Yeshua, you Son of David, **have mercy on me**. 48 And **MANY** charged him that he should hold his peace:*

This tells us something about the attitude of the people back then, and I believe that it is no different than the attitude of people today, **for these people are trying to shut up a blind man that is asking**

for mercy. This tells me that they are a **self centred people**, people who have little to no mercy nor compassion for other people, and the troubles that they are going through. What should have happened, in my opinion, **IS** that the crowd, should have said, **YES** Messiah, heal this poor man from his blindness, and that would mean that all people who called on Messiah to heal this poor man who was blind, that their mercy **savings account** would have a large deposit of **mercy deposited into their mercy account**, and then, at a later date, **when they needed some mercy from YHVH**, then when YHVH looked in their **mercy savings account**, He could **SEE** for Himself, that **their was mercy deposits made**, and therefore, **He could and would offer them His Mercy**, for that is how everything in YHVH's universe works, we always reap what we have sown

When the crowd told Bartimeus to shut up, he cried even louder, to Messiah to have mercy on him: *but he cried the more a great deal, Messiah you Son of David, have mercy on me.*

And because he was persistent, Messiah heard him, and what did Messiah do? *Verse 49 And Yeshua stood still, and commanded Bartimeus to be called. And they called the blind man, saying unto him, Be of good comfort, Bartimeus, rise; Yeshua is calling you.*

This is a lesson for all of us, for when **WE** cry onto YHVH, then we too are to be persistent, in our prayers, persistent in our petitions to YHVH, for He will answer us in His timing.

Verse 50 And Bartimeus, casting away his garment, rose, and came to Yeshua. 51 And Yeshua answered and said unto him, What do you want Me to do unto you? Bartimeus, the blind man said unto Him, Master, that I might receive my sight. 52 And Yeshua said unto him, Go your way; your belief has made you whole. And immediately he received his sight, and followed Yeshua in the way.

His persistence, did indeed pay off, and he was healed of his blindness, but there is a phrase used by Messiah, that I believe, means that he received much more than just his sight. Messiah said to Bartimeus, **your BELIEF has made you WHOLE**. Eyesight, is of course part of being whole, but there are many, many other aspects to the Lives of men and women that need to happen, to make them **WHOLE**. A human being is made up of Physical attributes, emotional attributes, his or her psyche, and spiritual attributes, therefore, when Messiah told Bartimeus, that his **BELIEF** has made him **WHOLE**, it meant that he was **WHOLE** in every aspect of His Life, physical, emotional and spiritual; how many of us, can make the claim, that **WE** are **WHOLE**, in every aspect of our lives. Amein.

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*