

The Prophetic Implications of Divorce & Remarriage

In Light of the Two Houses of Israel

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The teaching that follows is a prophetic view of divorce (and remarriage) as presented in the Scriptures, nothing more or less. The reader may be thinking at this moment that the author in presenting this teaching is really “going out on a limb.” Perhaps so, but keep in mind that there are those who “go out on a limb” that is weak only to have to break off from under them, and then there are those who venture outside of the box of man-made parameters and become prophetic forerunners into the deeper areas of spiritual and Scriptural truth—into the deeper waters of the heart of YHVH Elohim (to mix our metaphors). We will leave the reader to decide which this teaching is.

For the record, let it be stated at the outset that this teaching neither condones nor condemns divorce. This is the position of Scripture, by the way. It is not YHVH's perfect will for divorce to occur, but sometimes reality dictates otherwise. Furthermore, in this paper we shall see that Scripture never presents divorce as a positive occurrence, but as something that is regrettable. Additionally, nothing in this paper should be viewed as advocating divorce. And finally, for the record, the author is happily married to his first and only wife and his best friend and partner in life. Divorce is not even a word in his marital vocabulary, by the grace of YHVH.

Yeshua Teaches On Divorce

While on this earth, Yeshua taught on many subjects pertaining to all areas of human existence—136 in all. He taught on everything from angels to worship, from money to taxes, sexuality to celibacy, fasting to food, joy to sorrow and yes, on the subject of divorce, as well. In Matthew 19:1-12 we read,

“And it came to pass, that when Yeshua had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan; and great multitudes followed him; and he healed them there. The Pharisees also came unto him, tempting him, and saying unto him, ‘Is it lawful for a man to put away his wife for every cause?’ And he answered and said unto them, ‘Have ye 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 hath 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?’ He saith unto them, ‘Moses because of the hardness of your hearts suffered you to put away 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, committeth adultery: and whoso marrieth her which is put away doth commit adultery.’ His disciples say unto him, ‘If the case of the man be so with his wife, it is not good to marry. But he said unto them, ‘All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother’s womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.’”

The prophet Malachi says that YHVH hates *putting away*, a Hebraism for divorce (Mal. 2:16). Yet Yeshua says

above that in the Torah (the Books of the Law) divorce was permitted if one of the parties had a hardened heart resulting in irreconcilable differences. Adultery was cause for divorce if the offending party refused to repent, but Yeshua, by implication, does not seem to limit divorce for reason of adultery only.

YHVH's Marriage to Israel: An Historical Overview

YHVH Marries the Nation of Israel

The Hebrew Scriptures are the history of YHVH choosing a spiritual virgin bride from among the nations of the world, preparing that bride for marriage and then entering into a spiritual, marital and covenantal relationship with that bride. That bride was the nation of Israel whom YHVH married at Mount Sinai. The Torah-law was the marriage agreement (See my teaching where the Jewish wedding is outlined historically and prophetically in a biblical context available on our web site and entitled, *The Bible: A Love Story—The Story of Two Lovers—How YHVH's Set-apart Feast Days Are the Outline of that Love Story: A Plan of Redemption*). Ezekiel describes the marriage between YHVH and Israel succinctly as follows:

“And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt [*kanaph* which is the corner of a *talit*] over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant [i.e., a marriage covenant or *ketubah*] with thee, saith the YHVH Elohim, and thou becamest mine” (Ezek. 16:6-8; read verses 1-43 for context).

One Nation (Wife) Becomes Two Nations or Houses

Now at the foot of Mount Sinai YHVH married one (spiritual) woman comprised of several million Israelites who were descendants of Abraham, Isaac and Jacob comprising of 12 tribes. Those 12 tribes remained as a single national entity for 500 years until the death of King David's son, Solomon. When Solomon's son Rehoboam became king over the nation of Israel the northern ten tribes of Israel revolted against Rehoboam and under the leadership of Jeroboam seceded from Israel and formed a separate nation whose capital was Samaria. In countless places Scripture refers to this nation as the House of Israel, or Ephraim, named after the largest and most prominent tribe of the Northern Kingdom.

Those Israelite tribes which remained loyal to Rehoboam were named the House of Judah after the most prominent tribe of the Southern Kingdom.

Whereas YHVH had married the nation of Israel at Mount Sinai, 500 years later that nation split into two. It was still the nation of Israel, but it was like a woman with a split personality who acts like two people. Indeed Scripture treats her as if she were two separate women, not unlike the patriarch Jacob who intended to marry one woman (Rachel) and through no fault of his own ended up with two wives (Rachel and Leah).

Both Houses Forsake Their Marital Covenant With YHVH In Favor of Foreign Lovers

Eventually both the Houses of Judah and Israel forsook their spiritual marriage agreements they had made earlier with YHVH and committed spiritual adultery by whoring after foreign gods and lovers. They broke their promises and failed to live up to their marital agreements they had made with YHVH at Mount Sinai when they said “I do” three times (Exod. 19:8; 25:3,7). YHVH sent prophet after prophet as recorded in the pages of the Tanakh (Hebrew Scriptures) pleading with Israel to turn back to him. Jeremiah was such a prophet. As YHVH's prophetic agent he wrote in 6:16-19,

Thus saith YHVH, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the shofar. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of

their thoughts, because they have not hearkened unto my words, nor to my Torah-law, but rejected it.

Both Houses of Israel Are Unrepentant: YHVH Divorces Them

Yet Israel's heart was hardened toward YHVH and she refused to repent of her spiritual adulteries; therefore, YHVH was forced to do that which he hates and dissolve the marriage and divorce both houses of Israel, as recorded below:

“Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of YHVH which he loved, and hath married the daughter of a strange god. YHVH will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto YHVH of hosts” (Malachi 2:12) (emphasis added).

As the House of Judah (the Southern Kingdom) prostituted herself to foreign lovers, forsaking YHVH Elohim, her husband, resulting in YHVH having to “cut her off” or divorce her. Judah was not unique in this, for the House of Israel (the Northern Kingdom) did likewise and YHVH similarly divorced her. This is recorded in Isaiah 50:1,

“Thus saith YHVH, Where is the bill of your mother's divorcement [called a *get*], whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.”

YHVH is not asking whether there is a *get* or not, but rather asking to be shown the *get* that he had previously written. How do we know this is the correct interpretation? If he had not put her away (divorced her) why would he have to make a renewed covenant (or renew his marriage vows) with her (Jer. 31:31-33) (See my teaching on our web site entitled, [*What Is the Meaning of the Gospel In Its Hebrew Roots Context? A Surprising and Enlightening Answer*](#)). Furthermore we read,

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.”

Hosea 1:9, “Then said [Elohim], Call his name Loammi: for ye are **not my people**, and I will not be your [Elohim].”

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** whoredoms out of her sight, and her adulteries from between her breasts.”

The Deeper Meaning of Yeshua's Teaching On Divorce: Reconciliation Between the Two Houses of Israel

Generally speaking, in Matthew 19 Yeshua is not only drashing (teaching allegorically) about divorce with allusions to YHVH's marriage to Israel, but he is teaching and, by implication, instructing his disciples to not harden their hearts to YHVH as their predecessors had. Additionally, Yeshua admonishes his followers to be singly focused on him, even to the point of being celibate for the kingdom's sake; that is, be spiritual virgins adorned “in robes of fine linen which is the righteous deeds of the saints” as they await their marriage to Yeshua, the Lamb of Elohim (Rev. 19:6-7).

It is interesting to note Matthew records that before giving his teaching on divorce Yeshua gave the parable of the lost sheep. In this parable, Yeshua states that “the Son of Man is come to save that which was lost” and that he as a good shepherd would leave 99 sheep to save one that was lost (Matt. 18:10-14). Elsewhere Yeshua stated that he had been sent to “lost sheep of the house of Israel” (Matt. 15:24), and furthermore he instructed his disciples to go to the “lost sheep of the house of Israel” (Matt. 10:6). Yeshua gave his parable on the lost sheep in the region of Galilee (Matt. 18:1), which was the historic region of the House of Israel or the Northern Kingdom. Is this coincidence? This is doubtful since every step and word of Yeshua, the Son of Yah, was directed by the Spirit of Elohim.

After teaching the parable of the lost sheep Yeshua taught (while still in Galilee) that reconciliation between two brothers can occur when one has sinned against the other. He finishes by teaching about forgiveness. He gives the parable where he likens the kingdom of heaven to a king who forgives his servant of a huge debt that is impossible for him to pay yet rebukes the same servant for not forgiving one who owed him a very small debt. Yeshua makes the point that as our Father in heaven has forgiven us, so we should forgive our brothers numerous times every day, if necessary (Matt. 18:15-35).

It is at this point that Yeshua leaves the region of Galilee, the historic home of the lost sheep of the House of Israel (Northern Kingdom) and makes his way “into the coasts of Judea beyond the Jordan” where he teaches about divorce, as we have discussed above (Matt. 19:1ff). Again, is this coincidental that Yeshua would teach about forgiveness, reconciliation, the kingdom of heaven and divorce and do so while he was physically travelling from the historic homeland of the Northern Kingdom of Israel to that of the Southern Kingdom of Israel, which had split nearly 1000 years earlier amidst great bitterness and anger?

The prophet Isaiah spoke of the rift between the two houses of Israel and how the “stem of Jesse” and “Branch” which would grow out of the root of Jesse (Isa. 11:1,10), an obvious reference to the coming Messiah, would “assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth” (verse 12). Then the prophet says, “Then the jealousy of Ephraim will depart, And those who harass Judah will be cut off; Ephraim will not be jealous of Judah, And Judah will not harass Ephraim” (verse 13, NAS).

Understanding context is a crucial key to interpreting Scripture, to unlocking the deep mysteries and revelation hid therein. One cannot lift the life and ministry of Yeshua out of its historical, geographical and spiritual context and hope to understand the spiritual depths of what he is saying, yet this is how most Bible teachers teach the Word of Elohim, including the life and ministry of Yeshua.

The Divorce and Remarriage of YHVH — A Story of Unfailing Love and Redemption

(Excerpted from a much larger work entitled [The Bible: A Love Story—The Story of Two Lovers YHVH's Set-apart Feast Days Are the Outline of that Love Story: a Plan of Redemption](#), available on our web site.)

Now let us look at the marriage of YHVH to his people from another perspective as we analyze a portion of the Torah which deals with divorce, remarriage and then the remarriage of a divorced spouse to her original husband.

Commentary On Deuteronomy (Devarim) 24:1-5

1 When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath **found some uncleanness in her** [*Stone Edition Tanach: found in her a matter of immorality; found her offensive in some respect*] then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 **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 thou shalt not cause the land to sin, which YHVH your Elohim giveth thee for an inheritance. [Emphasized sections are to be discussed.]

The word *uncleanness or immorality* is the Hebrew word *ervah* (*Strong's* H6172) which according to *The Theological Wordbook of the Old Testament* refers simply to *nakedness or the resulting shame therefrom*. *Strong's Expanded Concordance* adds to this definition: *an indecent thing* or figuratively the idea of *disgrace or blemish*. According to *Strong's Concordance* this word is used in a various ways in the Hebrew Scriptures (OT) with reference to shameful sexual exposure or nudity as in the case of unlawful cohabitation (Lev. 18:6), or the shame resulting from Israel's spiritual adultery (Lam. 1:8); or any “indecent thing” that represents defilement or uncleanness resulting from the misuse

of the physical body (e.g. uncleanness [due to not burying human excrement] in the military camp, or violation of any laws of sexual abstinence, or being in a state of impurity from sexual cohabitation or nocturnal emissions). With regard to Deuteronomy 24:1 *Strong's* comments, “*ervah* appears to bear this emphasis on any violation of the laws of purity—if a groom is dissatisfied with his bride ‘because he hath found some uncleanness in her,’ he may divorce her. Obviously this evidence is not of previous cohabitation, since such a sin merits death (Deut. 22:13ff).”

The exact meaning of *ervah* is of great controversy between scholars. In his commentary on this passage, Rabbi Samson Raphael Hirsch says nothing about the subject, although he goes into great detail about the peripheral issues relating to divorce and remarriage, the legalities concerning the bill of divorcement (*get*), etc., but *not* the cause of the divorce in the first place (i.e., the biblical meaning of *unclean thing*). Likewise, a cursory search of the *Mishna* on the subject reveals dozens of pages of minute details regarding divorce and remarriage and various attendant subjects, but I could find no legal definitions regarding the meaning of *ervah* had how a marriage could be dissolved because a man found *ervah* in his wife. The meaning of this word and what were indeed grounds for a man to “put his wife away” was a controversy that raged in the first century between the two main Pharisee camps as well (the Schools of Hillel and Shammai). Even Yeshua weighed in on this controversial subject in Matthew 5:31-32 and the meaning of his exact words have fueled theological debates among Christian scholars to this day.

In the simple or literal (*pasbat*) meaning of this text *ervah* may or may not be specifically referring to the loss of the bride’s virginity prior to consummation of her marriage with her new husband since Deuteronomy 24:1 neither specifically states, nor implies that this is the first marriage for both of them. This is underscored by the Torah’s use of the Hebrew word *ishah* (wife or woman) in verse one as opposed to either the words *bethulah* or *almah* both of which lexically have stronger references to a virgin, youthful bride or young maiden as opposed to the more generic term *ishah*. Therefore, based on the generic meaning of the word *ervah* (as discussed above) there could be broader meanings as to why the husband was compelled to “put his wife away” (e.g., as for adultery). If this is the case, do we find any example of this elsewhere in Scripture which could give us additional insight into the Hebraic understanding into the meaning of *ervah*?

The answer is yes. Jumping from a discussion the *pasbat* (literal) meaning of this Torah passage up to its meaning at the *drash* (allegorical) level let us see what YHVH did with regard to the House of Israel because of her spiritual adultery. YHVH divorced her (Isa. 50:1) because of her unfaithfulness (Jer. 3:8) and rejected her (Hos. 1:9; 2:2).

Thus saith 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 ye sold yourselves, and for your transgressions is your mother put away. (Isa. 50:1)

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. (Jer. 3:8)

Then said [Elohim], Call his name Loammi: for ye are not my people, and I will not be your [Elohim]. (Hos. 1:9)

Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts. (Hos. 2:2)

At this point it is important to note that the prophets use the Hebrew word *ervah* in relation to the whoredoms of Israel as she left YHVH, her spiritual husband, and pursued her foreign lovers. In Hosea 2:9 the word *naked* is the word *ervah* and in verse ten Hosea relates this nakedness on the part of his wife, Gomer, to the *lewdness* of adultery. The prophet Ezekiel in describing the two harlot sisters, Aholah and Aholibah (i.e., Samaria/the House of Israel and Jerusalem/the House of Judah) relates their *nakedness* (*ervah*) to their whoredoms (Ezek. 23:10,8,29). Again Ezekiel relates *ervah* to Israel’s sin of breaking wedlock with YHVH and the lewd behavior she exhibited in pursuing her foreign lovers (16:38).

Yet in her pursuit of her spiritual lovers she was not satisfied, but longed for YHVH her former (spiritual) husband (Hos. 2:7-8). But because YHVH had already divorced her due to her violation of her marital/covenantal

agreement (ketubah) which she made with him at Mount Sinai when she said, "I do" to him three times (Exod. 19:8; 24:3, 7) he could not remarry her without violating his own Torah-law (Deut. 24:4) since she had become another man's wife. YHVH's intentions were clear: he would remarry her (Hos. 2:16-20; Isa. 62:3-5; Jer. 31:31-34).

And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. (Hos. 2:7-8)

And it shall be at that day, saith YHVH, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know YHVH. (Hos. 2:16-20)

Thou shalt also be a crown of glory in the hand of YHVH, and a royal diadem in the hand of thy Elohim. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for YHVH delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy Elohim rejoice over thee. (Isa. 62:3-5)

Behold, the days come, saith YHVH, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith YHVH: but this shall be the covenant that I will make with the house of Israel; After those days, saith YHVH, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know YHVH: for they shall all know me, from the least of them unto the greatest of them, saith YHVH: for I will forgive their iniquity, and I will remember their sin no more. (Jer. 31:31-34)

But how could YHVH remarry Israel since (a) she was worthy of death for her adultery under Torah-law and (b) he could not remarry his divorced and remarried wife? As the tension builds, the best part, le piece de resistance, is about to come.

Paul the Torah Scholar Shows How the Problem Is Resolved Legally

Enter the legal mind of the Apostle Paul to resolve the difficulty. Romans 7:1-6 is a discussion of this very issue. If a woman's husband dies she is free to remarry. She is no longer legally bound to her husband since the Torah-laws pertaining to marriage have no jurisdiction over a dead man.

1 Know ye not, brethren, (for I speak to them that know law,) how that the Torah-law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by law to her husband so long as he liveth; but if the husband be dead, she is loosed from **the Torah-law of her husband**.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from **that Torah-law**; so that she is no adulteress, **though she be married to another man**.

4 Wherefore, my brethren, ye also are become dead to the [or, that] law by the body of Messiah; that ye should be married to another, even to him who is raised from the dead, that we

should bring forth fruit unto Elohim.

5 For when we were in the flesh, the motions of sins, which were by the [or, that] law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the [or, that] Torah-law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Some Christian biblical expositors claim this passage teaches that “New” Covenant Believers through Yeshua are now dead to the Torah-law of Moses meaning that one is now only obligated to keep the moral aspect of the law (no idolatry, no murder, no adultery, etc.), but that one is freed from the more ritualistic, ceremonial, and lifestyle aspects of the Torah (Shabbat, Feast Days, kosher laws, etc.) except tithing, curiously so (sarcastically speaking).

But is Paul teaching the abrogation of the Torah-law in this portion of his letter to the Roman Believers? No he is not. Those who teach this are overlooking some major details in the text of Romans 7:1-6. First, in every place where the phrase “the law” (in the KJV) occurs in these six verses (where the definite article *the* is found in the Greek) the word *the* is *Strong’s* G3588. According to *Thayer’s Greek-English Lexicon* this word “corresponds to our definite article *the* which is properly a demonstrative pronoun ...” and can therefore mean *this, that, which, who*, as well as *the*. Indeed, the KJV translates this Greek word as *the* in our passage under consideration in all places except in verse three where this word is translated (in the KJV) as the demonstrative pronoun *that* as in “that law”.

The question is this: Is Paul referring to the sum total of the Torah-law, or to one specific law within the Torah that pertains to marriage? Second, in verse two we find the phrase, “the [or *this*] law of her husband”. Here Paul is talking about a specific law pertaining to marriage found in the Torah, and not to all 613 laws contained in the Torah. Several other Bible’s translate this verse as does the KJV as well (See the NAS, NIV, RSV, HRV, J. P. Green *The Interlinear Bible* where all use the phrase, or something similar to it, “law of the husband”).

Based on this and the translators’ use of the demonstrative pronoun *that* in verse three (as opposed to the definite article *the*), the internal evidence of this passage would point to the phrase *this/that law* being preferred over the phrase *the law* since the reference is being made to a specific law in the Torah and not to all 613 laws of the Torah. This being the case, to which specific law out of the 613 found in the Torah would Paul be referring? In verse two we read, “... if the husband dies she is loosed from [this/that] law of her husband.” In general the law found in the Ten Commandments states that if a woman has sex with another man beside her husband (and she is not legally divorced) she is an adulteress (Exod. 20:14).

But a sub-law of this overall law is found in Deuteronomy 24:4. Here the Torah also forbids a woman from remarrying her first husband who had divorced her due to her adulterous relationship with and subsequent marriage to another man.

But how could she remarry her first husband (if her second husband was still alive) without violating the Torah-law prohibiting this? Impossible in the natural, but with YHVH all things are possible. What if her first husband were to die in her place (and pay the legal death penalty under the Torah for her adultery) and then resurrect as a new or different man? Is this possible? Evidently, Paul thought so, for in Romans 10 he expresses his heart’s desire for the salvation of Israel and states that this occurs through one’s calling upon the name of Messiah Yeshua who did just that: he died on the cross and paid the sin penalty and resurrected as a new man. The preaching of this message, which Paul calls the Gospel or Good News, is the message of YHVH-Yeshua remarrying his divorced bride, for in verses 14-15 Paul quotes Isaiah 52:7, which in its greater context (Isa. 52:2-62:12) is talking about the (final) redemption (a rabbinical concept involving the return and restoration of the exiled House of Israel and the establishment of the Messianic Age [a.k.a. Millennium]) of Israel back to YHVH (i.e., the pre-incarnate Yeshua [Acts 7:38 and 1 Cor. 10:4]) through the death, burial and resurrection of Messiah Yeshua (see Isaiah 53).

Messiah Yeshua is presently betrothed to his Bride (the Body of Messianic, Torah-keeping Saints (see Rev. 12:17; 14:12; 19:7-9) whom he has redeemed and sanctified by his blood from her state of spiritual harlotry. This Bride awaits his return from his Father’s house where he will claim her as his own and take her as his full-fledged wife. She awaits the wedding feast that will last for 1000 years. This is the true Good News (Gospel) of the kingdom of Elohim!

The deeper message of the Gospel that many have missed, yet in no way contradicts the traditional message of the Gospel as taught in the Christian church, involves the divorce of YHVH from his first wife Israel and the remarriage of himself to his first wife. This is a message of redemption, reconciliation and love which involves

YHVH bringing his people out of spiritual adultery, slavery and captivity where they had been dispersed and downtrodden. This love story is the theme of the book of Hosea and is embodied in the seven annual appointed times or Feast Days of YHVH. They are the whole plan of salvation or redemption for Israel.

Moses' Divorce and Remarriage—

The Whole Spiritual Picture of YHVH and Israel Lived Out In the Life of One Man Who Was an Antetype of the Messiah

In Exodus 18:2-3 there is indication here that Moses divorced his wife after their altercation over the circumcision of their sons in Exodus 4:24-26.

Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he **had sent her back**,
And her two sons; of which the name of the one was Gershom; for he said, I have been an
alien in a strange land.

The phrase *sent away/back* in verse two is *shilluwach*/שָׁלַח which according to *Strong's Concordance* and *Gesenius Hebrew-Chaldee Lexicon of the OT* can refer to divorce. *Shilluwach* is from *shalach*/שָׁלַח, a basic verb meaning *to send* where in Isaiah 50:1 and Jeremiah 3:1 the prophets use it referring to YHVH's divorce of the House of Israel/Ephraim.

Though rabbinical Jewish commentators Rashi and Hirsch fail to note the possibility of Moses' divorce (Jewish Torah commentators tend to gloss over the faults of their great biblical heroes) Baal HaTurim notes this in his commentary on Exodus 18:2-3.

Yet in Exodus 18:2 YHVH still views Zipporah as Moses' wife. What's going on here? Zipporah seems to have evidenced reluctance at obeying YHVH's command to circumcise their sons (4:25), so did Moses put her away (divorce her), as a result? Was Moses, the human "savior" of Israel from Egypt and an antetype of Yeshua the Messianic Savior (Deut. 18:15-19), having to deal with a rebellious wife even as Yeshua (in his preincarnate state as YHVH of the Tanakh) had to deal with his rebellious wife Israel and eventually had to put her away?

Zipporah is never again mentioned in the Torah and in fact we see the divorced (?) Moses remarrying another woman (Num. 12:1), possibly a black, Ethiopian woman. Is this a prophetic picture of Yeshua remarrying (the daughter of?) his former wife (Israel) during the time of the Renewed (Marriage) Covenant (Ketubah) who (i.e., the daughter?) has mixed herself with the nations (Hos. 7:8; 8:8) and returns to him in a mixed racial (and spiritually-speaking) condition? Does this stretch your thinking or is this too much of a stretch of the allegorical (*drash*) level of Scriptural interpretation? If Moses led Israel as a divorced and remarried man does this change your perspective about him? How about divorced and remarried people in present-day ministry?

