

# Adultery

## This paper provides an analysis of every permutation of the word *Adultery* that is found in the Bible.

In 2 Timothy [2:15](#) God warns us to be *rightly dividing the word of truth* and warns us that those who do not *needeth...to be ashamed* and will not be *approved unto God*. One of the main ways that God's people, especially preachers, are not *rightly dividing the word of truth* is when they claim that a spiritual truth really applies to the physical or when they claim that a physical truth really applies to the spiritual. This is the main source of error when it comes to teaching what the Bible says about *adultery*. Many good men who claim to be Bible believers take a doctrinal position, on the doctrine of *adultery*, that effectively says that the Son of God taught error and that the Pharisees were right when they disputed with Him. Such a stand will not get a person *approved unto God* and God will make them *ashamed* at the Judgment Seat of Christ. I am not saying that people have to agree with me but if they disagree then they need to do a proper Bible Word Study and prove who is right. The only way to get a proper Bible definition of a word is to do a proper Bible Word Study which considers every occurrence of the word within the Bible. Of course, the context and punctuation needs to be considered and other rules of proper interpretation followed. If anyone has a question about the minimum rules to use, please consult my documents called Prove and Rightly Dividing.

The permutations of *adultery* are found in the Bible 69 times within 57 verses.

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**Exodus [20:14](#)** *Thou shalt not commit adultery.*

This is the seventh of the '*Ten Commandments*'. There is a lot of error taught about the '*Ten Commandments*'. For example, religions claims that the Third Commandment means '*do not use cuss words*' when God said '*do not call yourself a Christian ( take the name of the LORD thy God) and only make an outward show which does not have a matching inward change ( in vain)*'. When we look at Sixth Commandment ( *Thou shalt not kill*), and look at what 1John says ([1John 2:9, 11; 3:15; 4:20](#)), especially [1John 3:15](#) ( *Whosoever hateth his brother is a murderer*'), we see that someone does not have to physically die for God to find us guilty of violating His commandment. Further, religion tries to '*explain*' how capital punishment is an exception to this Commandment and, thereby, teaches that there are '*exceptions*' that we can use to get out of God's commandments. However, all except two of these '*Ten Commandments*' starts with *Thou*, which means '*you personally*'. '*You personally*' is not the government because the government is not a single person. Therefore, capital punishment by government isn't an '*exception*' because these commandments were never given to the government. They were given to us to exercise on a personal level.

So, we see that religion changes what God said to be something else. With the '*Ten Commandments*', for example, religion changes God's Commandments from personal Commandments to Commandments for groups like governments. Then when someone points out that the Bible clearly says their definition is wrong, they explain away their error by claiming it is '*an exception*'. Thereby they convince people that they can give people an excuse for disobeying God. Returning to our Seventh Commandment, we see that Jesus said that *adulteries* are part of the sins which come *from within, out of the heart of men*. As will be shown in detail in the notes for John [8](#) and other verses, religion takes what is a sin *from within, out of the heart of men* and reduces it to only a physical act with a possible exception of including the dirty thoughts of men only. In truth,

the Bible teaches that this is a spiritual sin. As with all of the ' *Ten Commandments*', this Commandment is a summary. It is truly understood only in the depth that God meant by finding the details that God provides throughout the rest of the Bible.

**Leviticus 20:10** *And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.*

We see several things in this sentence. First is that the two are called *adulterer* and *adulteress* by God. The second thing that we see is that God says they both *shall surely be put to death*. Without going into all of the proof, it is my belief that God calls for the death penalty when the actions of a person will cause many others to do sins which will lead to the destruction of the entire society.

This sin destroys trust in society and causes people to assume the worst of their neighbors. When this spreads many will be jealous and suspicious and few will give another the benefit of the doubt.

Notice that Leviticus 20 starts with 20:1-5 where God calls for a man to be killed who *giveth any of his seed unto Molech*. Most of the commentators that I read were condemning the way that people killed their children rather than the fact that they were killing children regardless of how they did it.

In addition, if people actually looked at what happens to a child during abortion they would have to admit that we do as bad and worse today. Obviously these people did not care any more for their children than parents who abort their children do today. However, it wasn't just the murder of the children but the giving them to devils that God is condemning here. Thus we have a sin with an obvious spiritual dimension to it. Then Leviticus 20:6 says *And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people*. Again, we have a sin with a spiritual dimension ( *have familiar spirits'wizards*) that God links to sex ( *go a whoring after them*) and God calls for the death penalty ( *cut him off from among his people*). God tells His people to do right in Leviticus 20:7-8 and then in Leviticus 20:9 we read *For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him*. We again have sex involved because a child ( *his father or his mother*) is the result of sex. We also have the spiritual dimension ( *curseth*) and the call for the death penalty ( *shall be surely put to death*). Next we have our verse followed by several verses which describe various forms of wrong sex which God says are to end with the death penalty. God sums up this group with Leviticus 20:23 which says *And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them*. The *nation, which I cast out before you* was involved in improper sexual behavior linked to devils much like Sodom and Gomorrah were. So again we have the spiritual linked to sexual sin. Then God says in Leviticus 20:24 *But I have separated you from other people* and in 20:25 God says *Ye shall therefore put difference which I have separated from you as unclean* and in 20:26 God says *And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine* and in 20:27 God says *A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death*. (Death is separation in the Bible). In every one of these summary verses we see God commanding separation based upon spiritual differences between God and devils and between the holy and profane. While most of Leviticus 20 is dealing with various sexual sins, not all of it is. What is consistent throughout the chapter is the division God is making between the holy and the profane in a spiritual sense and the expression of the profane in this physical world. In each case where activity in the physical world shows a profane relationship between the person and a devil, God calls for a death penalty. In this context, God is calling for the death penalty of the *adulterer* and the *adulteress*. Yes we have improper sexual sin but like the context in the rest of the chapter, we also have a spiritual dimension to this sin and the death penalty is imposed because of the spiritual aspect of the sin. In this verse we see that *adultery* is more than just '*fornication by a married person*'.

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**Deuteronomy 5:18** *Neither shalt thou commit adultery.*

This is a restatement of the '*Ten Commandments*'. Please see the note for Exodus [20:14](#).

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**Job 24:15** *The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.*

In this chapter, Job is talking and twice he states the theme of the chapter when he says *they know not the light*. Of course, John and other places in the Bible tells us that *the light* is God. Job is grouping *the adulterer* with other people who do not know God in a personal way. All of the people in this chapter are ignoring the boundaries that God establishes and Job says *their portion is cursed in the earth* and the last verses of this chapter tell of the judgment that God will bring upon them.

This verse tells us that an *adulterer* hides their sin and believes that no one sees them because they are only looking at people in this physical world. However, as Job points out, God sees and judges their sin. Religious people argue that this is a '*private sin*' because no one sees it and the only people harmed are the people participating. However, Job, and God, link it with cheating widows and the fatherless and other sins where people violate covenants and all sense of decency ( *Some remove the landmarks; they violently take away flocks, and feed thereof* [Job [24:2](#)], *They cause the naked to lodge without clothing* [ [24:7](#)], etc). Again, we see the *adulterer* linked with those who destroy society and in this chapter the link is not according to sex but is according to covenants and agreements which are broken and destroyed.

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**Psalms 50:18** *When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.*

Psalm [50](#) talks about God bringing judgment ( *Our God shall come' that he may judge his people* [ [50:3-4](#)]). He is going to accept ( *Gather my saints together unto me*) the saved *those that have made a covenant with me by sacrifice* and He *will not reprove thee* for failure to do religious activities ( [50:8](#)). What He is looking for His people to do is *Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me* ( [50:14-15](#)).

Then the tone of the psalm changes with [50:16](#) which says *But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?* Notice that these people claim to be God's people ( *declare my statutes' take my covenant in thy mouth*) but God calls them *wicked*. We see God making a distinction in judgment between *those that have made a covenant with me by sacrifice* and those who God calls *wicked*. To the first group God explains why they have mercy. However, to the *wicked* God says *I will reprove thee* ( [50:21](#)) and *I tear you in pieces, and there be none to deliver* ( [50:22](#)). These *wicked* God says are *partaker with adulterers* which also makes them *adulterers*. Further, the *wicked adulterers* are those who have not *made a covenant with me by sacrifice*. Notice that there is NO indication of sex involved here other than what someone forces upon the interpretation. It is NOT in the context. The context is about sacrifices and *a covenant ' by sacrifice* and how our actions show if we are keeping our part in the covenant ( [50:14-15](#) also *Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright* [ [50:23](#)]). These *wicked adulterers* are people who claim to have *a covenant ' by sacrifice* but are not doing their part in the *covenant*. In addition, since those who God accepted also failed to do the religious activity but did the spiritual heart-based activity ( *pay thy vows ' glorify me [God]'offereth praise, ordereth his conversation aright*), the true distinction isn't religious activities but spiritual actions within the heart.

As we have already seen and will see again, *adultery* is a spiritual sin based in the heart which may or may not result in wicked activity such as improper sex.

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**Proverbs 6:26** *For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.*

Proverbs **6:23-35** is a group that warns the young man of the dangers of disobeying the commandments that God gives through our father and mother ( **6:20-22**). Notice that this verse tells us that *the adulteress* uses the *means of a whorish woman*. This verse starts with *For* which means this verse is the reason for the warning in the prior couple of verses. There we were told that *the evil woman* uses *the flattery of the tongue* and *her beauty* and *her eyelids* to cause *Lust ' in thine heart*. We know that *Lust* is a sin and we see once more that this sin is *in thine heart*. We also see that the things of the flesh are used to cause this *Lust ' in thine heart*. So, yes sex is involved in this section, but notice that it still says that the sin is *in thine heart*. This section goes on to describe the destruction that a man brings upon himself by being involved with *the adulteress* and warns that there is not ending the consequences of such a sin. And in 6:32 we are told *But whoso committeth adultery ' destroyeth his own soul*. God **ALWAYS** matches the consequence of a sin to the sin. If this was a physical sin then the consequence would also be physical. Since the consequence is *destroyeth his own soul*, the sin is from the *soul* (mind will and heart/emotions). This section also compares this sin to the physical sin of theft and says a physical sin can be paid for by physical things. However, *adultery* can not be paid for with physical things because it is a violation of a spiritual covenant. Once this type of spiritual relationship has been destroyed, it can not be repaired. That is why no amount of money can pay for the damage.

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**Proverbs 6:32** *But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.*

Please see the note above.

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**Proverbs 30:20** *Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.*

Proverbs **30** is about right and wrong relationships that are life long, personal and are covenants of near covenants. For example, **30:19** mentions *The way of an eagle in the air*. Supposedly, swimming is as close to flying as man can come. When I was young I was very good at swimming. I competed against state champions in unofficial matches and won some. I have a recognition for swimming 10 miles non-stop and have done that and greater distances several times. At that time I actually was invigorated by swimming, not wore out. I also would go into a type of trance and just enjoy the flow of the water over my skin. I imaging that it similar to the relationship that an eagle has with the air that the author of this proverb was trying to convey. When we consider the relationships mentioned in this proverb, they are supposed to work together as smoothly as the eagle and the air. However, there are things that destroy the harmony of these relationships and that is also what the author is talking about. He also talks about things that are right, such as *The conies* having *their houses in the rocks* and things that are always wrong such as *a servant when he reigneth*. Within this context we find our verse. It is sandwiched between *There be three things which are too wonderful for me'* and *For three things the earth is disquieted, and for four which it cannot bear:'. Between the two we find what claims to be wonderful but for which the earth is disquieted. An adulterous person enjoys their sin and then says I have done no wickedness. We can not repent of a sin that we deny. Without true repentance, there can be no forgiveness which means there is no avoiding judgment.*

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**Isaiah 57:3** *But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.*

Isaiah 57 starts with God saying that *The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.* So God is talking to those who are *righteous* and are *merciful*. Then our verse starts with *But*, which lets us know that this verse is connected to the prior while going another direction. Specifically, these people are not *righteous* and are not *merciful*. These are the people that God describes as *sons of the sorceress, the seed of the adulterer and the whore*. So, once more we see the *adulterer* connected to (*and*) *the whore* who is also *the sorceress*. As *the sorceress*, this woman is involved with devils so that spiritual things can affect the physical, which is what we have also seen associated with the *adulterer*. Going on, this chapter describes the *sons of' the adulterer*. The next verse calls them *children of transgression, a seed of falsehood* which makes them the children of a covenant breaker. The verses after that describes their worship of devils, which tells us the effect that an *adulterer* has upon their own children. The chapter continues with the activities of these *sons of' the adulterer* and God's response to them and ends with *There is no peace, saith my God, to the wicked* ( 57:21). Thus this verse and chapter tells us that an *adulterer* has children that end up worshipping devils and that God calls *wicked* and that never find *peace*. Again we see that *adultery* is more than a wrong sexual act done in secret. It produces children and affects the lives of others for at least one generation and usually several generations. This is the affect of a covenant and *adulterers* are covenant breakers.

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**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.*

This verse (and the next below) is explained as part of the note on divorcement for Mark 10:5 in the Lord Jesus Christ document. As mentioned there, Isaiah 50:1 also tells the same truth. Further, as that note mentions, when God divorced Israel He cut them off from physical blessings but, according to Romans, kept His spiritual commitment in that they are still God's people. A whole lot of religious writing about marriage and divorce is not Biblical because it does not consider the differences between spiritual and the physical/religious. We also see these verses mentioned and explained in the note for Romans 11:28 in the same document. We also see these notes, along with references to Hosea in the note for 2 Peter 2:9 which says *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished*. That note is part of the general message found throughout that epistle where Peter makes a distinction between the Godly, the lost and the ungodly. *Adulterers* fit within the category of the ungodly whom Peter very clearly says that God will hurt very badly even if they are saved.

Thus, the context of this verse is not just this chapter but is part of a truth that religious heretics try to deny even today. The heretics that fought Jesus and that Paul and Peter were refuting claimed that *adultery* was only fornication by married people on a physical level. Repeatedly we have seen that the Bible says that *adultery* is a spiritually based sin of the heart and soul. That was the argument of Jesus, Paul and Peter while the heretics who argued that it was only physical sexual sin included the religious leaders who crucified the Son of God for disagreeing with their religious views.

Returning to the narrower context of this chapter, we see that God equates idolatry to adultery in that both are violations of personal covenant agreements. Idolatry and adultery are not the same, but they are similar and the similarity is used for the this illustration. In Jeremiah 3:3 and other

verses God says that the punishment God's people were experiencing was because of this sin. [3:4](#) tells us that God was looking for His people to turn back to keeping their covenant with Him and accept Him as their spiritual guide. Instead of turning to personal guidance from God, they turned to religion and from there to false religion ( [3:6](#)). God turned His anger upon them and brought judgment as this verse says. [3:7-8](#) then tells how Judah had done the same thing even after seeing the judgment of Israel. Notice that God also equates this action to whoredom and harlotry. However, this is not talking about physical sex because God says *And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks* in [3:9](#). It's pretty hard to have sex with wood and stones. However, it is not hard to have the spiritual equivalent with devils within wood and stone idols. We see what I have been saying said clearly said in [3:10](#) ( *And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD*). Foolish religious people keep insisting that God had to reward what God calls *adultery*. They give God religious ceremonies ( *not turned unto me with her whole heart, but feignedly*) while they did *turn unto devils with their whole heart*. The Bible clearly teaches that God wants us to give Him our heart, not just outward religious actions and giving our heart to another while only giving outward actions to the one we have a covenant with is *adultery*. Let me give a more specific example and I pray that you learn the lesson from my experience so that God doesn't have to teach it by putting you or your loved one through the same experience. I married a woman who had adult children from a prior marriage. They were living on their own and she assured me that they would not interfere in our marriage. Part of her marriage vow before God was that she would put me before ALL others. After our marriage they decided to hate me because I did things like object to her putting us into bankruptcy to pay for their sinful lifestyles. They turned her against me and as a result of felony abuse I had my guts ripped to the point of literally bleeding daily for over 7 years and almost bleeding to death. (It took 3 years after the divorce to stop the bleeding.) While this was going on *good godly* preachers insisted that her actions were not *adultery*, and that she was not guilty of sin against *innocent blood* because I was still alive and that the only thing I could do was pray and ask God to change her heart. They insisted that her actions were not *adultery* because they were using the wrong religious definition of '*improper sex by a married person*'. The true Biblical definition of *adultery* is violation of a covenant agreement which includes the example that we see here in Jeremiah. They kept up their outward religious obligations with ceremonies while they gave their heart to the enemies of God and God called it *adultery*. My wife kept up her outward marriage obligations while she gave her heart to my enemies. I call her actions *adultery* while the religious claimed it is no sin for a child of God to violate the law of the land and abuse their marriage partner to the edge of death.

God's answer was to give them *a bill of divorce* ( [3:8](#)) and send them into captivity by Babylon if they refused to turn their heart while also offering to be *merciful* ( [3:12](#)) and *give you pastors according to mine heart, which shall feed you with knowledge and understanding* ( [3:15](#)) if they truly repented in their heart. We also see another couple of lessons here. I've seen people '*claim*' [3:15](#) and then wonder why God didn't keep this promise when they never repented in their heart. We also hear many religious people say that we have to '*forgive and forget*' (which includes wiping out any debt without repayment) if someone says the magic words of *I'm sorry*. I'm sure that many Jews said the magic words of *I'm sorry* by the time they got to Babylon but it didn't work with God. Read Jeremiah [3:21](#). God demands repentance from the heart and such repentance include acknowledgment of a debt and attempt to repay it so long as the debt is not repaid. That is why all saved need to acknowledge their debt for salvation the rest of their life. Notice that Jeremiah [3:19](#) says *But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me*. This *shalt not turn away from me* is meant to continue for the rest of a person's life and truly facing God includes the acknowledgment of our sin debt.

We see what I have been saying expressed by God in Jeremiah [3:20](#) which says *Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith*

*the LORD*. God is drawing the parallel between *adultery* and '*idolatry*' in this chapter of Jeremiah. In both cases one person in a covenant agreement has *treacherously departeth* from their agreement with the other person of the agreement and this agreement is not just physical sex as we have seen in this chapter. God gives the message of the chapter in Jeremiah [3:23](#) which says *Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel*. Salvation is not in religion but in the person of *the LORD our God* and in our relationship with Him. When we turn our hearts from Him, He takes away all of the blessings of salvation, punishes us and calls it '*idolatry*'. By the parallels given in this chapter, we can say that *adultery* is also turning your heart away from your marriage partner and is not limited to improper sex.

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**Jeremiah [3:9](#)** *And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.*

Please see the note above. As noted these, *adultery* can not be limited to '*improper sex by a married person*' because it is pretty hard to have sex *with stones and with stocks*.

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**Jeremiah [5:7](#)** *How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.*

Jeremiah [5:1-2](#) starts with *Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The LORD liveth; surely they swear falsely*. This is a pretty clear accusation that these people were religious liars. They claimed to serve God and made the outward show of it but their in their heart they did differently. As Isaiah [29:13](#) says *Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:*. God continues in Isaiah to describe the punishment that he will bring upon those who *draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me*. We see the same message here in Jeremiah where God calls the same type of actions *adultery*.

Jeremiah continues with *...but they have refused to receive correction... they have refused to return... they know not the way of the LORD, nor the judgment of their God... these have altogether broken the yoke, and burst the bonds... because their transgressions are many, and their backslidings are increased*. That is what leads up to our verse where we read *thy children have forsaken me, and sworn by them that are no gods:... they then committed adultery, and assembled themselves by troops in the harlots' houses*. Can anyone but a fool deny that God is using *adultery* to mean '*they broke their covenant relationship with Me and turned to my enemies (devils)*'? This is not about '*improper sex by married people*' because the condemnation included unmarried people and people (like Daniel and friends) who had never participated in sex. Yes, some innocents like Daniel were taken up in the captivity with the guilty but that does not mean that all virgins were innocent of the judgment that came upon them. They might not have participated in '*improper sex by married people*' but that does not mean they were innocent of God's accusations in this chapter such as *refusing to receive correction*. Read the rest of this chapter in Jeremiah and it will be obvious that God is bringing punishment because the people were unfaithful in their relationship which included non-sex related actions which revealed a sinful heart that sought the devils while rejecting their covenant relationship with God. *adultery* is a sinful heart that seeks others while rejecting a covenant relationship with their true partner. When the saved (in their heart) reject their covenant relationship with God and seek a heart relationship with religion and devils, they are guilty of *adultery*. When a married person (in their heart) reject their

covenant relationship with their mate and seek a heart relationship with another person, they are guilty of *adultery*. This includes when a parent chooses a child (even one from their own body) over a mate. Such a condition is evident by a parent always siding with the child against their mate.

**Jeremiah 7:9** *Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;*

Jeremiah **7:9-10** is single sentence which can be divided by punctuation as:

1. How they acted first.
  1. *Will ye steal,*
  2. *murder,*
  3. *and commit adultery,*
  4. *and swear falsely,*
  5. *and burn incense unto Baal,*
  6. *and walk after other gods whom ye know not;*
2. How they acted second which proved them to be liars when these actions followed the first actions.
  1. *And come and stand before me in this house,*
  2. *which is called by my name,*
  3. *and say,*
  4. *We are delivered to do all these abominations?*

Notice that they blamed God ( *We are delivered to do all these abominations*) for their sins. Most sinners try to find a way to blame someone else for their sins but this is especially true for those who do the sins listed here including *commit adultery*. Notice that the next verse says *Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD*. Our Lord referred to this chapter ( *this house, which is called by my name, become a den of robbers*) in Matthew **21:13** and Mark **11:17** and Luke **19:46** when Jesus made a whip and drove the money changers out of the Temple. Please see the notes for Matthew **21:12** and Mark **11:15** in the Lord Jesus Christ document for more details on this point. As noted for those verses and in Isaiah **56:7**, the proper relationship with God makes His house a *house of prayer*. Since the saved are to be the *house of God*, we are to constantly be in prayer, as we are also taught in many other places. However, when people are doing the sins listed here in Jeremiah (including *adultery*) they can not be praying to the God of the Bible. In fact, improper sex is often part of praying to devils and is often part of magic.

It is bad enough that people break their proper covenant relationship and seek an improper relationship with another, but we also see another truth here. They blame the victim. Notice that God says that they claimed *We are delivered to do all these abominations*. In Exodus **34:6-7** we read *And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation*. Notice that God starts out saying that He is *merciful and gracious, longsuffering, and abundant in goodness and truth....* Yet the Jews used this sentence to claim that God *forced* them to sin as Jeremiah said they claimed when they said *We are delivered to do all these abominations*. God made the Law of Gravity. If someone stepped off the side of a 50 story building and went splat on the cement below, we could claim that God killed him with the Law of Gravity. However, most people would understand that you can't blame God and it was his own fault for ignoring the Law from God and acting foolishly. The same is true here. When we continually sin and make excuse for our sin ( *iniquity*),



God says our *iniquity* will influence ( *visiting the iniquity of the fathers upon the children, and upon the children's children*) *unto the third and to the fourth generation*. We all are born with a sin nature and the particular type of sin that we have problems with tends to be the same type of sin that our parents had trouble with. Thus, the son of a liar tends to also be a liar. King David had trouble with sexual lust and we can see this same sin in his descendents. However, while we are born with a weakness for certain sins, and we are taught excuses for those sins by our parents, God is still *merciful and gracious, longsuffering, and abundant in goodness and truth*'. God will help anyone to overcome their sin nature if they are willing to receive His help. Therefore, God does not force us to sin, as these Jews claimed, just like God is not responsible for the death of a fool who steps off a 50 story building. The truth is that people willingly sin and blame God. Likewise, people *commit adultery* and blame the other person in the covenant agreement with them.

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**Jeremiah 9:2** *Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.*

This verse is a second cry ( **9:1** being the first) that is a direct response to the condemnation of God in Jeremiah **8**. Many people know Jeremiah **8:11** ( *For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace*) and Jeremiah **8:22** ( *Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?*). What many fail to realize (because it is not preached much) is that God says these problems in Jeremiah **8** are caused by the leaders of Judah ( *kings of Judah, and...princes, and... priests, and... prophets, and... inhabitants of Jerusalem*) turning to idolatry (Jeremiah **8:1-2**). We have already seen that God uses the parallel between *adultery* and *idolatry* because both sins are a form of breaking a covenant agreement. That is what He is saying in this verse. If you read the context of Jeremiah **9**, you will find that God calls *adulterers treacherous*, liars, *evil*, untrustworthy, they *will utterly supplant*, are *slanders*, *will deceive*, *will not speak the truth*, *speak lies*, and *wear themselves to commit iniquity* and uses *deceit* several times in His description of *adulterers*. Notice that all of these descriptive words apply to breaking a covenant and none of them relate (directly) to improper sex. Further, these evil attributes are not limited to married people.

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**Jeremiah 13:27** *I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?*

This is the summary and final warning in this chapter where God says He will bring judgment upon Judah for their sin. We know that God's punishment that He was warning them about was the slaughter and captivity of God's people. Once more we see God equate *adulteries* to *lewdness of 'whoredom* but we also see God equate it to *abominations on the hills in the fields* (idolatry). If the reader considers the chapter we see God telling Jeremiah to use a *linen girdle* to illustrate how defiled and unclean God's people are because of their sin. When we consider *whoredom* in terms of cleanliness we know that such a lifestyle leads to physical destruction and early death because of all of the disease and other things involved with such a lifestyle. So yes, this verse does equate *adulteries* to *lewdness of 'whoredom* but the context of the chapter makes that equating one of filthiness and not (directly) on of sex. We also see this equating within this verse (in case reading the chapter for context is too hard) when God says *Woe unto thee, O Jerusalem! wilt thou not be made clean?* The judgment of this chapter is because they would not *be made clean*. This verse tells us that God says that *adultery* is moral / spiritual filth.

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**Jeremiah 23:10** *For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.*

This chapter starts with *Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD* (Jeremiah 23:1). The verse after this one says *For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD* (Jeremiah 23:11). These verses show that God is talking to *the pastors* and *prophet and priest*. Scan the chapter and see that the entire chapter is directed at them and the subject of the chapter is *Woe*. This verse is closely followed by the verse below in the same chapter of Jeremiah. Please also see the note below.

Within the context of this chapter, we have our verse which tells us some of the results of *profane* spiritual leaders. *Profane* spiritual leaders provide people excuses for their sin and assure the people that God has to accept the excuse. However, our verse tells us *'the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right* and many other verses in this chapter tell us that God not only does not have to accept these excuses but actually brings punishment for them. In particular, our verse tells us that the reason ( *For*) that *'the land mourneth'* is *the land is full of adulterers* and *because of swearing*. In the Bible, *swearing* is how people make a covenant agreement (we *swear* to tell the truth in court). God will punish people for making a covenant ( *swearing*) only if they do not fulfill their oaths. As we have seen, *adulterers* are covenant breakers, which is why this verse groups them with people who *swear* an oath and don't keep it. As has been pointed out, the excuse that religious leaders provide is that *adultery* is only improper sex by a married person. Therefore, people violate their covenant agreement by breaking their vow some way other than improper sex and they claim that they are not *adulterers* while God says that they are. Notice that God says that the punishment for this sin is *...the land mourneth...* Even the lost people are becoming hysterical about conservation because they see the evidence that our *land is full of adulterers* and *because of swearing*. Many people remember when a handshake backed by a man *swearing* was enough to rely upon. Now even a contract isn't sufficient. This verse associates *adulterers* with those who *swear* an oath and don't keep it.

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**Jeremiah 23:14** *I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.*

This verse closely follows the verse above in the same chapter of Jeremiah. Please see the note above. Between the verse above and this verse we read Jeremiah 23:13 which says *And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.* God's *prophets* ( *the prophets of Jerusalem*) are causing God's people to follow the lead ( *caused my people Israel to err*) of Devil worshipping ( *prophesied in Baal*) prophets of a false religion ( *prophets of Samaria*). This is what God calls *commit adultery, and walk in lies*. Notice the colons which make the various parts of this sentence equivalent.

1. *I have seen also in the prophets of Jerusalem an horrible thing:*
2. *they commit adultery, and walk in lies:*
3. *they strengthen also the hands of evildoers, that none doth return from his wickedness:*
4. *they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.*

The *evildoers* of the third part of this sentence are those who *commit adultery, and walk in lies* (second part) and are following the lead of *the prophets of Samaria* and of *Baal* which is why God says *they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah*. Read the rest of this chapter in detail and prayer. God does NOT accept excuses for this sin but judges His people for it. Those who have not been judged yet are still under grace but need to remember 2 Peter 3:9

which warns us that *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* If we refuse to repent of our *adultery* and continue to *walk in lies* our children will be judged like God's people were judged with war and captivity.

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**Jeremiah 29:23** *Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.*

Jeremiah **29:22-23** is a single sentence and is part of God's message to *all ye of the captivity* about *Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah* in **29:20-23**. Those verses say *Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon: Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.*

The people had been taken into captivity because of their refusal to heed to warning from God through Jeremiah and others. What we see here is that others connected to people who *commit adultery* also suffer for not rebuking the sin of the *adulterers*. However, those guilty of the actual sin will suffer more than their supporters. Notice also that these particular men *have spoken lying words in my name, which I [God] have not commanded them*. In Isaiah **28:9** we read *Whom shall he [God] teach knowledge? and whom shall he [God] make to understand doctrine?...* In Isaiah **28:1-8** God describes priests who were engaged in physical sin (drunkenness) and moral uncleanness

( *For all tables are full of vomit and filthiness, so that there is no place clean* [Isaiah **28:8**]). These people in Isaiah justified their sin because of their position and God said to not listen to them. In Isaiah **28:1-8**, after God's questions, we read God's answer which is *them that are weaned from the milk, and drawn from the breasts*. In 1 Corinthians **3:1-2** Paul said that he could not give them the '*meat of the Word*' because they were *carnal* and not *spiritual*. Combining the two, we find that people have to get rid of teachers who justify physical and spiritual sin (Isaiah **28:1-8**) and spiritually mature themselves so that they don't have the sins of 1 Corinthians in their own life before God teaches them personally (Isaiah **28:9-18**). God also warns, in Isaiah **28:9-18**, that he will punish those of His people who refuse to grow spiritually. That is what was see happening here in Jeremiah **29**. The people refused to stop their sinning and to mature spiritually. They did not reject false religious leaders but followed them when they *committed adultery with their neighbours' wives, and have spoken lying words in my name*. Thus, the followers and supporters also suffered judgment even if not as severe as those who did the actual deeds of the sin. The lesson of this verse is that *adultery* causes our loved ones and supporters to suffer along with us when we are punished.

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**Ezekiel 16:32** *But as a wife that committeth adultery, which taketh strangers instead of her husband!*

This entire chapter is about how God took the Jews when they were despised and weak and made them into something highly desirable and then took them for His *wife* when, as **16:8** says '*yea, I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine*'. Then God describes in detail how they violated their *covenant*. While God uses *fornication* ( **16:15**, **26**,

29) and *whore* ( [16:17](#), [20](#), [22](#), [25](#), [26](#), [28](#), [30](#), [33](#), [34](#), [36](#)) as an illustration of how He feels about their actions, the details of this chapter make it clear that much of this activity we not sexual in nature. We can see this in this sentence, which is in [16:31-32](#) and is divided by punctuation as:

1. They started doing *the work of an imperious whorish woman*. That is, they thought highly of themselves and wanted a high price for their favors but definitely sold them.
  1. *How weak is thine heart,*
  2. *saith the Lord GOD,*
  3. *seeing thou doest all these things,*
  4. *the work of an imperious whorish woman;*
2. Then they fell to the level of a street whore.
  1. *In that thou buildest thine eminent place in the head of every way,*
  2. *and makest thine high place in every street;*
3. They then started giving themselves away for free.
  1. *and hast not been as an harlot,*
  2. *in that thou scornest hire;*
4. They then started doing the work of a wife (paying the *strangers*).
  1. *But as a wife that committeth adultery,*
  2. *which taketh strangers instead of her husband!*

Notice that they progressed from being highly rewarded for their treachery to paying other for the privilege to do treachery. But also notice that God says they *buildest thine eminent place in the head of every way, and makest thine high place in every street*. The Jews were not having sex in the street.

They were openly displaying idols like we see all across America with statues of *Mary*. Just as people in America deny that their statues are idols, so also did the Jews do. As God sent them into judgment, He will do the same to us. (But that is a separate message). If we read Ezekiel [16](#), we see that this verse is in the middle of the chapter. In it we find *covenant* in [16:8](#), [59](#), [60](#), [61](#), [62](#). God starts the chapter with the grace He showed in giving a covenant. He then describes their treachery in violating their covenant, which this verse is the highlight of that treachery, he then describes the judgment and then tells how they will want to keep their covenant in the end of the chapter. Notice that God says this won't happen until He also restores Sodom and Samaria. Many people claim that in the Old Testament *adultery* was used for idolatry and in the New Testament it is used for fornication. However, we don't see that division and God does not change the definition of a word that He uses in the Bible. The Jews have stopped their idolatry but God has not restored them because they are still not keeping their covenant agreement with Him. When we consider the context provided by this chapter, there can be no question that *adultery* is a violation of a covenant agreement.

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**Ezekiel [23:37](#)** *That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.*

In this chapter God gives Jerusalem (as the capital and representative of Judah) and Samaria (as the capital and representative of Israel) names of women. He then talks about their actions and equates it to *whoredom* repeatedly. God has already sent Israel into captivity for their sins and instead of Judah getting the message, Judah dos greater sins.

Many people take analogies like these and say that *adultery* is only improper sex. While God uses improper sex to illustrate the betrayal, He also includes illustrations like we find in this verse which make it clear that while *adultery* includes improper sex, it is more. Notice that the Bible says *with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass*

*for them through the fire, to devour them.* As already mentioned, it is hard to have sex with stone and wood. However, what God is emphasizing here is that they killed their own children in their idolatry. Murder is against the '*Ten Commandments*' and they were forbidden from sacrificing people and they were to drain the blood from any sacrifice before sacrificing it. This is part of the covenant agreement that God made with all men when He made it with Noah after the flood. In Genesis [9:4-5](#) God says that life is in the blood and if you kill someone else God requires your life in payment. Just as devil spawned sin brought death to man, so does devil spawned religion require death and God is **ALWAYS** opposed to anyone but Him killing someone else (except government which does it at God's command).

All of the sins which are listed in this chapter are violations of their covenant agreement with God and once more we see that *adultery* is a violation of a covenant agreement.

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**Ezekiel [23:43](#)** *Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?*

This verse is part of the chapter that is explained in the note above. Please read it for context. Notice the timing contained within this verse. The phrase *Will they now* means '*Are they going to start now*' while the phrase *that was old* means '*this has been going on for a long time*'. So the timing of this verse means that these new people were going to start to *commit whoredoms* with the woman (type of entire country of Judah) who had been doing *adulteries* for a long time. Again, if we look at what they have been doing '*for a long time*' (that God details in the context of this chapter), it included idolatry, murder, sacrificing children to devils and more. All of these activities are violations of their covenant agreement which are beyond improper sex.

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**Ezekiel [23:45](#)** *And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.*

This verse is part of the chapter that is explained in the notes above. Please read them for context. When this verse says '*because they are adulteresses, and blood is in their hands*' it means they have been caught '*red handed*' (red from blood) and can not deny their guilt of being *adulteresses*. As has been mentioned above, their *adultery* included violating God's covenant when they shed innocent blood and killed their children while worshiping devils. Again, we see that *adulteresses* violate covenant agreements in ways beyond improper sex.

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**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;*

Hosea is a well known story and there is much that can be taught from this story about marriage and *adultery*, but I will stick to the minimum for this sentence. God had His prophet (Hosea) marry an *adulteress* (an unfaithful woman) as an illustration to His people of how He had married the *adulteress* (unfaithful) Jews. In Hosea [1](#), Hosea married Gomer and she gave him 3 children. Now in Hosea [2](#) Gomer has left Hosea, and they are divorced (*for she is not my wife, neither am I her husband*), but Hosea still cares about Gomer and is asking their children to '*plead with your mother*'. Even though God gave the Jews a *bill of divorce* (Isaiah [50:1](#); Jeremiah [3:8](#)) God still pleaded with them to come back to him. A lot of people claim that God had to forgive His people of all sin no matter what it is and that God is always against divorce. However, this book and similar places in the Bible teach otherwise. I already mentioned the verses which tell us that God gave the Jews a

*bill of divorce* and God is not always against something that he did Himself. In addition, please notice that there is a requirement for forgiveness in this verse. Hosea said *let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts*. God refuses to forgive those who refuse to stop their sinning. Not only is there a requirement that must be met in order to receive forgiveness but there is also a warning of the consequences of not obeying and not receiving forgiveness. Hosea [2:2-3](#) is a single sentence which can be divided by punctuation as:

1. What God / Hosea want others to do so that they don't have to bring judgment.
  1. *Plead with your mother,*
  2. *plead:*
2. Why God / Hosea will have to bring judgment.
  1. *for she is not my wife,*
  2. *neither am I her husband:*
3. How God / Hosea will avoid judgment.
  1. What God / Hosea require in order to forgive.
    1. *let her therefore put away her whoredoms out of her sight,*
    2. *and her adulteries from between her breasts;*
  2. What God / Hosea will do if the Jews / Gomer refuse to repent.
    1. *Lest I strip her naked,*
    2. *and set her as in the day that she was born,*
    3. *and make her as a wilderness,*
    4. *and set her like a dry land, and slay her with thirst.*

Notice the last part of this sentence where God says *Lest I strip her naked and set her like a dry land, and slay her with thirst*. Dying of thirst can be a horrible way to die. Further, remember that Jesus said *'whosoever drinketh of the water that I shall give him shall never thirst'* in John [4:14](#) and [6:35](#).

Therefore, an *adulterer* has the outward claim of salvation but God does not recognize it or, if they truly are saved, then God cuts them off from all spiritual fellowship (*make her as a wilderness, and set her like a dry land*) and, if necessary, physically kills them. Yes, it is reasonable to believe that Gomer had improper sex while she was married. However, since they are obviously divorced even while Hosea wants the marriage restored, Gomer has pushed this beyond *improper sex by s married person* and destroyed the covenant agreement which is marriage. Notice the rest of this chapter which is a message to the Jews from God. At the end of the chapter He talks about the 1,000 year reign of Christ and in [2:19](#) God says *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*. Notice what God considers to be the important parts of the covenant relationship: *righteousness...judgment...lovingkindness...mercies*. God doesn't mention idolatry/sex just like marriage vows don't mention sex. Marriage vows are about love and reliance (*'till death do us part'*) and faithfulness (*'in sickness and in health'*) and being before all other human relationships. We have seen in prior notes where God accused the Jews of *adultery* when they violated the vows of their covenant agreement. We see here that God is looking for His people to keep the spirit of their relationship. So also does a true married person want their mate to keep the spirit of their marriage vows. A victim of true spousal abuse would much prefer their spouse to have improper sex than to continue life-threatening abuse. Abuse is a violation of the marriage vow to *love* the other person.

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**Hosea [3:1](#)** *Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.*

This last chapter in Hosea tells us that Hosea bought Gomer out of slavery just like God will buy the Jews out of their sin. Just like the Bible says that the Jews will stop breaking their covenant

relationship with God, so we are told that Gomer remained faithful to Hosea after he bought her out of slavery. However, notice that God calls her *an adulteress*. Even if a covenant relationship is restored, the one who broke it will never lose the identification as *an adulteress*.

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**Hosea 4:2** *By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.*

Hosea **4:1-3** says *Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.* Notice that the *controversy* that the *LORD hath* is that *there is no truth, nor mercy, nor knowledge of God in the land*. He says that these things were taken away by different forms of deception found in our verse and the *LORD* says that judgment will come as a result of this deception ( *Therefore shall the land mourn*). It should be obvious that *lying* is deception. When we think about *killing* we have to admit that the dead person was deceived into believing that their life would continue before they were killed.

Likewise, the victim of *stealing* was deceived into believing their possession was safe before it was stolen. Further, when someone swears an oath ( *swearing*) and then does not keep it then the person who they swore the oath to was deceived. Thus we can see that the common attribute to everything in this list, including *adultery*, is deception and not sex. Once more we see that *adultery* goes beyond ' *improper sex*' to mean a covenant breaker.

We also see this within the context of the rest of the chapter. This chapter includes Hosea **4:6** which says *My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.* The people were very religious at the time of Hosea, but as he says here, *thou hast forgotten the law of thy God*. They did not lack religious knowledge but they were *destroyed for lack of knowledge...[of] the law of thy God*. This *lack of knowledge* included not knowing their obligations under their covenant agreement. Without knowing, they were violating their covenant agreement. Again, **4:11** says *Whoredom and wine and new wine take away the heart.* God says that the worst part is that this sin *took away the heart*. There are lots of people who have never been the victim of *adultery* who insist that they know more than the Word of God and the word of an experienced person. They are like a virgin arguing with a mother of 12 that the virgin understands more than the mother about life growing inside her body because she received a ' *A*' from a male teacher. The truth is that the complete destruction of a trusting relationship ( *took away the heart*) is far worse than any knowledge of ' *improper sex*'. Please also see the notes for the next two verses which are in this same chapter.

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**Hosea 4:13** *They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.*

Please see the note for the prior verse which is in this same chapter and provides the context.

Please also see the next verse below which directly follows this verse. He says here that they commit idolatry where no one can see them *because the shadow thereof is good*. Then we have a colon ( : ), which makes the second part equivalent to the first. That is, *your daughters shall commit whoredom, and your spouses shall commit adultery* because they are sure that no one will see them. People who commit these sins look only at the physical and ignore the spiritual, even though they

know that *God is a Spirit: and they that worship him must worship him in spirit and in truth* (John [4:24](#)). When the men and leaders ignore the spiritual part of their relationship with God, God has their *daughters'and spouses* do the same thing to the men.

**Hosea [4:14](#)** *I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.*

Please see the note for the prior two verses which are in this same chapter and provides the context. In this verse, based upon the context, God is calling the men who commit idolatry *whores* when God says *for themselves are separated with whores*. (The *spouses* are separated from God with their husbands.) God also is calling the men who commit idolatry *harlots* when God says *they sacrifice with harlots*. It should be obvious that God is using the words *whores* and *harlots* as an analogy in this verse.

**Hosea [7:4](#)** *They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.*

In Hosea [7:1-8](#) God compares the Jews to baked goods that are prepared to bake, and the coals are put into the oven, but the baker doesn't finish the job. This is like Revelation [3](#); [16](#) where God tells the *lukewarm* ' *I will spue thee out of my mouth*. Hosea [7:8](#) says *Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned*. All through this chapter God says that they are not reliable / not faithful / liars and says that their heart is not right in [7:1](#), [2](#), [3](#), [4](#), [6](#), [11](#), [13](#), [14](#), [16](#). They made a covenant but were not faithful to the covenant and sought from others what they were supposed to get from God. Again, we see that this is not about improper sex but about not keeping a covenant after making the covenant and getting to the ' *boring*' stage.

**Malachi [3:5](#)** *And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.*

This chapter starts out predicting the coming of the Son of God in Malachi [3:1](#) and says that he will judge and eliminate sin ( *for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify...*). Our verse continues with the judgment ( *And I will come near to you to judgment;*) and lists several groups of people that God will witness against:

- *the sorcerers,*
- *and against the adulterers,*
- *and against false swearers,*
- *and against those that oppress the hireling in his wages,*
- *(and against those that oppress ) the widow,*
- *and (against those that oppress ) the fatherless,*
- *and (against those) that turn aside the stranger from his right,*
- *and (against those) fear not me.*

Every one of these sins is a violation of God's covenant with the Jews as stated by the mosaic law.



Beyond that, any decent person would agree that such behavior is morally wrong and repugnant. Supposedly, *sorcerers* (in the Bible), included those that we call drug dealers today because altering someone's perception of reality was part of what is considered to be *sorcery*. And, *false swearers* are people who lie under oath in court. Further, those who *fear not me [God]* are going to teach a false religion. All of these people tell lies and (directly or indirectly) oppress someone else while trying to get the law to justify their actions. Once more we see *adulterers* tied in with covenant breakers and not with those who practice '*improper sex*'.

**Matthew 5:27** *Ye have heard that it was said by them of old time, Thou shalt not commit adultery:*

This verse and the next are a single sentence which is divided by a colon, which make them equivalent. The *But* which starts the next sentence also makes the subject of both verses the same while giving them different directions. In the second half we clearly are told that *adultery* includes sins of the heart while in the first (this) verse people were taught that *adultery* only included the physical sinful acts of '*improper sex*'. Many religions will tell us that Jesus '*expanded*' the definition to include the sins of the heart but we have already seen that *adultery* is a violation of a covenant agreement and not just the restricted definition taught by religion. Jesus did not '*expand*' the definition but only partially removed the restriction imposed by religion. But even here, religion still tries to restrict the definition. They admit that they have to include the '*sexual sins of the heart*', but still refuse other sins of the heart in the definition of *adultery*. However, we need to consider the entire context.

First of all, these verses are part of the teaching on our personal relationship with God, as taught by Jesus, which are called the beatitudes. As one teacher famously said, they are the attitudes that we are to be. Within these lessons, Jesus repeatedly taught that it is not enough to keep religious laws but we have to have a right personal heart attitude. Even closer context we see that in Matthew 5:19 Jesus is starting to teach about our attitudes about legal matters when he says *Whosoever therefore shall break one of these least commandments, and shall teach men so but whosoever shall do and teach them*'. He then makes it clear that our *righteousness* must *exceed the righteousness of the scribes and Pharisees* if we even want to see Heaven and proceeds to teach that the way we do that is to have a *righteousness* which is a heart attitude and not just keeping religious laws (like the *scribes and Pharisees* did). Next, Jesus taught that God's *righteousness* didn't say it was ok to hurt someone else so long as you didn't actually physically kill them but that God's *righteousness* considered hate in the heart to be sin and that if we try to worship God while wrong with our brother, God is liable to have us put into jail. If God has to do that, he will be sure to fix our attitude because Jesus said *Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing* (Matthew 5:26). Then we come to our sentence here followed by His statement that we are better off to cripple ourselves than to have a wrong attitude of the heart. Following that, Jesus says that getting a divorce forces our mate to commit *adultery* (5:32). That pretty much puts 5:27-32 into a small group that all teach about our personal heart sin of *adultery*. But before we go to that, notice that he continues in 5:33 with *swearing* and *Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths*. Jesus is right back to *legal covenant (oaths)* matters which he started back in 5:19. The truth is that He never left this subject and the entire chapter is about this subject. In the next chapter Jesus starts teaching about personally depending upon God for our needs, but here He is talking about a proper heart attitude for legal matters. In particular, this section is about *performing unto the Lord thine oaths* and a marriage starts with an *oaths*. That *oath* is not about sex but about loving each other and becoming life-mates no matter what circumstances in life occur. That is why Jesus said in 5:32 *...whosoever shall put away his wife... causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery*. A marriage mate can't be a mate and *perform unto the Lord their oath* to be a life-mate if their life-mate won't let them. The life-mate causes their mate to *commit adultery* when they force that mate to not *perform unto the*

*Lord their oath.* Yes, if we put on blinders and ignore the context while we only look at this one sentence we can claim that it is all about sex. However, that is the method of Satan when he tempted Jesus. However, the context makes it clear that this is part of a larger teaching about having a right heart attitude about legal matters, and especially about *performing unto the Lord thine oaths.*

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**Matthew 5:28** *But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

Please see the note for Matthew [5:27](#) above.

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

Please see the note for Matthew [5:27](#) above.

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**Matthew 12:39** *But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:*

Matthew [12:39-40](#) is a single sentence which can be divided by punctuation as:

1. God would only give the *evil and adulterous generation* a sign that they would reject.
  1. Jesus said that seeking a sign after rejecting all prior signs and evidence made them an *An evil and adulterous generation.*
    1. *But he answered and said unto them,*
    2. *An evil and adulterous generation seeketh after a sign;*
  2. God gave them a sign but it was one that they would reject.
    1. *and there shall no sign be given to it,*
    2. *but the sign of the prophet Jonas:*
  3. The *evil and adulterous generation* would reject their sign because it required faith and they rejected faith for religion.
    1. *For as Jonas was three days and three nights in the whale's belly;*
    2. *so shall the Son of man be three days and three nights in the heart of the earth.*

Matthew [12:39-42](#) and Luke [11:29-32](#) say almost exactly the same thing but in slightly different order. This tells us that the message, not the order of the message, is what is important. As we are taught in 1 Corinthians [15](#), *Jesus* had to pay for man's sins as a man. Starting in Numbers [16:31-33](#), we find several places where the Bible tells us that Hell is in the center of the Earth. This verse is telling us that *Jesus*, as a man (*Son of man*) went to Hell (*in the heart of the earth*) to pay for our sins. This is just part of the suffering of the *Son of man* for man's sins. Please see the note for Mark [8:31](#) in the Lord Jesus Christ document for a cross-reference of verses that tell us about the suffering of the *Son of man*. In the same document, please also see the note for Mark [14:21](#) about verses which tell us about *Christ* being betrayed and the note for Mark [9:9](#) about verses which tell us about the resurrection of *Christ*.

This chapter in Matthew is all about several fights between the religious leaders and Jesus

over the difference between following religious rules versus following faith. As part of this fight, they decided to Kill Jesus ( [12:14](#)). The covenant agreement that God gave the Jews required faith. Galatians [3:24](#) tells us *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith*. However, instead of letting the Law teach them about faith, they rejected faith and their personal relationship with God (which was their covenant agreement) and insisted that they were justified by their religious acts instead. So we see in this verse and chapter that Jesus said they were *an evil and adulterous generation* because they rejected the faith of their covenant with God and chose religious signs and acts instead. They (the entire generation) were not engaged in '*improper sex*' but were rejecting their covenant relationship.

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**Matthew [15:19](#)** *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:*

Starting in Matthew [15:1](#) we find the *scribes and Pharisees* coming to Jesus to pick another doctrinal fight. This time the fight is about authority. They claimed that religion, and therefore themselves as the head of religion, had the ultimate authority. Jesus said that it was God's Word as interpreted by God's Spirit. Look at [15:2](#) where the *scribes and Pharisees* challenge Jesus with *Why do thy disciples transgress the tradition of the elders?... Jesus answered in [15:3](#) with 'Why do ye also transgress the commandment of God by your tradition? So we see the *scribes and Pharisees* claiming authority for *the tradition of the elders* while Jesus claimed authority for *the commandment of God*. Jesus then explains how their *tradition* did *transgress the commandment of God* in [15:4-6](#) and Quotes Isaiah [29:13-15](#) about God's people being hypocrites who *draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me*. Isaiah goes on and says *Woe* because *in vain they do worship me, teaching for doctrines the commandments of men*. Ezekiel gave a similar message in Ezekiel [33:31](#). After answering the *scribes and Pharisees*, Jesus '*called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man* ( [15:10-11](#)). When Peter spoke for the disciples *said unto him, Declare unto us this parable* ( [15:15](#)) Jesus gave the explanation in [15:16-20](#). He explained that the physical things, which go into our bodies, don't defile us while the spiritual things, *which proceed out of the mouth come forth from the heart*, do defile us. Our verse lists several spiritual things *which proceed out of the mouth come forth from the heart*, including *adulteries*. What most people think of as *adulteries* is the physical activity called '*improper sex*'. They are like the *scribes and Pharisees* who denied that spiritual activity in their heart (which had no corresponding physical sin) was also *adulteries*. However, once more we see Jesus say that *adulteries* are spiritual sins *which proceed 'from the heart* and the physical sin is only a manifestation of the true spiritual sin that has already happened in the heart. Yes, the physical makes it worse because of the influence upon others. However, the true root sin is spiritual and in the heart.*

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**Matthew [16:4](#)** *A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.*

Please see the note for Matthew [12:39](#) above.

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**Matthew [19:9](#)** *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.*

Matthew [19:1-12](#) tells us about the *Pharisees* challenging Jesus about marriage and divorce. The rest of the chapter tell about Jesus saying *Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven* and how to *have eternal life*. Throughout this chapter we see the conflict between outward religion and an inward spiritual relationship with God. So when we return to the challenge about marriage and divorce, we also see that it also is a conflict between outward religion and an inward spiritual relationship. In our verse, when Jesus says *Whosoever shall put away his wife*, He is concerned with them ending an inward spiritual relationship that is supposed to last our entire physical life. When he says *except it be for fornication* He is recognizing that there are times that one marriage partner has already destroyed the inward spiritual relationship beyond any hope of restoring it but that marriage partner is not honest enough to outwardly and publicly acknowledge their sin. In this case, the victim can publicly declare the truth with a divorce. However, we need to recognize that *fornication* by a married person doesn't happen until after a whole lot of sinful thoughts and words and 'lesser' deeds occurring first. By the time that *fornication* as occurred, there has already been much activity over an extended period of time that destroys the inward spiritual relationship.

We also need to note the second half of this statement which is separated from the first half by a colon. That makes the two halves equivalent. Just because someone gets some sinful court of man to declare them to be divorced, that does not mean that God has to accept that divorce. In such a case, God considers the original marriage to still be valid. Anyone who tries to marry either partner *doth commit adultery* because that action will completely destroy the original inward spiritual relationship that God wants restored.

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**Matthew [19:18](#)** *He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,*

Please see the note above (for Matthew [19:9](#)) for the context of this chapter. As noted there, throughout this chapter we see the conflict between outward religion and an inward spiritual relationship with God. In Matthew [19:16-30](#) we read about someone who asked Jesus *'what good thing shall I do, that I may have eternal life?* and the reaction to the answer from Jesus. His own disciples didn't expect the answer that He gave and many disciples today still don't understand this answer. As noted in the Lord Jesus Christ document, Matthew [19](#) and Mark [10](#) and Luke [18](#) are all similar in that they tell stories which compare the fruit of a truly saved person with a changed life to the false hope in works of fleshly religion. In Matthew [19:16-30](#) and Mark [10:17-31](#) and Luke [18:18-30](#), we have answers from *Jesus* on three different, but related items. All three gospels give almost identical accounts of these answers. Please see the note under Mark [10:18](#) and [10:21](#) (in the Lord Jesus Christ document) for the details on the first. Please see the note under Mark [10:23](#) (in the Lord Jesus Christ document) for the details on the second. Please see the note under Mark [10:29](#) (in the Lord Jesus Christ document) for the details on the third. In all of these instances we see a religious man who was sure that he was righteous because of his actions in this physical world. Jesus told him that it was the spiritual aspect of his life that mattered and he went away lost because he preferred the physical to the spiritual. Thus, in context, we see that Jesus is saying that *adultery* is a spiritual sin as compared to the physical aspect of this sin. This person was sure that they were innocent of *adultery* because they had not participated in 'improper sin' and Jesus was trying to get him to see that he was actually guilty of the sins he claimed to be innocent of. He was guilty of these sins in a spiritual sense even though he was innocent in the physical sense. Once more we

see the Son of God saying that *adultery* is a spiritual sin and more than just the physical '*improper sex*'.

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**Mark 7:21** *For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,*

Please see the note for Matthew [15:19](#) above.

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**Mark 8:38** *Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*

In Mark [8:1-9](#) we read about Jesus feeding about 4,000 people from 7 loaves and then taking up 7 baskets of leftovers. Right after that ( [8:11](#)) we read *And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him*. If they honestly thought that this miracle wasn't *a sign from heaven*, then their brains were broken beyond repair. However, like we always see people with closed minds do, they were never satisfied no matter how much proof they were given. Closed minds always ignore all proof and demand more that they will also ignore. As many verses as I have already covered in this paper, there will be people who insist that I have not shown that *adultery* is a spiritual sin of the heart which breaks a covenant relationship. No matter how many verses show that the definition of *adultery* can not be limited to '*improper sex*', they will still insist that their definition is correct. So we see here in this chapter, as well as for other verses in the Gospels, Jesus calls the religious people who refuse to keep their personal covenant relationship, an *adulterous and sinful generation*.

Our verse is the last (summary) verse of this chapter which started out with Jesus giving *a sign from heaven* and the religious leaders rejecting that *sign from heaven* (and all other prior ones) while demanding yet one more and lying about their believing after that. After those introductory events, Jesus *charged them [the disciples], saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod* ( [8:14](#)). *The disciples* didn't understand Him and Jesus asked them how they could not understand that keeping religious / worldly rules while ignoring the spiritual aspects was *the leaven of the Pharisees, and of the leaven of Herod*. Jesus then opened a blind man's eyes who didn't see clearly at first, and His second effort let the man see clearly ( [8:22-26](#)). This was an object lesson to His disciples whose eyes He had opened and yet they did not see clearly. He was going to try another time to make them see the spiritual clearly. In the object lesson, Jesus made the man '*look up: and he was restored*'.

Religion tells us to look horizontally towards other men while our covenant relationship tells us to *look up* towards God if we want t our spiritual sight to be *restored*.

After the object lesson, Jesus asked '*his disciples, saying unto them, Whom do men say that I am?*' ( [8:27](#)) This is where Peter confesses *Thou art the Christ* ( [8:29](#)). The Jews understood that *the Christ* would *tell us all things* (John [4:25](#)). So upon Peter's confession, Jesus started to *tell us all things* and Peter started to object based upon false religious teaching. This prompted Jesus to say '*Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men*' ( [8:33](#)). Jesus goes on to summarize all of the lessons in the chapter and to tell His disciples that to *savourest' the things that be of men* (religious beliefs) over *the things that be of God* was to act in the spirit of *Satan*. Jesus starts His summary with *Whosoever will come after me, let him deny himself, and take up his cross, and follow me* ( [8:34](#)) and

ends with our verse. The lesson of the entire chapter is that an *adulterous and sinful generation* is one where the people to *savourest' the things that be of men* (religious beliefs) over *the things that be of God*. To insist that the definition of *adultery* must be limited to '*improper sex*' and can not be a spiritual sin of the heart which breaks a covenant relationship is to act in the spirit of *Satan*.

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**Mark 10:11** *And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.*

Please see the note for Matthew [5:27](#) above.

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**Mark 10:12** *And if a woman shall put away her husband, and be married to another, she committeth adultery.*

Please see the note for Matthew [5:27](#) above.

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**Mark 10:19** *Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.*

Please see the note for Matthew [19:18](#) above.

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

Please see the note for Matthew [5:27](#) above.

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**Luke 18:11** *The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.*

This sub-store precedes the teaching that was already covered in the note for Matthew [19:9](#) above. Please review it. In Luke [18:1-14](#) we have two parables from Jesus about praying. In the second parable, we hear about the publican and Pharisee praying. The publican had his prayer answered and the Pharisee did not. The Pharisee had his prayer rejected because he *exalteth himself* ( [18:14](#) ) based upon his belief that he was righteous. When we see the list of things that he said *I am not* we find all of them are spiritual sins with a physical manifestation. Since he did not have the physical manifestation, he insisted that he was innocent. However, Jesus made God's opinion quite clear in Matthew [23:25-28](#). Once more we see that the religious man who insists upon using the wrong definition (refusing God's definition) places himself into the same class as the Pharisee.

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**Luke 18:20** *Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.*

Please see the note for Matthew [19:18](#) above.

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**John [8:3](#)** *And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,*

In John [8](#) the Pharisees were *tempting him, that they might have to accuse him*, just like they did in Matthew [22:15-46](#) and Mark [12:12-34](#) and Luke [20:19-40](#). However, Jesus showed us how to live while in the flesh, did not react to their tempting. Where they openly and publicly attacked Him, he reminded them of their sin in a way that would be private and personal.

This verse is part of the story that is explained in the note for John [8:11](#) under Lord Jesus in the Lord Jesus Christ document. That explanation has a lot of details which won't be repeated here. Basically, this is where we find that the doctrine which claims that *adultery* must be limited to ' *improper sex*' while Jesus showed that *adultery* is a spiritual sin of the heart which breaks a covenant relationship.

The entire chapter of John [8](#) is about the Pharisees arguing that they had the right and power to judge men based upon their religious position and religious rules. Jesus insisted that only God has the power to judge and God will use the Word of God as the standard used for judgment. To accept the Pharisees' definition of *adultery* is to reject the Word of God as the standard by which God will judge us.

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**John [8:4](#)** *They say unto him, Master, this woman was taken in adultery, in the very act.*

Please see the note for John [8:3](#) above.

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**Romans [2:22](#)** *Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?*

Please see the general notes for Romans [7](#) in the Lord Jesus Christ document for an understanding of this chapter and all that preceded it. As pointed out in the General Note for Romans in the Lord Jesus Christ document, every chapter and sentence in Romans is built upon all that preceded it and no part of Romans can be properly interpreted without considering all that it is built upon. Having said that, we can say that Romans [2](#) is about judgment and the religious men using the wrong standard for judgment, just as was said in the note above for John [8:3](#). Please also see the general notes for Romans [2](#) and the note for Romans [2:16](#) in the Lord Jesus Christ document about judgment. In this, and surrounding verses of Romans [2](#), Paul is asking questions of the religious man to make them think about their own hypocrisy. Their hypocrisy was because they used the wrong standard for their judgment. They committed the spiritual sins (according to the truth of the Word of God) while claiming innocence based upon their own religious rules. As Paul shows in Romans [2](#), not only will these religious hypocrites be judged by God but other men also judge them for their false standards.

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**Romans [7:3](#)** *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 law; so that she is no adulteress, though she be married to another man.*

Please see the general notes for Romans [7](#) in the Lord Jesus Christ document for an understanding of this chapter and all that preceded it. As pointed out in the General Note for Romans in the Lord Jesus Christ document, every chapter and sentence in Romans is built upon all that preceded it and no part of Romans can be properly interpreted without considering all that it is built upon. Having said that, we can say that Romans [7](#) is about principals of Law and these principals are the basis of what comes after Romans [7](#) as well as being based upon what preceded it. Therefore, refusing to accept these principals also renders later things said in Romans (such as the promises found later in Romans) no longer available to the person rejecting this principal. The principal presented in these first few verses of Romans [7](#) is that it took the death of Christ to free us from the Mosaic Law. It is only by *the body of Christ* that we *are become dead to the law 'that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God' (7:4)*.

Without going into all of the principals of Law involved in Romans [7](#), it is obvious that the spiritual covenant relationship of the Mosaic Law and the spiritual covenant relationship of salvation by faith in the church age are affected / controlled by *adultery*. Neither is affected / controlled by *'improper sex'* (think of King David) but both are affected / controlled by violating the covenant relationship in a spiritual manner. There can be no doubt that this chapter and verse use *adultery* in a spiritual sense.

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**Romans [13:9](#)** *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*

In Romans [13](#) we are told to submit to government officials because they are the ministers of God. Give everything due (honor, tribute, etc) due to anyone who holds a position which entitles them to the item. We are told to do it because that is what God said to do and it goes against our flesh, which we need to control with the spirit. *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof* (Romans [13:14](#)). Within this context, we find [13:9](#) which names 5 of the *'10 Commandments'* and tells us *if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself*. This verse is a reminder of the answer that *Jesus* gave the rich ruler in Matthew [19:16-24](#) and Mark [10:17-25](#) and Luke [18:18-25](#) when the ruler asked *Jesus Good Master, what shall I do to inherit eternal life?* *Jesus* told him what is here and he answered *All these have I kept from my youth up. Jesus* replied *Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me*. Obviously, what this ruler (and all men naturally) think is the requirement of these commandments and what *Jesus* said was implied in them is two different things. The story tells us that when the ruler left *he was very sorrowful: for he was very rich* and *Jesus* concluded the lesson with *Children, how hard is it for them that trust in riches to enter into the kingdom of God!* The religious man looks at the physical evidence and concludes that he is righteous when he receives physical blessings. This is what the Jews believed in the day of *Jesus* and what the religious person believes today. However, the message from *Jesus* is that we need to look at the spiritual view of events in life. Every one of these commandments listed in this verse are broken because the person is looking from a spiritual view. Men *kill* to gain or protect things of this world. Even when it is for religious reasons, those religious reasons are not from God who commands *Thou shalt not kill*. People *steal* and *covet* physical things, not spiritual things. People *bear false witness* to gain or protect things of this world because the lie is obvious to the spiritual world. *adultery* is like every one of these other commandments (kept spiritually and broken for physical reasons) but more so because it is the first listed in this verse. This is in keeping with every other use we have seen where the Bible focuses on the spiritual nature of the sin and religious men erroneously focus upon the physical aspect.



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**1 Corinthians 6:9** *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*

1 Corinthians 6 is talking about how saved are to judge things and making it clear that the saved are not to let the world or the standards of the world be used to judge the saved. This verse has a question followed by the answer which is the second half of this verse and all of the next verse. While some people say that *effeminate* and *abusers of themselves with mankind* are sexual sins like *fornicators*, but not all agree with that classification. However, *idolaters* are not sexual sinners. Therefore, we can not rightly identify all of these sins as sexual sins.

Further, even if we could, this verse lists *fornicators* and *adulterers* in a list where every other sin is accepted by all as being different from every other sin in the list. *Adulterers* can not be *fornicators* that are married and be different from all types of *fornicators*. They are two different sins.

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**Galatians 5:19** *Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness,*

Galatians 5 starts with *Stand fast therefore* and the *therefore* means '*as a result of what was said in Galatians 4*'. Galatians 4 compared the difference in inheritance between being led by fleshly religion and being led by the Spirit with fleshly religion causing bondage and the Spirit causing freedom. That's why Galatians 5:1 says *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage*. From there, Paul says that keeping religious rules for sanctification, such as getting circumcised, makes us *entangled again with the yoke of bondage*. (*For I testify again to every man that is circumcised, that he is a debtor to do the whole law* [Galatians 5:3]). Paul continues with a several more great verses which show us the difference between being lead by fleshly religion versus being led by the Spirit. Then this verse through 5:21 list *the works of the flesh* and 5:22-23 list *the fruit of the Spirit*. In this verse we have *works*, which are things that we do. However, 5:22 says *the fruit of the Spirit is* which means *the fruit of the Spirit* is not something that we do but is a state of being (*is*). Again, which verse says that *the works of the flesh are manifest* (revealed many ways / made very obvious) while our state of being may or may not be obvious to others.

The thing that all of these sins (which are called *works of the flesh*) have in common is that they are spiritual sins which are expressed in our flesh. Also, this is the sixth time (Matthew 5:32; 15:19; 19:9; Mark 7:21; 1 Corinthians 6:9; Galatians 5:19) that we have *adultery* and *fornication* in the same verse with a distinction being made between the two sins. They are NOT the same according to the Bible. *adultery* is NOT a form of *fornication* (not *fornication* by a married person). Yes, someone can violate their covenant relationship (commit *adultery*) by fornicating, just like you can kill someone by burning them alive. However, murder is not limited to burning someone alive and *adultery* is not limited to *fornication*.

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**Hebrews 13:4** *Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

Hebrews 13 is the last chapter of Hebrews and it has a list of commandments for Christians to follow without all of the supporting detail surrounding each commandment. In that context, this verse can be considered to be a '*stand alone commandment*' and the context is not very significant in the interpretation. The colon in this sentence makes the two sides

equivalent while a colon followed by *but* (in every instance that I have studied) make each side opposites. That is, *whoremongers and adulterers defile the Marriage ' bed*. In this instance we get a very clear interpretation of sex, but it is also strongly linked to *Marriage* which is a covenant agreement that covers far more than just who has sex with whom.

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**James 2:11** *For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*

James 2 is talking about how true faith is backed by works that matches it. When we say one thing and do another we prove ourselves to be a liar and a child of the Devil (John 8:44). This chapter tells us how to live our faith and ends with *For as the body without the spirit is dead, so faith without works is dead also* (James 2:26). Our verse and the prior verse both start with *For* and give reasons for what James said in 2:8-9 (*If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors*). Within the sentence of 2:8-9 James says that we can't say that it is OK for one person to break *the royal law* while everyone else keeps it. Likewise, in our verse, he tells us that we can't break *the royal law* in one part and keep the rest. (*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all* [James 2:10]). So our verse is the example that James gives examples and chooses what he believes are the worst offenses of *the royal law* that people do who try to claim innocence. Of the two, he chooses *adultery* before *kill*, which means he finds *adultery* to be the greater offense. Indeed, many victims of *adultery* will kill the offending mate and wish they will do more. Others will pray for God to bring vengeance, knowing that if God does then God will bring a greater punishment. As any true victim of *adultery* will tell you, the violation of trust and the destruction of the relationship in a way that can never be repaired is worse than the actual act of '*improper sex*'. That violation of trust and the personal intimate relationship is the true violation of *the royal law* which is to *love thy neighbour as thyself*. *adultery* puts selfish fleshly sinful desires above the needs of our mates. While that does include any act of '*improper sex*', such selfishness is not limited to it. (Ask any victim of abuse who almost died.)

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**James 4:4** *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

More than any other verse, this one clearly shows that *adultery* is not limited to act of '*improper sex*'. This verse says that *whosoever therefore will be a friend of the world* is personally (*ye*) an *adulterer* or an *adulteress*. Since there is a spiritual warfare between God and Satan with *the world* being upon the side of Satan, *friendship of the world* is being a traitor (*enmity with God*). Ask anyone who has been in war and under enemy fire: '*What is worse: an openly avowed enemy or a traitor in your group?*' I think that we all know that they find the traitor to be the worst. This verse clearly uses *adulterers and adulteresses* to address people who are personally traitors to God and very clearly shows that *adultery* is more than just an act of '*improper sex*'.

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**2 Peter 2:14** *Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:*

2 Peter 2:1 starts out with *But there were false prophets also among the people, even as there shall*

*be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.* It ends with [2:20-22](#) of which [2:20-21](#) say *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.* This whole chapter is about people who claim to be saved (we can't say for sure if they are or are not) and who had a testimony that allowed them to rise into the leadership of the church (*false prophets...false teachers...they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ*). However, they *are again entangled therein (the pollutions of the world), and overcome*. Instead of confessing their sin and getting right with God, they *bring in damnable heresies, even denying the Lord that bought them* in order to justify their sin and get others to support their justification of sin. Peter says that they *shall utterly perish in their own corruption; And shall receive the reward of unrighteousness'* ([2:12-13](#)) In this chapter, Peter is warning us to not support them or follow their ways because if we do we shall suffer the same judgment even though we are saved and children of God. Our verse is part of two sentences (the sentence end is in the middle of [2:13](#)) which describes these people and goes from [2:12](#) through [2:16](#).

#### 4. First Sentence:

1. These people that Peter is talking about will receive the judgment that they deserve.
  1. These people that Peter is talking about deserve no better judgment than *natural brute beasts* which are *made to be taken and destroyed* because they... *speak evil of the things that they understand not*.
    1. *But these,*
    2. *as natural brute beasts,*
    3. *made to be taken and destroyed,*
    4. *speak evil of the things that they understand not;*
  2. These people that Peter is talking about *shall utterly perish in their own corruption*.
    1. *and shall utterly perish in their own corruption;*
  3. These people that Peter is talking about *shall receive the reward of unrighteousness* just like *they that count it pleasure to riot in the day time* are punished by society.
    1. *And shall receive the reward of unrighteousness,*

#### 5. Second Sentence:

1. These people that Peter is talking about destroy others with their sins.
  1. These people that Peter is talking about are *blemishes* on the testimony of righteous people who are deceived into thinking they are something (*sporting themselves...they feast*).
    1. *Spots they are and blemishes,*
    2. *sporting themselves with their own deceivings while they feast with you;*
  2. These people that Peter is talking about are looking for opportunities to commit *adultery* because they *cannot cease from sin*.
    1. *Having eyes full of adultery,*
    2. *and that cannot cease from sin;*
    3. *beguiling unstable souls:*
2. These people that Peter is talking about continuously *exercise covetous practices* in their *heart* which makes them *cursed* by God even though they might be His *children*.
  1. *an heart they have exercised with covetous practices;*
  2. *cursed children:*

3. These people that Peter is talking about have *forsaken the right way* and are *following the way of* a man who was *rebuked for his iniquity*.
  1. These people that Peter is talking about have *forsaken the right way* and are *following the way of Balaam the son of Bosor*.
    1. *Which have forsaken the right way,*
    2. *and are gone astray,*
    3. *following the way of Balaam the son of Bosor,*
    4. *who loved the wages of unrighteousness;*
  2. *Balaam the son of Bosor was rebuked for his iniquity*.
    1. *But was rebuked for his iniquity:*
  3. God used *the dumb ass* to *forbad the madness of the prophet* because he was acting like *natural brute beasts* which are *made to be taken and destroyed*.
    1. *the dumb ass speaking with man's voice forbad the madness of the prophet.*

I can go through these sentences and expound upon them but the point of this study is very simple in these sentences. People who have *eyes full of adultery* are called *cursed children* by God and are judged to be no better than *natural brute beasts* which are *made to be taken and destroyed*. This whole chapter warns of the judgment by God of even those who claim to be children of God. In our sentence, Peter says that people who have *eyes full of adultery have exercised with covetous practices*, not *have exercised with improper sex*. Yes, '*improper sex*' is one of the *covetous practices* but *covetous practices* are not limited to '*improper sex*'.

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**Revelation 2:22** *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.*

This verse is part of the message *unto the angel of the church in Thyatira*. *The Son of God* says *I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols*. Most people agree that *Jezebel* is used here as a type and that *Jezebel* was not the true name of this woman. Furthermore, most people agree that *fornication* is also used as a type because it is attached ( *and*) to *eat things sacrificed unto idols*. Others claim that *fornication* is meant literally since that was part of certain pagan practices of the day.

Regardless of which anyone may believe, the people that *the Son of God* is referring to in this verse (when He says *them that commit adultery with her*) are these people. Here we are told that *the Son of God* had *a few things against* this church because *thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants*. This church was allowing this woman to continue in a position of leadership ( *calleth herself a prophetess*) while she taught error and seduced God's *servants* to commit *adultery with her*. The church suffered rebuke and judgment for allowing this error to continue. However, *them that commit adultery with her* were promised greater punishment than those who allowed the sin to continue but did not participate. Those who *commit adultery* were promised to go *into great tribulation*. Notice that this does not sat *into THE great tribulation*. God is completely capable to giving individual *great tribulation*. God's children will end up in a personal *great tribulation* because they believed the lie that their excuse will allow them to '*get away*' with their life of sin. This study has shown that all of God's people who *commit adultery* believe the lie that their excuse will allow them to '*get away*' with their life of sin. Part of that lie is that we will all get mansions in Heaven while the Bible truly teaches that only a small percentage gets a mansion and that many will be homeless in heaven. Additionally, many believe that '*there are no tears in Heaven*' while the Bible says that God does not wipe away all tears until after

the church has gone to Heaven for more than 1,000 years. The last verse of Isaiah says *And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.* We can not do this while we are in this flesh and this will not occur after God wipes away all tears. Ephesians [5](#) teaches that the relationship between a husband and wife is a picture of the relationship between *Christ and the church*. When a parent commits *adultery*, they teach their children (by example) that they can *marry Christ / get saved* and then live a life violating that covenant relationship. However, God judges the heart and rejects a false religious act which is claimed to provide salvation. Therefore, the children believe that they are saved (but spiritually adulterous) while they never truly were saved and end up in Hell.

Who do you think the saved (but adulterous) parents see when they *shall go forth, and look upon the carcasses of the men that have transgressed against me* who are in Hell (because *for their worm shall not die, neither shall their fire be quenched*)? What do you imagine those children burning in Hell will say to the adulterous parents who went to heaven but lived a lie which caused the children to go to hell? The verse before (in Isaiah) says this will happen *from one sabbath to another*. This is not just every Saturday but also includes 50 holy days, which makes it an average of almost twice a week. Think about the parents that have to go out twice a week for over 1,000 years and see their children burn in Hell while their children accuse the parents of an adulterous lifestyle that sent them to Hell. If you think that isn't a personal *great tribulation* then your brain has a serious problem.

God's last word on *adultery* is don't do it because you will regret it for over 1,000 years, even if you are a child of God. In the Bible, *adultery* is not just '*improper sex*' but includes all of the ways that people break their covenant agreements.

God bless you and help you to see that He wants you to know the truth which will help you to stop your sinning. Any so-called interpretation of something in the Bible which allows someone to live in sin because of some supposed excuse is of the Devil.

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