

Audio Transcript of Sermon

June 7, 2025

Ten Commandments-The Seventh Commandment

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Chances are we have seen something on television or at the movies that involves infidelity in marriage. Sometimes that is part of a work of fiction and sometimes what we see is about something that has actually happened. We have seen infidelity in marriage of the rich and powerful and at times have come face to face with infidelity in marriage among people we know. Even within the Church of God we are not immune to sin, and we are not immune to infidelity in marriage. Several years back an elder in the church was convicted of killing his wife to collect on life insurance money after he had affairs with women he met on a dating website for married people who are looking for affairs, and nearly ten years later that dating website is still around and according to some reports, it seems to be doing well and encourages people to have an affair because life is short. What happened with the church elder, and his wife was covered in print and broadcast media.

Infidelity in marriage is not just a result of modern society. Today, we will see that infidelity in marriage has been around just about as long as there have been people. When we read the commandment against infidelity in marriage, it's good to remember that there was infidelity in marriage when the commandment was given. For now, after having briefly considered a real-life result of infidelity in marriage, we will look at Biblical accounts of infidelity in marriage, and the result of that infidelity.

Starting in the New Testament, we are given an account in the Book of John where a woman was caught in the very act of adultery, which today we would conclude to mean she was caught having sex either being married herself or having sex with a married man. Interestingly, only the woman was brought to Jesus by the Pharisees. I've often wondered where the man was. Maybe the man claimed he was victimized by the woman. Maybe he claimed she seduced him. Maybe he was a powerful person in the community, and it was more convenient just to get rid of the woman. We don't know why only the woman was brought to Jesus and not the man, but it is easy to understand adultery takes two participants. The Pharisees were hoping to entrap Jesus because they knew

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according to the Old Testament, the woman should have been stoned to death. Stoning to death the man was also required, but the man was not before Jesus. When they prompted Jesus for an answer, instead of directly answering he stooped to the ground and wrote in the dirt and told them that whoever among them was without sin, that they should cast the first stone at the woman. He then began writing on the ground, again. One by one the men left until it was only Jesus and the woman remaining. We don't know what Jesus wrote in the dirt. Maybe he wrote the names of women who the men had affairs with and maybe Jesus was ready to write the names of men alongside the names of women. Maybe he simply listed recent sins of the men. Whatever Jesus wrote in the dirt motivated the men to leave one by one and to do so somewhat quickly. When it was just the woman and Jesus, Jesus asked the woman where the accusers were, and if any man had condemned her. The woman told Jesus no man had condemned her, and Jesus declined to condemn her instead telling her to go, and sin no more. John eight verse one.

John 8:1-11

- 1. Jesus went unto the mount of Olives.**
- 2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.**
- 3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,**
- 4. They say unto him, Master, this woman was taken in adultery, in the very act.**
- 5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?**
- 6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.**
- 7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.**
- 8. And again he stooped down, and wrote on the ground.**
- 9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.**
- 10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?**

11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Dialing back history to the time of Joseph, Joseph found himself sold into slavery living in Egypt, and serving in the household of Potiphar, an officer of Pharaoh. Potiphar liked Joseph and gave him a title today akin to chief usher and chief of staff. All the household workers answered to Joseph. As an officer of Pharaoh, Potiphar likely worked long hours, and his wife needed to be entertained and thought Joseph in bed with her would make for a good form of entertainment. Joseph did all he could to resist her advances, and when she trapped him all alone with her, Joseph fled naked just to get away from her. Genesis thirty-nine verse one.

Genesis 39:1-20

1. And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

2. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

6. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

7. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

9. There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10. And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

12. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

When Potiphar's wife saw that Joseph had managed to escape her trap, she wanted to set up Joseph to be at fault for the incident. She told all the workers that Joseph tried to force himself on her, and then when her husband came home later that day, told him the very same lie. Even though Joseph didn't do anything wrong in this act of infidelity, he still paid the price by being sent to prison by Potiphar. Verse thirteen.

13. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14. That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16. And she laid up his garment by her, until his lord came home.

17. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

David, a man after God's own heart, found himself caught up in adultery during his reign. When the army of Israel was off fighting the enemy at Ammon and

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Rabbah, David remained in Jerusalem and couldn't help but notice Bathsheba, wife of one of the soldiers, who lived nearby. He met up with her and they started an affair that ended up with her pregnancy. Second Samuel eleven verse one.

2 Samuel 11:1-27

1. And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2. And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

4. And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

5. And the woman conceived, and sent and told David, and said, I am with child.

To hide the affair, David arranged to have Bathsheba's husband, Uriah the Hittite, to be brought home. He was hoping the married couple would sleep together to conceal the true origin of the pregnancy, but Uriah felt that this would give him an undo advantage over the soldiers he was fighting alongside. If they couldn't be with their wives during the battle, Uriah would not spend time with his wife while at Jerusalem. David even got Uriah drunk in an effort to get him to spend time with his wife, and even while drunk, Uriah would not budge. Verse six.

6. And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

8. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

11. And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12. And David said to Uriah, Tarry here today also, and tomorrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

When it was time to return to the battle, David had Uriah carry a letter to Joab instructing Joab to place Uriah in a fierce battle and then withdraw military support from his position that would lead to his death, and that is exactly what happened. Verse fourteen.

14. And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

16. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

Joab sent word by a messenger to David regarding the battle progress, and advised the messenger that if David got angry with any of the deaths to tell him that Uriah had also died. Hearing this, Bathsheba mourned for her husband, and after the mourning period, David took her as a wife. What happened displeased God, because what happened was one sin that led to another sin. Verse eighteen.

18. Then Joab sent and told David all the things concerning the war;

19. And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20. And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21. Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22. So the messenger went, and came and shewed David all that Joab had sent him for.

23. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26. And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

That brings us to the seventh commandment which we are given in Exodus twenty verse fourteen.

Exodus 20:14

14. Thou shalt not commit adultery.

Jesus very well knew the commandment against adultery and expanded on the concept of adultery. He acknowledged the commandment and also taught that just looking after a woman to lust after her is the same as committing adultery. He taught that marriage needs to be preserved, and that infidelity is the only valid reason for divorce. Matthew five verse twenty-seven.

Matthew 5:27-32

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

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.

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

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.

Even though the Old Testament allowed for broader reasons for divorce, Jesus explained to the Pharisees that this type of broad divorce was allowed because of the hardness of the people's hearts. He added that infidelity in marriage is the only valid reason for divorce. Matthew nineteen verse one.

Matthew 19:1-9

1. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

2. And great multitudes followed him; and he healed them there.

3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

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.

Proverbs tells us that adultery is one of those sins that destroys the person who commits adultery. Proverbs six verse thirty-two.

Proverbs 6:32

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

In Malachi, we are asked why we treat others treacherously, broadly meaning with acts of sin. We are told that the Kingdom of Judah acted treacherously against God and that the Kingdom of Israel committed an abomination. We are then given a comparison between the sins of Israel and Judah and a husband acting treacherously against his wife, which would be divorcing a wife for no good reason, including because the husband was already having an affair. Malachi two verse ten.

Malachi 2:10-16

10. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.

12. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.

13. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering anymore, or receiveth it with good will at your hand.

14. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

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15. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16. For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

Hosea shows us that adultery is one of many sins that are concerning to God, because when sin overshadows what needs to be done, truth, mercy, and knowledge of God are what becomes hidden in plain sight. Sin, including the sin of adultery, takes prominence and eventually the people of God are destroyed by the lack of knowledge that results from sin. As the people forget about God, they become intertwined with spiritual adultery, where pagan religious practices take the place of the religious practices that God intended. Hosea four verse one.

Hosea 4:1-14

1. 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.

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

3. Therefore shall the land mourn, and everyone 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.

4. Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.

5. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

6. 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.

7. As they were increased, so they sinned against me: therefore will I change their glory into shame.

8. They eat up the sin of my people, and they set their heart on their iniquity.

9. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

- 10. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord.**
- 11. Whoredom and wine and new wine take away the heart.**
- 12. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.**
- 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.**
- 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.**

Jeremiah describes the Kingdom of Israel as playing the harlot and committing adultery by adopting pagan religious practices. Jeremiah added that when the Kingdom of Judah saw Judah adopting the pagan religious practices, that Judah followed right along and did the very same, and only worshipped God to give the appearance of doing what God expected. Jeremiah three verse six.

Jeremiah 3:6-10

- 6. The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.**
- 7. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.**
- 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.**
- 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.**
- 10. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.**

It doesn't take much imagination to figure out what is happening when a person is described as having their skirt over their face, but that is how Jeremiah

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described Israel and Judah. He described their religious unfaithfulness in terms of adultery, what some would call being horny, and said their religious unfaithfulness was so extreme that it was like they were publicly engaging in sex for all the world to see. We are told that just like a person can't change the color of their skin and that a leopard can't change its spots, most people who sin will continue to sin. Jeremiah thirteen verse twenty-one.

Jeremiah 13:21-27

21. What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

22. And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

23. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

24. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25. This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.

26. Therefore will I discover thy skirts upon thy face, that thy shame may appear.

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?

Isaiah describes the spiritually adultery that was common in Israel and Judah as generational showing that children followed in the footsteps of their parents. He showed how it is rare for a righteous person to be considered by a society that is evil when that society is built upon falsehoods and lies. Isaiah fifty-seven verse one.

Isaiah 57:1-13

1. 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.

- 2. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.**
- 3. But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.**
- 4. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood,**
- 5. Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?**
- 6. Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?**
- 7. Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.**
- 8. Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.**
- 9. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.**
- 10. Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.**
- 11. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?**
- 12. I will declare thy righteousness, and thy works; for they shall not profit thee.**
- 13. When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;**

Living in a society that is built on falsehoods and lies should be warning enough for us not to be like society. We might live in society, but we cannot be like society. We are called to something different, and we cannot commit spiritual adultery by doing what society does. In Revelation, letters are written to the seven churches, and one of those churches, the church at Thyatira is warned about accepting false teachings, as if accepting those false teachings is like an act

of adultery. Revelation shows that those in the church who accept these false teachings will suffer the fate of the great tribulation if they do not repent. Revelation two verse eighteen.

Revelation 2:18-29

18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20. Notwithstanding 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.

21. And I gave her space to repent of her fornication; and she repented not.

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.

23. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto everyone of you according to your works.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25. But that which ye have already hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

Later in Revelation, we are shown how false teachings will become so prevalent that these false teachings will deceive society. False teachings will influence decisions made by civil authorities and will be used to persecute the faithful. These false teachings will be used to give power to the beast of Revelation and are described as the great whore, the mother of harlots and abominations. Revelation seventeen verse one.

Revelation 17:1-13

- 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:**
- 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.**
- 3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.**
- 4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:**
- 5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**
- 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.**
- 7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.**
- 8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.**
- 9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.**
- 10. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.**
- 11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.**
- 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.**
- 13. These have one mind, and shall give their power and strength unto the beast.**

James tells us while we live in the world, we are not friends of the world. We must choose God over this world. If we don't it is like we are committing spiritually adultery, and in so doing we become the enemy of God. James four verse one.

James 4:1-10

- 1. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?**
- 2. Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.**
- 3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.**
- 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.**
- 5. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?**
- 6. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.**
- 7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.**
- 8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.**
- 9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.**
- 10. Humble yourselves in the sight of the Lord, and he shall lift you up.**

Adultery has brought harm to and broken up many marriages. God hates all types of sin, including adultery, because as sin takes prominence in the life of a person and society, it hides the truth of God. With God there is no room for infidelity within marriage and there is no room for unfaithfulness from the people of God towards God.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.