

MIQDASH BETHEL COVENANT ASSEMBLY

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TORAH LAW EDUCATIONAL COURSE

The 613 Mitzvot of Yahweh

Bereishit • Shemot • Vayikra • Bamidbar • Devarim | The Tanakh Writings

LESSON 04

Negative Law #159

Shemot (Exodus) 20:13 — You Shall Not Commit Adultery

לֹא תִנְאֹף

Lo tin'af

"You shall not commit adultery."

The Covenant Broken: Na'aph, the Prophetic Witness, and the Bilateral Standard

Four Spheres: Individual • Community • Nation • World

Authority: The Tanakh — The Word of Yahweh Alone

Standard: Devarim 19:15 — Two or Three Witnesses

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SECTION I — THE HEBREW TEXT

The seventh commandment of the Decalogue — two Hebrew words that stand as the covenant firewall protecting the one-flesh bond of marriage:

לֹא תִנְאַף

Lo tin'af

"You shall not commit adultery."

Grammatical structure: The absolute negative particle **לֹא (H3808)** joined with the Qal imperfect, second person masculine singular of the root **נִאֲף (H5003)**. This is the identical construction used in **לֹא תִגְנוֹב** (Lesson 01 — Shemot 20:15). The Qal imperfect expresses ongoing, unconditional prohibition: You shall not at any time commit adultery. No circumstance, no exception, no cultural override removes the prohibition.

Two Tanakh witnesses in the Decalogue: The commandment appears in identical form in both Shemot 20:14 and Devarim 5:17 — two separate deliveries of the Decalogue, two independent Tanakh witnesses to the commandment's foundational authority. Yahweh did not issue this prohibition once in passing. He issued it twice, in both accounts of the covenant founding at Sinai.

A. Primary Lexical Analysis — Root נִאֲף (Na'af, H5003)

BDB: "to commit adultery" — used of both men and women. Verb appears 31 times across the Tanakh. The Sexuality Household Study (Section 43) establishes the working definition governing this lesson: *"Adultery (na'aph) is specifically the sexual intercourse of any man with a woman married to another man. The marital status of the man is legally irrelevant under Torah."* This is not a modern interpretation — it is the lexical reality: the prohibition centers on the woman's marital status, not the man's. A married man having sexual relations with his own additional wife or concubine is not committing **na'aph**. The sin defines a specific covenant violation: the taking of what belongs to another man's covenant household.

HALOT: "to commit adultery, to be an adulteress" — the root is used predominantly for the physical act but extends to its prophetic-metaphorical dimension. The Sexuality Household Study (Section 43) grounds this in the covenant framework: *"The Torah treats sex as a covenant act — the physical expression of the most fundamental human relationship — and governs it with the same precision it brings to every other domain of covenant life."* Of its 31 Tanakh appearances, the majority occur in the Prophets — Yirmeyahu, Yechezkel, Hoshea — where Yisra'el's covenant unfaithfulness to **Yahweh** is described using **na'aph**. This prophetic extension reveals the structural reality: adultery against a spouse mirrors covenant betrayal of **Yahweh** Himself.

Gesenius: "adultery" — the root's usage is consistent throughout its Tanakh occurrences: the specific act of sexual intercourse with a person married to another. The root carries no ambiguity in its legal usage. It is not used for fornication between unmarried persons (which uses **זָנָה (zanah, H2181)**) — it is the specific covenant violation of the marriage bond of another.

TWOT: Entry H5003 — "to commit adultery." TWOT notes the word's role in the prophetic literature as the standard metaphor for Yisra'el's spiritual infidelity: Hoshea 4:13-14; Yirmeyahu 3:8-9; Yechezkel 16:32,38; 23:37,43. This consistent prophetic deployment of **na'aph** for spiritual betrayal confirms that the commandment operates at the deepest level of the covenant — not merely as a social regulation but as a statement about the nature of covenant faithfulness itself.

B. The Covenant Foundation — What Marriage Is

The Covenant of Marriage document establishes the foundational covenant basis: *"She is your companion and the wife of your covenant. Yahweh is witness."* (Malakhi 2:14). Marriage in the Torah is a **brit (H1285)** — a death-bound covenant made before **Yahweh** as witness. The Sexuality Household Study (Section 43) states: *"The covenant household Yahweh designed is built on justice for every person within it, loving-kindness as the spirit of every interaction, and humility before Yahweh as the standard by which every decision is measured."*

The one-flesh covenant of Bereishit 2:24 — **וְהָיוּ לְבָשָׂר אֶחָד (ve'hayu le'vasar echad)** — establishes the foundational reality that adultery violates. The Sexuality Household Study (Section 42) states: *"Every act of sexual intercourse between husband and wife releases the chemistry of bonding — not symbolically but biochemically. Yahweh built covenant faithfulness into the body's neurochemistry."* Adultery does not merely violate a social contract — it tears apart what **Yahweh's** design made as one flesh. This is why the death penalty of Vayikra 20:10 and Devarim 22:22 is not arbitrary — it is the covenant consequence of violating an oath made before **Yahweh**, the covenant witness.

C. The Connection to Lo Tignov — Adultery as Covenant Theft

The placement of **לֹא תִגְנוֹב (lo tignov)** immediately after **לֹא תִרְצַח (lo tirtzach)** (do not murder) and immediately before **לֹא תִגְנוֹב (lo tignov)** (do not steal) is not incidental. The adulterer takes what belongs to another man's covenant household — he **steals** the covenant loyalty and one-flesh bond that belongs to the covenant husband. The Sexuality Household Study (Section 43) states: *"The Torah treats sex as a covenant act — the physical expression of the most fundamental human relationship."* Na'aph is both theft and covenant murder — which is why these three commandments appear as consecutive Decalogue prohibitions. The thief steals property. The adulterer steals covenant. Both are capital offenses in their most severe form.

D. The Prophetic Dimension — The Deepest Covenant Betrayal

Of all the sexual sins in the Torah, adultery alone becomes the primary metaphor for Yisra'el's spiritual betrayal of **Yahweh**. The Prophets deploy *na'aph* systematically:

- **Hoshea**: Yahweh commands the prophet to marry an unfaithful woman (Gomer) as a living enactment of **Yahweh**'s covenant relationship with adulterous Yisra'el. The entire book of Hoshea is built on the structural parallel between marital adultery and spiritual betrayal.
- **Yirmeyahu 3:6-10**: Yahweh describes Yisra'el and Yehudah as two adulterous sisters — one was given her *sefer keritut* (Lesson 02) and sent away; the other continued in her adultery without shame.
- **Yechezkel 16**: One of the longest chapters in the entire Tanakh — a detailed prophetic indictment of Yerushalayim using the language of *na'aph* throughout, describing Yisra'el's idolatry as adultery against **Yahweh**.

The Sexuality Household Study (Section 43) grounds this in the covenant design: *"The Torah's sexual framework is confirmed independently by modern medicine, psychology, and the parallel teachings of Judaism, Christianity, and Islam at their best."* Yahweh chose *na'aph* as the dominant metaphor for covenant betrayal because adultery against a spouse is the closest human parallel to what it means to turn from **Yahweh** to another god — the most profound covenant violation a human being can commit.

SECTION II — TWO/THREE WITNESS CORROBORATION

Per Devarim 19:15 — two or three independent Tanakh witnesses confirm every teaching. The following establishes the full legal and covenant force of Law #159.

Reference	Teaching / Witness
Shemot (Ex.) 20:14	The Decalogue prohibition — Lo tin'af. Qal imperfect absolute negative. First Tanakh witness.
Devarim (Deut.) 5:17	The Decalogue repeated in Moshe's address to Yisra'el forty years later — second Tanakh witness. The commandment appears unchanged: Lo tin'af. Identical wording, independent delivery, confirming its binding force.
Vayikra (Lev.) 20:10	"The man who commits adultery with his neighbor's wife — the adulterer and the adulteress shall surely be put to death." Capital penalty stated for both parties. Third witness — and the most definitive: both the man and the woman bear full covenant guilt.
Devarim (Deut.) 22:22	"If a man is found lying with the wife of another man, both of them shall die — the man who lay with the woman, and the woman." Second capital penalty confirmation. The identical bilateral guilt standard repeated.
Hoshea (Hosea) 4:1-3	"Swearing, lying, murder, stealing, and committing adultery — they break out, and bloodshed follows bloodshed." Yahweh's prophetic covenant indictment of Yisra'el places na'aph in the national covenant crime list. Confirms the law's national-level application.
Yirmeyahu (Jer.) 7:9	"Will you steal, murder, commit adultery, swear falsely... and then come and stand before Me in this house?" Yahweh refuses worship from those living in active covenant violation. Na'aph is not compartmentalized from religious life — it disqualifies the offender from covenant approach to Yahweh.
Yechezkel (Ez.) 16:32,38	"Adulterous wife, who receives strangers instead of her husband... I will judge you as women who commit adultery and murder are judged, and bring upon you the blood of wrath and jealousy." The prophetic confirmation of the capital-offense status. Na'aph draws the covenant response of Yahweh's righteous judgment.
Malakhi (Mal.) 2:14	"She is your companion and the wife of your covenant. Yahweh has been witness between you and the wife of your youth." Marriage is a brit with Yahweh as witness — adultery violates the

	covenant before Yahweh Himself. Corroborating covenant-legal witness.
Mishlei (Prov.) 6:32-35	"He who commits adultery lacks sense; he who does it destroys himself. Wounds and dishonor will he get, and his disgrace will not be wiped away." The wisdom witness — na'aph is not merely a covenant crime but a self-destructive act that cannot be undone. Corroborating wisdom witness.

SECTION III — WHAT THIS LAW IS TEACHING

A. The Law Defined — With Precision

The Sexuality Household Study (Section 43) establishes the precise definition: *"Adultery (na'aph) is specifically the sexual intercourse of any man with a woman married to another man. The marital status of the man is legally irrelevant under Torah."* Three critical implications flow from this definition:

- **The woman's marital status governs the definition:** A married man having sexual relations with an unmarried, unbetrothed woman commits **zanah** (fornication) — a serious violation, but not the capital offense of **na'aph**. The distinction matters for accuracy, not to minimize sin.
- **The death penalty applies to both parties:** Vayikra 20:10 and Devarim 22:22 state clearly — the man and the woman both die. The woman is not a passive victim in the Torah's legal framework if she consented. She is an equal covenant violator bearing equal covenant guilt.
- **Two or three witnesses required before conviction:** Devarim 19:15 governs all adjudication. The Torah protects the accused from conviction on accusation alone — the same witness standard that governs every other covenant crime in this course.
- **No-witness, no conviction — the Sotah procedure:** Bamidbar (Numbers) 5:11-31 establishes the Sotah (bitter waters) procedure for cases where a husband suspects adultery but has no witnesses. Yahweh provided a specific legal mechanism that protects both the covenant and the falsely accused wife. The Torah's legal framework is comprehensive — it addresses the full range of cases from clear evidence to bare suspicion.

B. The Death Penalty — Why Capital Covenant Status

The Sexuality Household Study (Section 35) establishes the principle: *"These prohibitions are among the most serious in the entire Torah."* Adultery is among the three sins for which the Talmud (cited here as historical commentary, not authority) states one must die rather than transgress — alongside idolatry and murder. The Written Torah itself establishes this by placing adultery in the Decalogue alongside murder (**לא תרצח**) and by assigning the same death penalty to both.

The covenant rationale is clear: adultery is not merely the violation of another person's property rights. It is the violation of a covenant oath made before **Yahweh** as witness. The death penalty is the Torah's declaration that covenant oaths made before **Yahweh** cannot be violated without invoking **Yahweh's** own covenant response. The Covenant of Marriage document grounds this in Malakhi 2:14: *"She is the wife of your covenant. Yahweh is witness."*

C. The Bilateral Standard — Both Parties Accountable

The man's covenant responsibility: He commits *na'aph* by approaching another man's covenant wife. He violates a covenant he did not make. He steals what belongs to another man's covenant household. He is subject to the capital penalty of Vayikra 20:10.

The woman's covenant responsibility: The Covenant of Marriage document establishes the wife's covenant obligations directly. The Sexuality Household Study (Section 43) states: *"The covenant household Yahweh designed is not a structure for one person's comfort. It is a structure for the covenant flourishing of every person within it."* Physical adultery is the most obvious form of *na'aph*. But the Covenant of Marriage document also addresses the spiritual dimension: allowing another man to become the primary spiritual authority in a wife's life — displacing her covenant husband — is a form of the same covenant betrayal. Any religious leader, counselor, or community figure who draws a wife away from her covenant husband rather than restoring her to him facilitates covenant violation.

The Hoshea framework — covenant recovery: The Sexuality Household Study (Section 46) addresses the word to wounded persons within the covenant: *"Yahweh's covenant with Yisra'el did not end when Yisra'el committed adultery against Him — spiritually, repeatedly, across centuries. Yahweh pursued covenant restoration through every prophet He sent."* The Hoshea narrative (chapters 1-3) demonstrates that **Yahweh's** response to covenant betrayal is not only judgment but pursuit of restoration. Genuine repentance does not undo the capital gravity of the act — but **Yahweh's** covenant pursuit remains open to the genuinely repentant.

SECTION IV — FOUR-SPHERE APPLICATION

Level	Sphere	Application	Torah Witness
INDIVIDUAL	The One-Flesh Bond Violated	Adultery tears the basar echad covenant (Bereishit 2:24). The Sexuality Household Study (Section 42) establishes: 'Every act of sexual intercourse between husband and wife releases the chemistry of bonding.' Na'aph tears what Yahweh biochemically bonded as one flesh.	Bereishit 2:24; Shemot 20:14
INDIVIDUAL	Both Parties Bear Capital Guilt	The Torah holds the adulteress equally accountable (Vayikra 20:10). A cultural narrative that places all guilt on the man and none on the woman contradicts the Torah's explicit bilateral covenant framework: both die.	Vayikra 20:10; Devarim 22:22
INDIVIDUAL	The Sotah Procedure — Protecting the Accused	Bamidbar 5:11-31 provides a legal mechanism for suspected adultery without witnesses. This demonstrates that Yahweh protects both the covenant and the falsely accused wife. The Torah's legal framework is comprehensive and just.	Bamidbar 5:11-31; Devarim 19:15
INDIVIDUAL	The Path of Hoshea — Covenant Recovery	The Sexuality Household Study (Section 46) establishes: Yahweh pursued covenant	Hoshea 1-3; 2:14-20

		restoration even after Yisra'el's spiritual adultery. Where genuine repentance occurs, the covenant community must mirror Yahweh's own pursuit — without minimizing the crime.	
COMMUNITY	Two Witnesses Required — No Mob Justice	The community cannot act on accusation alone. Devarim 19:15 governs all adjudication. The Sotah procedure (Bamidbar 5) protects falsely accused wives. The covenant community must investigate with rigorous witness standards applied consistently.	Devarim 19:15; Bamidbar 5:11-31
COMMUNITY	Covenant Fabric Destroyed	Mishlei 6:32-35 documents the community-level destruction: 'His disgrace will not be wiped away.' One act of adultery fractures the trust of the entire household — children's security, extended family, covenant community cohesion, and testimony before the nations.	Mishlei 6:32-35
COMMUNITY	No Partial Accountability	The covenant community must hold both parties accountable. Where communities protect the man while shaming the woman, or protect the woman while excusing the man, they violate the Torah's bilateral capital-offense standard.	Vayikra 20:10; Devarim 22:22

COMMUNITY	Pastoring the Wounded	The Sexuality Household Study (Section 46) addresses the innocent spouse directly. The covenant community owes the betrayed covenant partner the full support of the community — not further isolation, not blame for the partner's choices.	Hoshea 1-3; Malakhi 2:14
NATION	National Covenant Indictment — Hoshea	Hoshea 4:1-3 names na'aph in the national covenant crime list that leads to 'bloodshed following bloodshed.' The Sexuality Household Study (Section 43) confirms: 'The Torah's sexual framework is confirmed independently by modern medicine, psychology, and the parallel teachings of Judaism, Christianity, and Islam at their best.' National normalization of adultery produces measurable national breakdown.	Hoshea 4:1-3; Yirmeyahu 7:9
NATION	No-Fault Law Creates Legal Adultery	No-fault divorce laws (beginning in the 1960s) removed Yahweh's requirement of documented ervat davar grounds (Lesson 02) and created a framework where covenant spouses may be dismissed for any reason — or no reason. This has normalized a form of sequential, legally-sanctioned covenant betrayal the Torah does not sanction.	Devarim 24:1; Malakhi 2:16

NATION	National Prophetic Warning	Yirmeyahu 7:9-11 — Yahweh refuses to accept worship from a nation that steals, murders, and commits adultery and then presents itself before Him in His house. National religiosity does not cover national covenant violation. Yahweh named this plainly through the prophet.	Yirmeyahu 7:9-11
WORLD	Pre-Sinai Universal Accountability	Bereishit 20:3 — Yahweh appears to Avimelech, a non-Israelite king, to rebuke him for taking Avraham's wife Sarah — before the Sinai covenant was given. Na'aph is not confined to covenant Yisra'el. It is a universal creation-level prohibition that Yahweh holds all nations accountable for.	Bereishit 20:3; Amos 1-2
WORLD	The Prophetic World Witness	The deployment of na'aph across Hoshea, Yirmeyahu, and Yechezkel — as the paradigm case of covenant betrayal — establishes it as the universal moral reference point for all covenant violation in human civilization. What adultery is to marriage, idolatry is to Yahweh. Both violate the same covenant structure.	Hoshea 4:2; Yechezkel 16:38
WORLD	Medical Confirmation —	The Sexuality Household Study (Section 41) establishes: 'The global	Sexuality Household Study Sec. 41

	<p>World-Level Witness</p>	<p>STD crisis is not a random biological phenomenon. It is the measurable consequence of a civilization that systematically abandoned Yahweh's covenant sexual framework.' The worldwide measurable consequences of normalized adultery are independent scientific confirmation of the law's covenant wisdom.</p>	
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SECTION V — THREE-RELIGION AUDIT

The Sexuality Household Study (Section 43) states the Miqdash Bethel position on all three traditions: *"Where the traditions confirm [the Torah], they are cited. Where they depart from it, the departure is named without malice and without softening."* The Torah itself is the standard. No tradition is measured against another tradition.

Judaism

Upholds Torah: Orthodox and traditional Judaism upholds the prohibition on adultery fully and without compromise. The Talmud classifies adultery among the three sins for which one must die rather than transgress (alongside idolatry and murder). The prophetic framework of adultery as covenant betrayal of **Yahweh** is fully developed in rabbinic and midrashic literature. The halakhic definition of na'aph tracks the Torah's own — the specific intercourse of a man with a married woman. The Sotah procedure is preserved in detail in tractate Sotah.

Departs from Torah: Where modern Reform and Conservative Judaism have softened the definition of adultery through their acceptance of divorce for any cause — effectively implementing the Hillel school's permissive interpretation of *ervat davar* (addressed in Lesson 02) — they have weakened the covenant gravity of this commandment. The casualization of covenant divorce produces the casualization of the covenant marriage bond, which in turn reduces the gravity of adultery from a capital covenant crime to a personal failing.

Christianity

Upholds Torah — through the wrong authority: Universal Christian tradition prohibits adultery. The Sexuality Household Study (Section 43) notes: *"Christianity arrived at the right conclusion through the wrong authority for Miqdash Bethel's standard."* Paul's letters (cited here as historical commentary, not authority) confirm what **Yahweh** said directly in the Torah. Matthew 5:27-28 — attributed to Yeshua — extends the commandment inward to lustful intent, which aligns with Torah's own internalization principle (Devarim 6:5-6: love **Yahweh** your Elohim with all your heart). The extension does not add to the Torah's authority — it confirms the Torah's reach.

Departs from Torah: The antinomian doctrine that Torah was "nailed to the cross" divorces the prohibition from its Written Torah capital-penalty grounding. Without the Torah's full covenant weight, adultery becomes a serious moral failing rather than a capital covenant crime against **Yahweh** as covenant witness. The normalization of divorce and remarriage in many Christian traditions has created a legal form of sequential adultery that the Torah does not sanction. Historically, the institutional concealment of clergy adultery within Christian communities — particularly in contexts where the clergy hold spiritual authority over the women involved — represents a documented pattern of covenant abuse that the Torah's framework would address as a capital crime.

Islam

Upholds Torah: Islam categorically prohibits zina (unlawful sexual intercourse including adultery) with equivalent severity to the Torah's framework. Al-Isra 17:32: *"Do not come near zina — it is an obscenity and an evil path."* The hadd punishment for adultery in classical Islamic jurisprudence (based on hadith, not the Quran directly) aligns with the Torah's capital penalty. The Sexuality Household Study (Section 41) confirms that Islam's framework, when followed, produces STD-protective outcomes confirming the covenant wisdom of the prohibition.

Departs from Torah: The four-witness requirement for proving adultery (An-Nur 24:4) — established to protect against false accusation — makes judicial enforcement of the hadd punishment nearly impossible in practice. The Torah's two-or-three-witness standard (Devarim 19:15) provides equivalent protection against false accusation while remaining judicially executable. Additionally, the Islamic framework permits a husband to divorce his wife far more easily than the Torah's documented-grounds requirement of Devarim 24:1 (Lesson 02), which has produced similar patterns of serial covenant dissolution as the Western no-fault framework.

STUDY REVIEW & DISCUSSION QUESTIONS

Questions follow the Four-Sphere framework. The bilateral covenant standard applies throughout — both the husband's responsibility and the wife's covenant role are addressed at every level.

Individual Level

1. The Sexuality Household Study (Section 43) defines na'aph precisely: the sexual intercourse of a man with a woman married to another man, regardless of the man's own marital status. Why does the woman's marital status govern the definition? What covenant principle does this reflect — and how does it connect to the one-flesh basar echad framework of Bereishit 2:24?
2. The Torah assigns the death penalty to **both** the man and the woman who commit adultery (Vayikra 20:10; Devarim 22:22). Why does the bilateral capital penalty matter — and how does it address modern cultural narratives that assign guilt primarily to one party?
3. Bamidbar 5:11-31 (the Sotah procedure) establishes a legal mechanism for suspected adultery without witnesses. What does this procedure reveal about **Yahweh's** legal framework — specifically His concern for both the protection of the covenant and the protection of the falsely accused wife?
4. The Hoshea narrative shows **Yahweh** pursuing covenant restoration after Yisra'el's spiritual adultery. Using the Sexuality Household Study's framework (Section 46), how does this shape the covenant assembly's pastoral approach to the betrayed spouse and to the repentant adulterer?

Community Level

5. The Torah requires two or three witnesses before any conviction (Devarim 19:15). The Sotah procedure addresses cases with no witnesses. Using these two Torah frameworks together, how should a covenant community handle: (a) a clear two-witness case; (b) a credible accusation with only circumstantial evidence; and (c) a false accusation made in malice?
6. Mishlei 6:32-35 states: "His disgrace will not be wiped away." How does the permanent community-level consequence of adultery — even after repentance — inform the covenant community's approach to restoring an adulterer to covenant standing?
7. Where a religious leader or spiritual counselor has used his authority to draw a wife away from her covenant husband — emotionally, spiritually, or physically — what covenant designation does the Torah assign to this act, and what is the community's covenant responsibility?

National Level

8. Hoshea 4:2 places *na'aph* in a list of national covenant crimes that leads to "bloodshed following bloodshed." Name three specific, measurable ways that the normalization of covenant betrayal at the household level produces documented social breakdown at the national level.
9. No-fault divorce law (1960s onward) removed Yahweh's requirement of documented grounds for covenant dissolution. The Sexuality Household Study (Section 43) establishes that the Torah's sexual framework is confirmed by modern medicine and psychology. What does the research on the consequences of divorce for children and communities say about the Torah's covenant marriage standard?

World Level

10. Bereishit 20:3 — **Yahweh** appears to Avimelech, a non-Israelite king, to rebuke him for taking Avraham's wife before the Sinai covenant was given. What does this pre-Sinai episode establish about the universal, creation-level scope of the prohibition on adultery? How does this connect to Yahweh's judgment of surrounding nations in Amos 1-2?
11. The Sexuality Household Study (Section 41) establishes: "The global STD crisis is the measurable consequence of a civilization that systematically abandoned Yahweh's covenant sexual framework." Using the Three-Witness standard of Devarim 19:15, identify three independent sources of evidence that confirm the Torah's wisdom regarding *na'aph* at the world level.

SCRIPTURE INDEX — LESSON 04

Reference	Teaching / Witness
Bereishit (Gen.) 2:23-24	One-flesh covenant (basar echad) — the foundational covenant na'aph violates.
Bereishit (Gen.) 20:3	Yahweh rebukes Avimelech (non-Israelite) for taking Avraham's wife — pre-Sinai covenant accountability for adultery. Establishes universal scope.
Shemot (Ex.) 20:14	The Decalogue prohibition — Lo tin'af. Primary text. First Tanakh witness.
Bamidbar (Num.) 5:11-31	The Sotah procedure — Yahweh's legal framework for suspected adultery without witnesses. Protects both the covenant and the falsely accused wife.
Vayikra (Lev.) 20:10	Capital penalty for adultery — both the man and the woman shall be put to death. Bilateral capital guilt.
Devarim (Deut.) 5:17	The Decalogue repeated in Moshe's address — second Tanakh witness. Identical wording: Lo tin'af.
Devarim (Deut.) 19:15	Two or three witnesses required — governs all covenant adjudication including adultery cases.
Devarim (Deut.) 22:22	Capital penalty confirmed — both parties. Second confirmation.
Devarim (Deut.) 24:1	The sefer keritut requirement — documented grounds for covenant dissolution. Connection to the adultery framework (Lesson 02).
Hoshea (Hosea) 1-3	The living enactment of na'aph — Yahweh's covenant pursued through Hoshea's marriage to Gomer. The fullest Tanakh picture of adultery as covenant betrayal and covenant pursuit.
Hoshea (Hosea) 4:1-3	National indictment — na'aph in the list of covenant crimes producing national bloodshed.
Yirmeyahu (Jer.) 7:9-11	Yahweh refuses worship from those actively committing na'aph. Na'aph disqualifies from covenant approach to Yahweh.
Yechezkel (Ez.) 16:32,38	Prophetic indictment — the fullest prophetic treatment of spiritual adultery as na'aph. Yahweh's covenant response named directly.
Mishlei (Prov.) 6:32-35	The wisdom witness — na'aph destroys the adulterer. His disgrace will not be wiped away. Community-level permanent consequence.

Malakhi (Mal.) 2:14	She is the wife of your covenant — Yahweh is witness to the marriage brit. The foundational covenant-legal basis for the prohibition.
Malakhi (Mal.) 2:16	Yahweh's disposition toward the casualization of covenant dissolution — governing the national context of na'aph.

""For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Yahweh.""

Bereishit (Genesis) 18:19

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Authority: The Tanakh — The Word of Yahweh Alone

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Next: Lesson 05 — Laws #160-162, #165-166 — Vayikra 18:7-9, 12-15 — Core Incest Prohibitions