

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 2

Positive Laws #156 & #157

Devarim (Deuteronomy) 24:1–4

וְכָתַב לָהּ סֵפֶר כְּרִיתוֹת

"And he shall write for her a document of cutting off."*The Covenant of Divorce: Regulation, Rights, and the Prohibition on Remarriage*

Four Spheres: Individual • Community • Nation • World

Authority: The Tanakh — The Word of Yahweh Alone

Standard: Devarim 19:15 — Two or Three Witnesses

March 2026 | 613Course_Lesson02_Devarim241.docx

SECTION I — THE HEBREW TEXTS

A. Law #156 — Devarim (Deuteronomy) 24:1

The Commandment to Issue a Formal Written Divorce Document

**כִּי־יִקַּח אִישׁ אִשָּׁה וּבְעָלָהּ... וְכָתַב לָהּ סֵפֶר כְּרִיתוֹת וְנָתַן בְּיָדָהּ
וְשִׁלְּחָהּ מִבֵּיתוֹ**

Ki yikach ish ishah uva'alah... ve'katav lah sefer keritut ve'natan be'yadah ve'shilchah mi'beito

"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her — and he writes her a document of cutting off, places it in her hand, and sends her from his house."

Grammatical note: The verse is structured as a conditional case (כִּי (H3588) — when/if). The four actions required of the husband form an unbreakable sequence: **וְכָתַב** (he writes) → **וְנָתַן** (he places it in her hand) → **וְשִׁלְּחָהּ** (he sends her). All three must occur. No shortcut is valid.

B. Law #157 — Devarim (Deuteronomy) 24:4

The Prohibition: Her First Husband May Not Remarry Her After She Has Married Another

**לֹא יִוָּכַל בְּעָלָהּ הָרִאשׁוֹן... לְקַחְתָּהּ לְהִיּוֹת לוֹ לְאִשָּׁה כִּי תוֹעֵבָה הוּא
לְפָנֵי יְהוָה**

Lo yuchal ba'alah ha'rishon... lekachtah lihyot lo le'ishah ki to'evah hi lifnei Yahweh

"Her first husband who sent her away is not able to take her again to be his wife after she has been defiled — for it is a to'evah (abomination) before Yahweh."

Grammatical note: **לֹא יִוָּכַל** (H3201) — "he is not able" — is the strongest possible prohibition in Hebrew legal language. This is not merely inadvisable; it is a covenant impossibility. The verb **יָכַל** denotes absolute incapacity within the covenant order.

SECTION II — PRIMARY LEXICAL ANALYSIS

Root 1 — כָּרַת (karat, H3772) — "To Cut Off"

BDB: "to cut, to cut off, to make a covenant" — primary action verb of the root. The same root used throughout the Tanakh for covenant-making (כָּרַת בְּרִית, *karat b'rit* — "to cut a covenant"). The noun כְּרִיתָהּ (*keritut*, H3748) means "a cutting off — bill of divorce." Appears in only 4 verses of the Tanakh: Devarim 24:1, 24:3; Yeshayahu 50:1; Yirmeyahu 3:8.

HALOT / Gesenius: The root כָּרַת carries the weight of formal covenant transaction. A covenant is ratified by *karat* — cutting. A divorce severs the covenant by the same act. The סֵפֶר כְּרִיתָהּ (*sefer keritut*) is therefore the written record of a covenant severance — not a casual dismissal but a document of equivalent legal gravity to the covenant it ends.

Key insight: The Torah uses the identical root for making and ending the covenant bond. This communicates that divorce, under Yahweh's law, is a formal covenant transaction — not a unilateral act of abandonment. The written document is required precisely because the covenant itself was written and witnessed.

Root 2 — עָרוֹת דָּבָר (Ervat Davar, H6172 + H1697) — "Indecency of a Matter"

BDB: "nakedness of a thing, i.e. probably indecency, improper behavior." **Gesenius:** "shame, filthiness, any defect found in a woman." **HALOT:** "bareness, nakedness" in construct with *davar* — "shameful matter/thing."

The phrase עָרוֹת דָּבָר appears in **only two places in the entire Written Torah:** Devarim 23:14 (referring to excrement uncovered in the war camp — covenant defilement of the camp) and Devarim 24:1. This is the Torah's own definitional parallel: *ervat davar* is serious covenant-violating indecency — something that defiles the holiness of the covenant household.

What it is NOT: Adultery carried the death penalty under Torah (Devarim 22:22). If the woman had committed adultery, no divorce document was needed — the matter was already adjudicated by capital law. Therefore *ervat davar* refers to covenant-violating indecency short of capital offense — shameful, inappropriate conduct that fundamentally compromises the covenant household's holiness before **Yahweh**.

The historical Hillel-Shammai debate (presented here as commentary only): Shammai interpreted *ervat davar* narrowly — only sexual indecency. Hillel interpreted it broadly — any displeasure. The Torah's Two/Three Witness standard resolves this: the only other occurrence (Devarim 23:14) points toward covenant defilement, not marital incompatibility. Hillel's broad interpretation has no second Written Torah witness. The Shammai position — while not perfectly defined — is closer to the Written Torah standard.

Root 3 — סֵפֶר (Sefer, H5612) — "A Writing, Document"

BDB: "a writing, document, book." The Torah's requirement of a סֵפֶר — not a verbal declaration, not a gesture, not a community announcement — is the covenant protection of the woman's legal status. The document is placed בְּיָדָהּ — "in her hand." She possesses it. She controls it. She can present it to prove her freedom to remarry. This is among the most advanced women's legal protections in the ancient world.

Root 4 — טָמֵא (Tameh, H2930) — "Defiled" (Law #157)

BDB: "to be unclean, defiled" — the standard term for ritual covenant uncleanness throughout the Torah. In Devarim 24:4, הַטְּמְאָה (she has been defiled) describes the wife's covenant legal status after her second marriage — not a moral condemnation of the woman. She entered a new covenant bond. Returning to the first husband would simultaneously violate two covenant bonds — the second marriage still active in covenant memory, and the first husband's own act of severance. The *tameh* status here is a legal-covenant designation, not a character judgment.

Root 5 — תּוֹעֵבָה (To'evah, H8441) — "Abomination"

BDB: "a disgusting thing, abomination" — used throughout Devarim for practices that fundamentally violate **Yahweh's** covenant order and defile the covenant land. The re-taking of a remarried divorced woman by her first husband is designated *to'evah* before **Yahweh** because it: (1) treats the wife as property to be reclaimed rather than a covenant person with legal freedom; (2) violates the sanctity of the second marriage; (3) creates the possibility of financial exploitation — reclaiming the wife after she has acquired a second dowry; and (4) defiles the covenant land itself. Verse 4 closes: ***"you shall not bring sin upon the land."***

SECTION III — TWO/THREE WITNESS CORROBORATION

Per Devarim 19:15 — every teaching requires two or three independent Tanakh witnesses. The following establish the full legal and covenant force of both laws.

Reference	Teaching / Witness
Devarim (Deut.) 24:3	The second husband must also write a sefer keritut or dies — the written document requirement is universal, not situational. Second witness confirming Law #156.
Yeshayahu (Isa.) 50:1	"Where is your mother's sefer keritut with which I sent her away?" — Yahweh Himself uses this legal framework for His covenant relationship with Yisra'el. The highest confirmation of the document's binding covenant weight.
Yirmeyahu (Jer.) 3:8	"I gave faithless Yisra'el her sefer keritut and sent her away." — Yahweh is described issuing the formal divorce document. The language is identical to Devarim 24:1. Third witness confirming the Written Torah framework.
Malakhi (Mal.) 2:14-16	"Yahweh has been witness between you and the wife of your youth, whom you have dealt treacherously with... for I hate divorce, says Yahweh Elohim." Yahweh witnesses the covenant — and declares His disposition toward divorce. The Torah regulates what Yahweh hates because of human hardness of heart.
Devarim (Deut.) 21:14	If a man takes a captive wife and she displeases him, he must let her go — she may not be sold. The same pattern: formal release, full freedom, no exploitation. Confirms the woman's legal protection in covenant severance.
Bereishit (Gen.) 2:24	"Therefore a man shall leave his father and mother and cleave to his wife and they shall be one flesh." The covenant unity of marriage is the foundation the divorce law presupposes and protects. Divorce breaks a one-flesh covenant — hence the gravity of the written document.

SECTION IV — WHAT THESE LAWS ARE TEACHING

A. Regulatory Law — Not Endorsement

Devarim 24:1-4 does not institute divorce. It regulates a practice already occurring among a fallen people — precisely as the Torah regulates the Hebrew bondservant, warfare captives, and other conditions of human hardness. **Yahweh's** own word through Malakhi 2:16 is unambiguous: **"For I hate divorce, says Yahweh Elohim of Yisra'el."** The Torah does not celebrate divorce. It protects the injured party — first and foremost, the woman.

B. The Primary Purpose: Protection of the Woman

The **סֵפֶר כְּרִיתוֹת** requirement was revolutionary in the ancient world. Surrounding nations permitted verbal dismissal — no document, no legal standing, no right to remarry, and no protection from arbitrary reclamation. **Yahweh's** Torah requires:

- **Written:** A formal, permanent, legal record — not a spoken word.
- **In her hand:** She possesses it. She controls it. She is the legal owner of her own freedom.
- **Freedom to remarry:** Verse 2 explicitly states she may go and be married to another man — full covenant standing, no accusation of adultery.
- **Protection from reclamation:** Law #157 closes the door on exploitation. The first husband cannot use divorce as a temporary convenience to discard and retrieve her.

C. The Covenant Order of Marriage — What Yahweh Established from Bereishit

To understand why divorce occurs, the lesson must first establish what marriage is. **Yahweh** designed the marriage covenant at creation with a clear covenant structure — not a power structure, but a covenant role structure in which both husband and wife carry distinct, God-assigned responsibilities:

The Husband's Covenant Role — בַּעַל (*ba'al*, H1167) / **אִישׁ** (*ish*, H376):

- Provider — food, clothing, shelter — the foundational obligations of Shemot 21:10.
- Protector — the covenant head of the household who covers and defends.
- Covenant initiator — he writes the *sefer keritut*; he bears formal legal responsibility for the covenant transaction of divorce.

- Servant-leader — Malakhi 2:14-15 names him the covenant partner who must not deal treacherously with the wife of his youth.

The Wife's Covenant Role — **עֵזֶר כְּנֶגְדּוֹ** (*ezer kenegdo*, H5828 + H5048):

Bereishit 2:18 establishes the wife as **עֵזֶר כְּנֶגְדּוֹ** — a covenant partner of corresponding strength. The word **עֵזֶר** (*ezer*) appears 21 times in the Tanakh; 16 of those appearances describe **Yahweh** Himself as the helper of Yisra'el (e.g., Devarim 33:29; Tehillim 121:2). This is not a subordinate term — it is a term of covenant strength and indispensability. The term **כְּנֶגְדּוֹ** (*kenegdo*) means "corresponding to him, facing him, as his counterpart." Robert Alter translates it: "*a sustainer beside him.*" The wife is created to stand alongside and correspond to her husband — not beneath him, but as his covenant complement.

The **ezer kenegdo** is called to:

- Build the covenant household — "***The wise woman builds her house***" (Mishlei 14:1).
- Speak with wisdom and covenant kindness — "***She opens her mouth with wisdom, and the Torah of kindness is on her tongue***" (Mishlei 31:26).
- Honor her husband's covenant headship — an **ezer kenegdo** who tears down her husband's authority before the children is violating the covenant role **Yahweh** assigned her.
- Be the crown of her husband — "***An excellent wife is the crown of her husband***" (Mishlei 12:4). A crown elevates. A wife who publicly dishonors her husband does not crown him — she brings him to shame.

D. The Real Testimony: What Breaks the Covenant

Both sides of covenant failure must be examined — because the Torah holds both accountable.

What Men in the Assembly Have Testified

The testimony from men within covenant communities is consistent and must be taken seriously: a wife who does not honor her husband's covenant headship — who contradicts him publicly, who uses the children as instruments of conflict, who consistently shows contempt for his leadership in front of the household — is committing a covenant violation. The Written Torah addresses this directly:

Mishlei (Proverbs) 14:1 — JPS 1985

"The wise woman builds her house, but the foolish tears it down with her own hands."

Witness: The Torah identifies two kinds of wives by their actions — one who builds the covenant household and one who destroys it. The destruction is self-inflicted — not caused by circumstances but by choices.

Mishlei (Proverbs) 21:9 — JPS 1985

"Better to live on the corner of a roof than share a house with a quarrelsome wife."

Witness: The Torah does not ignore the reality of a contentious, disrespectful household. It names it plainly. This proverb is repeated in Mishlei 25:24 — two witnesses within Tanakh itself confirming the pattern.

When a wife turns children against their father — using them as witnesses to his failures, poisoning their covenant relationship with him, weaponizing custody as conflict — she violates **Yahweh's** design for the family covenant. Children are called to honor both father and mother (Shemot 20:12). A mother who undermines the father's honor before the children is teaching the children to violate the Fifth Commandment — and she bears covenant responsibility for that.

What the Torah Equally Requires of the Husband

The covenant is bilateral. The same Torah that holds the wife accountable to build the house holds the husband accountable to provide the foundation on which it can be built. A man who demands respect while providing no covenant covering — no **she'er**, no **kesut**, no **onah** (Shemot 21:10) — has reversed the Torah's order: covenant **responsibility** comes before covenant **authority**.

Malakhi (Malachi) 2:14-15 — JPS 1985

"Yahweh has been witness between you and the wife of your youth, whom you have dealt treacherously with, though she is your companion and the wife of your covenant. Did He not make you one?"

Witness: Yahweh names the husband's treachery directly — and calls the wife his 'companion' and 'wife of your covenant.' The husband who abandons his covenant role has not been betrayed by his wife — he has betrayed the covenant.

The Torah's diagnosis of marriage breakdown is bilateral: when both parties honor their covenant roles — the husband as covenantal head who provides, covers, and leads with strength; the wife as **ezer kenegdo** who builds, supports, and honors — the covenant stands. When either party abandons their covenant role, the foundation weakens. When both fail simultaneously — as research consistently shows occurs in most divorces — the covenant collapses.

E. The American Divorce Reality — Measured Against Torah

Current research confirms that the "50% of marriages end in divorce" figure is misleading. The U.S. refined divorce rate peaked around 1980 and has declined to 14.4 divorces per 1,000 married women as of 2023 (Pew Research Center, 2025). Marriage rates have stabilized, and the share of children in intact biological married families has risen from 51% in 2014 to 54% in 2024. The institution is not dead — but covenant faithfulness is under unprecedented pressure from four directions:

- **No-fault divorce law (1960s onward):** Removed **Yahweh's** requirement of documented *ervat davar* grounds. A man or woman may now dissolve a marriage covenant for any reason — or no reason. This directly dismantles the Torah's protective framework.
- **Economic independence:** Women's financial autonomy has enabled them to exit marriages they previously endured. This is a double-edged reality: it has allowed women to escape genuinely abusive situations (which the Torah also addresses), but it has also lowered the covenant cost of divorce for reasons that fall far short of *ervat davar*.
- **Shifting expectations:** Modern marriage is often treated as a vehicle for personal fulfillment rather than a covenant of mutual responsibility. When the covenant role framework is replaced by individual satisfaction metrics, every normal difficulty of marriage becomes grounds for exit.
- **Research on causes:** The leading reasons cited for divorce — lack of commitment (73-75%), infidelity (55-60%), and chronic conflict (56-58%) — are all, at their root, failures of covenant faithfulness. Each is directly addressed by the Torah's marriage covenant framework.

SECTION V — FOUR-SPHERE APPLICATION

Level	Sphere	Application	Torah Witness
INDIVIDUAL	Husband's Obligation (Law #156)	If divorce occurs, must issue formal written document — no verbal dismissal, no abandonment. The document is placed in her hand.	Devarim 24:1-3
INDIVIDUAL	Wife's Legal Standing	She receives full legal freedom — may remarry, may keep her dowry, is protected from accusation of adultery.	Devarim 24:2
INDIVIDUAL	Covenant Roles — Husband	Fulfill she'er, kesut, onah (Shemot 21:10) BEFORE claiming headship authority. Provision precedes authority.	Shemot 21:10; Mal. 2:14
INDIVIDUAL	Covenant Roles — Wife	Build the house, not tear it down (Mishlei 14:1). Honor covenant headship; do not weaponize children.	Mishlei 12:4; 14:1; 21:9
INDIVIDUAL	Prohibition — First Husband (Law #157)	Cannot reclaim a wife who has remarried — even if the second husband dies or divorces her.	Devarim 24:4
COMMUNITY	Courts Must Enforce Written Standard	The sefer keritut must be witnessed, documented, and legally recognized. Verbal divorce is not valid.	Devarim 24:1; 19:15
COMMUNITY	Protect Children from Covenant Weaponization	Children are commanded to honor both parents (Shemot 20:12). A community that allows children to be	Shemot 20:12; Mishlei 14:1

		used as instruments of marital conflict violates this covenant command.	
COMMUNITY	Hold Both Spouses Accountable	Community accountability must be bilateral — addressing both the husband's covenant failures and the wife's. One-sided accountability produces resentment, not healing.	Malakhi 2:14-16
NATION	No-Fault Divorce Violates Torah	National law that permits divorce for any reason — or no reason — removes Yahweh's requirement of documented ervat davar grounds and abandons the woman's protection.	Devarim 24:1
NATION	Women's Legal Standing Must Be Protected	National law must ensure that divorced women retain full legal freedom, remarriage rights, and property protections — as the Torah mandates.	Devarim 24:2; Devarim 21:14
NATION	The Land Bears Covenant Consequences	Devarim 24:4 closes: 'you shall not bring sin upon the land.' Nations whose marriage systems commodify and exploit wives answer to Yahweh for the covenant defilement of the land.	Devarim 24:4
WORLD	Torah's Framework is the Most Advanced	No ancient legal code matched Yahweh's protection of the woman in divorce: written document, in her hand, full freedom to remarry. This is universal covenant law for all nations.	Devarim 24:1-2

WORLD	Yahweh Uses This Framework for All Nations	Yahweh's own use of sefer keritut language for Yisra'el (Yeshayahu 50:1; Yirmeyahu 3:8) establishes this as universal covenant law — not merely Israelite civil regulation.	Yeshayahu 50:1; Jer. 3:8
WORLD	Slave Trade / Mass Abandonment	Nations that institutionalize abandonment of wives without legal recourse — including ancient Near Eastern verbal dismissal customs and modern informal desertion — violate the Torah standard.	Devarim 24:1; Malakhi 2:16

SECTION VI — THREE-RELIGION AUDIT

Where Each Tradition Upholds Torah and Where Each Departs

The Torah itself is the standard. No tradition is measured against another tradition — only against the Written Tanakh.

Judaism

Upholds Torah: Classical Jewish law preserves the get (גֵּט) system directly from Devarim 24:1 — a written document, formally witnessed, delivered in the wife's hand. The full procedural structure mirrors the Written Torah's sefer keritut requirement. The prohibition on remarrying a divorced wife who has remarried (Law #157) is upheld as binding halachah. The protection of the divorced woman's legal freedom to remarry is maintained.

Departs from Torah: Rabbenu Gershom's 10th-century edict requiring the wife's consent for divorce (cited as historical commentary) adds to the Written Torah standard — but moves in the direction of greater covenant protection, not away from it. Where get refusal — a husband's deliberate withholding of the divorce document to trap a wife — has been permitted as leverage, this directly violates the Torah's intent to protect the woman. The get refusal problem represents a departure from the Written Torah's protective purpose.

Christianity

Upholds Torah: Most Christian traditions acknowledge that marriage is a covenant, not a contract — and that divorce represents a covenant failure. Some traditions maintain that divorce requires documented grounds (sexual immorality), which partially reflects the Written Torah's ervat davar standard. Catholic annulment procedures, while distinctly non-Torah in their framework, preserve the principle that a formal process is required before a marriage covenant can be declared invalid.

Departs from Torah: The antinomian doctrine that Torah was abolished has prevented most Christian traditions from applying Yahweh's specific covenant protections for the divorced woman. Many traditions have historically denied women the right to divorce and remarry — directly contradicting Devarim 24:2. The no-fault divorce normalization within Christian communities reflects the broader cultural abandonment of covenant grounds requirements. The absence of a formal written document requirement — equivalent to the sefer keritut — means Christian marriages often end without the legal protections Yahweh mandated.

Islam

Upholds Torah: Islamic divorce law (talaq) requires a waiting period (iddah), witnesses, and in formal practice, documentation — paralleling the Torah's structure. The protection of the woman's mahr (dowry) upon divorce partially reflects the Torah's

protection of the woman's economic standing. The prohibition on the husband reclaiming a wife he has divorced who has remarried (three-divorce rule in its formal application) partially parallels Law #157.

Departs from Torah: Triple talaq — the practice of verbal repetition of the divorce formula resulting in immediate divorce — has no Written Torah basis and was rightly condemned in several Islamic nations as harmful to women. Where Islamic law permits the husband to remarry a triple-divorced wife only after she has been married and divorced by another man (tahleel), this practice directly parallels what the Torah in Law #157 designates as *to'evah* — it converts the woman into a legal instrument rather than protecting her as a covenant person. Tahleel is the exact abuse that Law #157 was designed to prohibit.

STUDY REVIEW & DISCUSSION QUESTIONS

Questions follow the Four-Sphere framework and address both Laws #156 and #157.

Individual Level

1. What is the **סֵפֶר כְּרִיתוּת** (sefer keritut) and why does the Torah require it to be placed specifically *in the wife's hand*? What covenant right does this protect?
2. The Torah says **ervat davar** is the grounds for the sefer keritut. Using Devarim 23:14 as the parallel, what does this phrase mean — and what does it explicitly exclude? Why does this matter for understanding Law #156?
3. Mishlei 14:1 says the wise woman builds her house and the foolish tears it down. Give three specific behaviors a wife might exhibit that constitute "tearing down" the covenant household before her husband and children. What is the Torah's prescription?
4. What covenant obligations does the Torah assign to the husband that must be in place *before* he can make any claim to covenant headship authority? Reference at least two Tanakh witnesses.

Community Level

5. The Torah requires witnesses for the sefer keritut (Devarim 19:15). How should a covenant community structure its accountability for marriages in crisis — before divorce is reached — using this same witness standard?
6. When children are used as instruments of conflict between divorced parents, which Torah commandment is directly violated? Who bears the primary covenant responsibility — and how should the community address it?
7. Law #157 prohibits the first husband from reclaiming his remarried ex-wife. Identify the three specific forms of exploitation this law prevents. How does the Torah use the term **to'evah** here — and what does it communicate about **Yahweh's** view of using a woman as a legal instrument?

National Level

8. No-fault divorce law removes Yahweh's requirement of documented **ervat davar** grounds. Name three specific ways this legal change has affected covenant marriage stability in the United States. What would a national law aligned with the Torah standard look like?
9. The U.S. refined divorce rate has declined from 22.6 per 1,000 married women in 1980 to 14.4 in 2023. What factors have contributed to this decline — and which factors align with Torah covenant principles?

World Level

10. Yeshayahu 50:1 and Yirmeyahu 3:8 both use *sefer keritut* language to describe **Yahweh's** covenant relationship with Yisra'el. What does this tell us about the universal, covenant-level weight of Devarim 24:1? Is this law limited to Israelite civil practice?
11. The Islamic practice of tahleel — requiring a woman to be married and divorced by a third party before her original husband can remarry her — is explicitly what Law #157 was designed to prohibit. Compare the Torah's designation (*to'evah*) with the actual practice. What does this tell us about the covenant purpose of Law #157 for all nations?

SCRIPTURE INDEX — LESSON 02

Reference	Teaching / Witness
Bereishit (Gen.) 2:18	Yahweh creates the ezer kenegdo — the covenant foundation of marriage and the wife's role.
Bereishit (Gen.) 2:24	One-flesh covenant of marriage — the foundation that divorce severs; hence the gravity of the written document.
Shemot (Ex.) 20:12	Honor father and mother — a command weaponized when a wife turns children against their father.
Shemot (Ex.) 21:10	She'er, kesut, onah — the husband's positive covenant obligations to his wife (foundational to Lesson 03).
Devarim (Deut.) 19:15	Two or three witnesses standard — governs all research and applies to the divorce process itself.
Devarim (Deut.) 21:14	Release of captive wife — same pattern: written release, full freedom, no exploitation. Corroborating witness.
Devarim (Deut.) 22:22	Death penalty for adultery — confirms that ervat davar in 24:1 is NOT adultery.
Devarim (Deut.) 23:14	Ervat davar used of covenant defilement in the war camp — the Torah's own definitional parallel for 24:1.
Devarim (Deut.) 24:1	Law #156 — the sefer keritut commandment. Primary text.
Devarim (Deut.) 24:2	The divorced woman's right to remarry — full legal freedom granted by the written document.
Devarim (Deut.) 24:3	Second husband must also issue sefer keritut — confirming the universal written document standard.
Devarim (Deut.) 24:4	Law #157 — prohibition on the first husband reclaiming his remarried ex-wife. To'evah before Yahweh.
Mishlei (Prov.) 12:4	An excellent wife is the crown of her husband; she who shames him is like rotteness in his bones.
Mishlei (Prov.) 14:1	The wise woman builds her house; the foolish tears it down with her own hands.
Mishlei (Prov.) 21:9	Better to live on a corner of the roof than share a house with a quarrelsome wife.
Mishlei (Prov.) 25:24	Repetition of Mishlei 21:9 — two Tanakh witnesses to the same covenant teaching.

Mishlei (Prov.) 31:10-31	The Eshet Chayil — Woman of Valor. The Torah's positive vision of the ezer kenegdo covenant role.
Yeshayahu (Isa.) 50:1	Yahweh uses sefer keritut language for His covenant with Yisra'el — confirming the universal weight of the law.
Yirmeyahu (Jer.) 3:8	Yahweh issues the formal sefer keritut to faithless Yisra'el — third witness to the written document's covenant force.
Malakhi (Mal.) 2:14-16	Yahweh witnesses the marriage covenant; names the husband's treachery; declares His hatred of divorce.

"I hate divorce, says Yahweh Elohim of Yisra'el... so guard your spirit and do not deal treacherously."

Malakhi (Malachi) 2:16

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Authority: The Tanakh — The Word of Yahweh Alone

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Next Lesson: Shemot (Exodus) 21:10 — Positive Law #158 — She'er, Kesut, and Onah