



Alahayimly Relationship for husband and wife

If Unable to Remain Chaste, Marriage is necessary

1 Corinthians 7:7 For I would that all men were even as I myself. But every man hath his proper gift of Alahayim, one after this manner, and another after that.

1 Corinthians 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

1 Corinthians 7:9 But if they cannot contain, let them marry: for it is better to marry than to burn.

1 Corinthians 7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

Who Not to Marry

2 Corinthians 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2 Corinthians 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

2 Corinthians 6:16 And what agreement hath the temple of Alahayim with idols? for ye are the temple of the living Alahayim; as Alahayim hath said, I will dwell in them, and walk in them; and I will be their Alahayim, and they shall be my people.

Deuteronomy 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Deuteronomy 7:4 For they will turn away thy son from following me, that they may serve other alahayims: so will the anger of Ahayah be kindled against you, and destroy thee suddenly.

People desiring Marriage

Testament of Reuben 4:1

4 1 Pay no heed, therefore, my children, to the beauty of women, nor set your mind on their affairs; but walk in singleness of heart in the fear of the Lord, and expend labour on good works, and on study and on your flocks, until the Lord give you a wife, whom He will, that ye suffer not as I did.

Ignatius to Polycarp 5:2

...It becometh men and women too, when they marry, to unite themselves with the consent of the bishop, that the marriage may be after the Lord and not after concupiscence. Let all things be done to the honour of Alahayim.

Testament of Solomon

Chapter 21. And I at once bade another demon to be led unto me; and instantly there approached me the demon Asmodeus, bound, and I asked him: "Who art thou?" But he shot on me a glance of anger and rage, and said: "And who art thou?" And I said to him: "Thus punished as thou art, answerest thou me?" But he, with rage, said to me: "But how shall I answer thee, for thou art a son of man; whereas I was born an angel's seed by a daughter of man, so that no word of our heavenly kind addressed to the earth-born can be overweening. Wherefore also my star is bright in heaven, and men call it, some the Wain, and some the dragon's child. I keep near unto this star. So ask me not many things; for thy kingdom also after a little time is to be disrupted, and thy glory is but for a season. And short will be thy tyranny over us; and then we shall again have free range over mankind, so as that they shall revere us as if we were Alahayim's, not knowing, men that they are, the names of the angels set over us."

Chapter 22. And I Solomon, on hearing this, bound him more carefully, and ordered him to be flogged with thongs of ox-hide, and to tell me humbly what was his name and what his business. And he answered me thus: "I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities, and I waste away the beauty of virgin women, and estrange their hearts."

Chapter 23. And I said to him: "Is this thy only business?" And he answered me: "I transport men into fits of madness and desire, when they have wives of their own, so that they leave them, and go off by night and day to others that belong to other men; with the result that they commit sin, and fall into murderous deeds."

Standards for Husband and Wife

Colossians 3:12 Put on therefore, as the elect of Alahayim, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Colossians 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Colossians 3:14 And above all these things put on charity, which is the bond of perfectness.

Colossians 3:15 And let the peace of Alahayim rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Colossians 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Yache, giving thanks to Alahayim and the Father by him.

1Co 7:3

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

Benevolence

G2133 ([Strong](#))

εὐνοία

eunoia

yoo'-noy-ah

From the same as [G2132](#); *kindness*; euphemistically *conjugal duty*: - benevolence, good will.

1Co 7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

1Co 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

Fornication attacks the mind

Testament of Reuben

Chapter 6 5 Flee, therefore, fornication, my children, and command your wives and your daughters, that they adorn not their heads and faces to deceive the mind: because every woman who useth these wiles hath been reserved for eternal punishment. 6 For thus they allured the Watchers who were before the flood; for as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and appeared to them when they were with their husbands. 7 And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

Chapter 3

12 For my mind taking in the thought of the woman's nakedness, suffered me not to sleep until I had wrought the abominable thing. 13 For while Jacob our father had gone to Isaac his father, when we were in Eder, near to Ephrath in Bethlehem, Bilhah became drunk and was asleep uncovered in her chamber. 14 Having therefore gone in and beheld nakedness, I wrought the impiety without her perceiving it, and leaving her sleeping I departed.

Reuben 4:6

6 For a pit unto the soul is the sin of fornication, separating it from Alahayim, and bringing it near to idols, because it deceiveth the mind and understanding, and leadeth young men into Hades before their time. 7 For many hath fornication destroyed; because, though a man be old or noble, or rich or poor, he bringeth reproach upon himself with the sons of men and derision with Beliar. 8 For ye heard regarding Joseph how he guarded himself from a woman, and purged his thoughts from all fornication, and found favour in the sight of Alahayim and men. 9 For the

Egyptian woman did many things unto him, and summoned magicians, and offered him love potions, but the purpose of his soul admitted no evil desire. 10 Therefore the Alahayim of your fathers delivered him from every evil and hidden death. 11 For if fornication overcomes not your mind, neither can Beliar overcome you.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
Gal 5:23 Meekness, temperance: against such there is no law.
Gal 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.
Gal 5:25 If we live in the Spirit, let us also walk in the Spirit.
Gal 5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

G1466 ([Strong](#))

ἐγκράτεια

egkrateia

eng-krat'-i-ah

From [G1468](#); *self control* (especially *continence*): - temperance.

Thayer Definition:

1) self-control (the virtue of one who masters his desires and passions, especially his sensual appetites)

2Ti 1:7 For Alahayim hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

G4995 ([Strong](#))

σωφρονισμός

sōphronismos

so-fron-is-mos'

From [G4994](#); *discipline*, that is, *self control*: - sound mind.

dis·ci·pline

noun

1. the practice of training people to obey rules or a code of behavior, using punishment to correct disobedience.

1Ti 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Yache Christ, and to the doctrine which is according to holiness;

1Ti 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

1Ti 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is holiness: from such withdraw thyself.

1Ti 6:6 But holiness with contentment is great gain.

1Ti 6:7 For we brought nothing into this world, and it is certain we can carry nothing out.
1Ti 6:8 And having food and raiment let us be therewith content.

Napthali

Chapter 3 1 Be ye, therefore, not eager to corrupt your doings through covetousness or with vain words to beguile your souls; because if ye keep silence in purity of heart, ye shall understand how to hold fast the will of Alahayim, and to cast away the will of Beliar.

Standards for Men in Marriage

1Co 7:33 But he that is married careth for the things that are of the world, how he may please his wife.

Romans 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.'

Romans 15:2 Let every one of us please his neighbour for his good to edification.

Shepherd of hermas vision 2

3[7]:1 "But do thou, Hermas, no longer bear a grudge against thy children, neither suffer thy sister to have her way, so that they may be purified from their former sins. For they shall be chastised with a righteous chastisement, unless thou bear a grudge against them thyself. The bearing of a grudge worketh death.

Barn 19:4.. Thou shalt not make a difference in a person to reprove him for a transgression

But thou, Hermas, hast had great tribulations of thine own, by reason of the transgressions of thy family, because thou hadst no care for

them. For thou wast neglectful of them, and wast mixed up with thine evil transactions.

Sir 33:25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

Sir 33:26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

Sir 33:27 Send him to labour, that he be not idle; for idleness teacheth much evil.

Sir 33:28 Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

Sir 33:29 But be not excessive toward any; and without discretion do nothing.

Sir 33:30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

Sir 33:31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

Colossians 3:19 Husbands, love your wives, and be not bitter against them.

1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hermas Mandate 10

3[42]:2.... For the intercession of a sad man hath never at any time power to ascend to the altar of Alahayim."

3[42]:3 "Wherefore," say I, "doth not the intercession of him that is saddened ascend to the altar?" "Because," saith he, "sadness is seated at his heart. Thus sadness mingled with the intercession doth not suffer the intercession to ascend pure to the altar. For as vinegar when mingled with wine in the same (vessel) hath not the same pleasant taste, so likewise sadness mingled with the Holy Spirit hath not the same intercession.

Sir 21:5 A prayer out of a poor man's mouth reacheth to the ears of Alahayim, and his judgment cometh speedily.

Sir 10:21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

- so if you take matters into your own hands things will fall apart

Sir 21:4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

Pro 15:25 Ahayah will destroy the house of the proud

Love from both Parties

Testament of Gad

6:3 Love ye, therefore, one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him, and in thy soul hold not guile; and if he confess and repent, forgive him. 4 But if he deny it, do not get into a passion with him, lest catching the poison from thee he take to swearing and so thou sin doubly.

Testament of Gad

4:5 For as love would quicken even the dead, and would call back them that are condemned to die, so hatred would slay the living, and those that had sinned venially it would not suffer to live. 6 For the spirit of hatred worketh together with Satan, through hastiness of spirit, in all things to men's death; but the spirit of love worketh together with the law of Alahayim in long-suffering unto the salvation of men.

Standards for Women in Marriage

Gen 3:16

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire H8669 shall be to thy husband, and he shall rule over thee.

Definition:

H8669 (Strong)

תשוקה

From [H7783](#) in the original sense of *stretching* out after; a *longing*: - desire

1Co 7:34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Eph 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,

Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Eph 5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Eph 5:32 This is a great mystery: but I speak concerning Christ and the church.

Eph 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

G5399 ([Strong](#))

φοβέω

phobeō

fob-eh'-o

From [G5401](#); to *frighten*, that is, (passively) to *be alarmed*; by analogy to *be in awe* of, that is, *revere*: - be (+ sore) afraid, fear (exceedingly), reverence.

Barn 19:7 Thou shalt be subject unto thy masters as to a type of Alahayim in shame and fear. Thou shalt not command in bitterness thy bondservant or thine handmaid who set their hope on the same Alahayim, lest haply, they should cease to fear the Alahayim who is over both of you; for He came not to call with respect of persons, but to call those whom the Spirit hath prepared.

Testament of Solomon

Chapter 43. But I Solomon glorified Ahayah, and bade another demon come before me. And there was brought to me a demon having all the limbs of a man, but without a head. And I, seeing him, said to him: "Tell me, who art thou?" And he answered: "I am a demon." So I said to him: "Which?" And he answered me: "I am called Envy. For I delight to devour heads, being desirous to secure for myself a head;

but I do not eat enough, but am anxious to have such a head as thou hast."

Chapter 44. I Solomon, on hearing this, sealed him, stretching out my hand against his chest. Whereon the demon leapt up, and threw himself down, and gave a groan, saying: "Woe is me! where am I come to? O traitor Ornias, I cannot see!" So I said to him: "I am Solomon. Tell me then how thou dost manage to see." And he answered me: "By means of my feelings." I then, Solomon, having heard his voice come up to me, asked him how he managed to speak. And he answered me: "I, O King Solomon, am wholly voice, for I have inherited the voices of many men. For in the case of all men who are called dumb, I it is who smashed their heads, when they were children and had reached their eighth day. Then when a child is crying in the night, I become a spirit, and glide by means of his voice [...]. In the crossways [1] also I have many services to render, and my encounter is fraught with harm. For I grasp in all instant a man's head, and with my hands, as with a sword, I cut it off, and put it on to myself. And in this way, by means of the fire which is in me, through my neck it is swallowed up. I it is that sends grave mutilations and incurable on men's feet, and inflict sores

Sir 26:1 Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

- **Virtuous**- having or showing high moral standards; chaste

Sir 26:2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

Sir 26:3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

Sir 26:4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

Sir 26:13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

Grace - G5485 ([Strong](#))

χάρις

charis

khar'-ece

From [G5463](#); *graciousness* (as *gratifying*), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including *gratitude*): - acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

Sir 26:14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

Sir 26:15 A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

- **Continent** - the ability to control feelings, especially sexual desires

Sir 26:16 As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house.

Sir 26:19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

Sir 26:20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

Sir 26:21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

Sir 36:23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

Sir 36:24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

Sir 36:25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

Reuben

Chapter 5 1 For evil are women, my children; and since they have no power or strength over man, they use wiles by outward attractions, that they may draw him to themselves. 2 And whom they cannot bewitch by outward attractions, him they overcome by craft. 3 For moreover, concerning them, the angel of the Lord told me, and taught me, that women are overcome by the spirit of fornication more than men, and in their heart they plot against men; and by means of their adornment they deceive first their minds, and by the glance of the eye instill the poison, and then through the accomplished act they take them captive. 4 For a woman cannot force a man openly, but by a harlot's bearing she beguiles him

Ignatius to Polycarp CHAPTER 5

5:1 Flee evil arts, or rather hold thou discourse about these. Tell my sisters to love the Lord and to be content with their husbands in flesh and in spirit. In like manner also charge my brothers in the name of Yache Christ to love their wives, as the Lord loved the Church.

Sir 40:23 A friend and companion never meet amiss: but above both is a wife with her husband.

Sir 25:1 In three things I was beautified, and stood up beautiful both before Alahayim and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

1Co 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

1Co 7:11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

1Co 7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

1Co 7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

1Co 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

1Co 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but Alahayim hath called us to peace.

1Co 7:16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

Polycarp to the Philippians

Polycarp 4:2

and then our wives also, to walk in the faith that hath been given unto them and in love and purity, cherishing their own husbands in all truth and loving all men equally in all chastity, and to train their children in the training of the fear of Alahayim.

Barn 19:4.. Thou shalt not make a difference in a person to reprove him for a transgression

1Pe 3:1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

1Pe 3:2 While they behold your chaste conversation coupled with fear.

1Pe 3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

1Pe 3:4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of Alahayim of great price.

1Pe 3:5 For after this manner in the old time the holy women also, who trusted in Alahayim, adorned themselves, being in subjection unto their own husbands:

1Pe 3:6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

1Pe 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

1Pe 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

1Pe 3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

1Pe 3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.

2 Clem. 12:2

For the Lord Himself, being asked by a certain person when his kingdom would come, said, When the two shall be one, and the outside as the inside, and the male with the female, neither male or female.

2 Clem. 12:3

Now the two are one, when we speak truth among ourselves, and in two bodies there shall be one soul without dissimulation

Ephesians 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

[Isa 30:8](#) Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

[Isa 30:9](#) That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

[Isa 30:10](#) Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:

[Isa 30:11](#) Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

[Isa 30:12](#) Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

[Sir 10:21](#) The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

[Luk 19:12](#) He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

[Luk 19:13](#) And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

[Luk 19:14](#) But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

[Luk 19:15](#) And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

[Luk 19:16](#) Then came the first, saying, Lord, thy pound hath gained ten pounds.

[Luk 19:17](#) And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

[Luk 19:18](#) And the second came, saying, Lord, thy pound hath gained five pounds.

[Luk 19:19](#) And he said likewise to him, Be thou also over five cities.

[Luk 19:20](#) And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

[Luk 19:21](#) For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

[Luk 19:22](#) And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

[Luk 19:23](#) Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

[Luk 19:24](#) And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

[Luk 19:25](#) (And they said unto him, Lord, he hath ten pounds.)

[Luk 19:26](#) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

[Luk 19:27](#) But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.