



What sayest the Torah?



**TORAH PLURAL MARRIAGE
IS KOSHER!**

*An in depth teaching on Torah Plural
Marriage*

By Rabbi Samuel Thompson

**What Says the Torah?
Torah Plural Marriage is Kosher
By Rabbi Samuel Thompson**

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The last great hope of man on earth**

CAUTION!

This book contains many Scriptures which will likely require you to reconsider what you may have believed the Bible says about marriage adultery and fornication.

If you are not completely committed to placing the written Word of Yahweh above all other sources of information, it is highly recommended that you do NOT continue reading this book.

***Proceed Only With a Torah Observant
Mindset!***

Preamble

This work deals with Yahweh's Torah Mitzvoth (Commandments) regarding the institution of Torah Plural Marriage.

Mankind was created deliberately with a "**FREE WILL**"

It is Torah that Yahweh respects the right of an individual to exercise that free will as long as it stays within the boundaries of "His Torah."

The right of an individual to make up his or her mind as to whether or not marriage is for them is an individual decision.

Yahweh has given us this right.

If a person decides to remain single or celibate, it is the decision of that person and must be respected by all.

In the instance that persons decide to marry, Yahweh has set down Torah Mitzvoth to guide and protect the union of marriage and these mitzvoth are to be respected by all men and women, particularly of Israel.

If a man is in a situation where he is to take on more than one wife, Yahweh has set down Mitzvoth in Torah to guide and protect marriage in these situations as well.

It is not the custom of people, particularly amongst our people Israel, on the whole these days to practice plural marriage but all of us must recognise the fact that our ancestors in ancient Israel did in fact hold plural marriage dear to their hearts and if it was not so than most of us here today would probably not exist.

The principle of plural marriage, as well as the principle of monogamous marriage is protected by Yahweh under His Torah and as such we, as Israelites, **MUST RESPECT THE WILL OF YAHWEH AND HIS TORAH.**

Please read on and experience the wisdom of Yahweh on this very important topic as it sets the very future of The Greater Commonwealth of Israel and you yourself.

Shalom,

Rabbi Samuel Thompson

Foreword

Over the past decade or so Yahweh has begun the later day restoration of the two houses of Israel spoken about throughout scripture **Ezekiel 37** etc.

For a more in depth study please see:

[http://www.downundertruenameministries.com/EphraimJudahs Punishment.pdf](http://www.downundertruenameministries.com/EphraimJudahsPunishment.pdf)

Some of the Restoration has been over key topics some widely accepted, and many rejected because of tradition, or because of one's lack of Torah understanding.

Some of these restoration subjects are:

- **The Name of Yahweh/Yahshua**
- **The Shabbats (Both weekly and annual)**
- **Torah Living**
- **Yahshua's Flesh being the Whole Wheat Unleavened Bread**
- **The Islamic End Time Beast**

And probably one of the most unaccepted if not the most unaccepted restoration teachings is that of Torah Patriarchal Marriage, which includes, Plural Marriage, Monogamous Marriage and celibacy.

Monogamy Marriages (One man one wife) is widely accepted and taught, in most religions and even non religious people accept and practice this form of Marriage, so I don't really need to address this.

Celibacy is not really much of an issue unless one wants to be a congregational leader, or is called to be this way.

And it is not an issue in today's society if one does not marry, so again celibacy needs no addressing.

Many however will reject the teaching that a man may have more than one wife according to Torah.

Many reject it as they have no knowledge of the Torah practice of this particular subject.

In today's society, it is perfectly fine in the eyes of mankind to live in cohabited relationships.

Definitions of **cohabit** on the Web:

- share living quarters; usually said of people who are not married and live together as a couple
wordnet.princeton.edu/perl/webwn
- Cohabitation is when people live together in an emotionally- and/or physically-intimate relationship. ...
en.wikipedia.org/wiki/Cohabit
- to reside with another as if married or as a married couple; to coexist in common environs with; to engage in sexual intercourse; see coition
en.wiktionary.org/wiki/cohabit
- cohabitation - the act of living together and having a sexual relationship (especially without being married)
wordnet.princeton.edu/perl/webwn
- Cohabitation - The state of an unmarried couple, who share a relationship, living together.
www.iaml.org/glossary/
- cohabitation - Refers to a couple who live together without being legally married
www.sbhsd.k12.ca.us/~cschallhorn/soc/07lmf/Soc%20Ch%2015%20Fam%20terms.doc

When however a kadosh teaching from Torah is presented, every man and women will reject what Yahweh allows in Torah but accepts what society does, mostly because this is how we have been brought up.

This teaching is put together with the sole purpose of presenting as much evidence as possible to show how Plural Marriage is in Torah, supported by Torah and most of all Torah Plural Marriage is Kosher.

Introduction

One of the most if not the most controversial subjects to discuss today is that of Torah Plural Marriage, meaning that a man can have more than one wife.

It is in my opinion that the term ***“Torah Plural Marriage”*** is a better word to describe this Marriage Lifestyle as many of the Patriarchs, who I will later explain in detail actually practiced and lived Torah based Plural Marriage Lifestyles.

The words Bigamy and Polygamy/Polygyny should be avoided when describing this Torah Plural Marriage Lifestyle as these words tend to give this kadosh lifestyle a bad name and a negative context.

A few questions that are asked to me by many are:

Are we allowed more than one wife according to Torah?

Is it a sin to have more than one wife?

Isn't having more than one wife Adultery?

Isn't it against the Law of the Land to have more than one wife?

Isn't Plural Marriage an Old Testament thing and is not for today?

Isn't Plural Marriage just all about Lust?

And probably the most used argument is, shouldn't a congregational leader only have one wife according to 1Timothy 3:2 and Titus 1:6.

Most people if asked these questions above would give the answer **YES** or **NO!**, without first stopping to think why they have said **YES** or **NO**, or whether or not it is accepted in Torah, or even practiced in Torah, in order to be able to give the direct answer.

Most people would say **YES** or **NO** because it is an automatic reaction based on thousands of years of Tradition, Custom and most importantly lies.

Yirmeyahu/Jeremiah 16:19

*19 O YHWH, my strength, and my stronghold, and my refuge in the Yom (Day) of Tribulation, the gentiles shall come to you from the ends of the earth, and shall say, **surely our ahvot (Fathers) have inherited only lies, only vanity, and things in which there is no profit.***

During Jacob's Trouble not only will both houses heed the call to return home, but even the non- Yisraelites will return to Yahweh and seek Torah through His Son.

They will confess that all their religion and western culture has not mounted up a hill of beans, and that they are contrite and broken over their abominable sun worship offered by their ancestors, which was not according to Yahweh, His Son, and His Torah.

Surely this confession will come to pass by millions of people, as they realize that Hebraic worship, lifestyle and comprehension of Yahweh remain His will, and are the only way that is not based on vain pagan philosophy, handed down through the generations.

This includes the false doctrine that a man can only have one wife which is not a torah prohibition but is actually practiced and upheld in Torah.

Yahweh never and I repeat never condemned Torah Plural Marriage in fact on at least two occasions Yahweh gives direct Torah instructions concerning Plural Marriage of which we will discuss in detail as we progress.

Acts 3:19-26

19 Make teshuvah (Repentance, Or Turning Back) therefore, and be converted in lev (Heart), that your sins may be blotted out, when the times of refreshing shall come from the presence of the Master Yahweh;

20 And He shall send Yahshua ha Moshiach, who before was proclaimed to you:

*21 Whom the shamayim (Heavens) must receive until the **times of the restoration of all things**, which Yahweh has spoken by the mouth of all His kadosh (set apart or holy) neviim(Prophets) since the olam(World) began.*

22 For Moshe truly said to the ahvot (The Fathers), A Navi(Prophet) shall the Master Yahweh your Eloah raise up to you from your Israelite brothers, like me; you shall listen to Him in all things and whatever He shall say to you.

23 And it shall come to pass, that every being, who will not hear that Navi (Prophet), shall be destroyed from among the people of Yisrael.

24 Yes, and all the neviim (Prophets) from Schmuel and those that followed after, as many as have spoken, have likewise foretold of these days.

25 You are the children of the neviim (Prophets), and of the brit (Covenant) that Yahweh made with our ahvot (Fathers), saying to Avraham, And in your zera (seed/descendants) shall all the nations of the olam (World) be blessed/mixed.

26 to you first YHWH, having raised up His Son Yahshua, sent Him to give you brachot (Blessings Plural), in turning away all of you from your iniquities.

The word TESHUVAH in verse 19 of Acts 3 has two meanings in Hebrew:

- 1. Repentance**
- 2. Turning Back**

The meaning of turning back is as below:

- Damages: a sum of money paid in compensation for loss or injury
- the act of restoring something to its original state
- Getting something back again; "upon the restitution of the book to its rightful owner the child was given a tongue lashing"

- In the case of a breach of contract, restitution is the restoration of the involved parties to their original positions prior to the contract.
- The restoration of former rights in land involving the re-privatization of land and real property or the creation of new real property rights over land formerly taken over by the State.
- The act of giving back or replacing to the original owner.

So it is with Torah Plural Marriage or better termed Patriarchal Marriage as this is what the Patriarchs of Israel practiced, upheld and received instruction from Torah concerning the issue of having more than one wife.

Please note that Torah Plural Marriage is acceptable according to Yahweh and His Torah, and can be practiced according to Torah.

However, I also wish to point out the following points:

- **No one has to live in a Plural Marriage lifestyle, it is not compulsory for one to have**

to do, unless Yahweh specifically calls one to that lifestyle.

- **It is not for everyone, there are some whom are called to a monogamous lifestyle that being one wife and this is sanctioned within Torah.**
- **There are those that are called to celibacy, that is to stay single and not marry, many are called to this lifestyle and should not be frowned upon for doing so.**
- **Marriage itself is not a commandment to have to be done whether it is Plural Marriage or Monogamous Marriage, it should be noted that only those married (*Whether one or Plural wife/wives*) can be leaders within a congregation of Nazarene Israel.**
- **And last but not least Marriage full stop is not a Salvation issue, in other words your salvation is not determined by whether or not you are married or how many wives you have.**

So let's now deal with this subject on a step by step process, so that we can see what Torah teaches.

I would ask that at this time you stop and pray and ask Yahweh to reveal to you this subject from Torah.

Most of all I ask that you approach this subject with an open mind and an open heart.

I ask that you put your opinions aside and let Yahweh's Word/Torah speak for itself.

This was only for the Old Testament argument

One argument we often come up against is, "***This was only for Old Testament Times***" and "***This is not for today***".

Unfortunately these statements often come from the mouths and hearts of so called Torah believers.

Yahweh is very clear concerning His Torah and His Word; No man can add nor take away from His Word/Torah.

Deuteronomy 4:2 *Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of יהוה your Elohim which I command you.*

Deuteronomy 12:32 *What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*

Revelation 22:18 *for I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, יהוה shall add unto him the plagues that are written in this book:*

Can it get any clearer than this?

Whatever Yahweh commands whether we like it or not, whether we want to obey it or not every commandment that Yahweh has commanded must be obeyed.

There is no such thing as a small and big commandment, there is no such thing as a Great Commandment and a less great commandment, and ALL Yahweh's Commandments are to be obeyed by ALL mankind forever.

One example is if you throw a small stone into a swimming pool, it will sink to the bottom, if you throw a large rock into the swimming pool, it will sink to the bottom, regardless of how big either object is, they both have the same common result, if thrown into a swimming pool and that is they sink to the bottom.

Some people fail to observe some Torah instructions and their excuses are that they are not great commandments like "Thou shalt not Kill etc".

Yahshua HaMoshiach says to us:

Matthew 5:17-19

5:17 Think not that I am come to destroy the law (Torah), or the prophets: I am not come to destroy, but to fulfil.

*5:18 For verily I say unto you, till heaven and earth pass, **one jot** or **one tittle** shall in no wise pass from the law (Torah), till all be fulfilled.*

*5:19 Whosoever therefore shall break **one of these least commandments**, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

Neither the smallest Hebrew letter, or even a full stop or comma or strike of the pen will be removed from Torah until all be fulfilled

We are in grave danger if we break even the least of Yahweh's Torah commandments/instructions, and even worse off if we teach men to break them by teaching that some commandments are not for today.

Yahweh never changes He is the same always, His Torah, His Commandments are the same and will never change.

Malachi 3:6 for I am יהוה, I change not; therefore ye sons of Jacob are not consumed.

You and I might change but Yahweh **NEVER** changes.

Hebrews 13:8 יהושע the Messiah the same yesterday, and today, and forever.

Galatians 1:8 *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

Galatians 1:9 *As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*

Deuteronomy 27:26 *Cursed be he that confirmeth not all the words of Torah to do them. And all the people shall say, so be it.*

John 7:49 *But this people who knoweth not Torah are cursed.*

You and I may change but Yahweh and His Word **NEVER CHANGE.**

The Greco-Roman mindset thinks, says and teaches that some parts of Torah are not for today.

To say that Yahweh allowed Plural Marriage in the First Covenant, and then turn around and say that it's not for today is a classic example of what is known as replacement theology.

Replacement theology is when one teaches that anything in the Brit Chadasha (Renewed Covenant) whom many falsely call the New Testament, out does or changes or replaces something from the Torah.

So to say that Plural Marriage is in the first covenant, however is not in the Brit Chadasha, is in my opinion doing just that.

Just like saying Torah was done away with and nailed to the roman cross, or that the Church replaces the Jews etc.

We also must be very aware that when we say that something is not permitted or accepted within Torah and it is, we bring ourselves under a curse.

In conclusion, any form of replacement theology is a doctrine and teaching of the devil and should be avoided like the plague, because it simply cannot be accepted by the scriptures I have noted above.

For a better understanding of the Torah please click on this link:

[http://www.downundertruenameministries.com/YahwehsCovenant With Israel.pdf](http://www.downundertruenameministries.com/YahwehsCovenantWithIsrael.pdf)

The Stoning of our children argument

We often get an argument concerning the stoning of our children within Torah as the Torah states in **Deuteronomy 21:18-21**.

21:18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

21:19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

21:20 And they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21:21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

The argument raised is that because Torah says if our sons are rebellious, we should take them out and stone them to death.

This is probably one common argument given towards the opposition of Torah Plural Marriage and other Torah permitted acts or instructions.

Sad to say this but this argument is raised by Torah believers, yet these same Torah believers do not have enough knowledge or understanding concerning this Torah Mitzvah and as with all of things mis-interpret that verse.

When we read and apply this from a Torah aspect we have to remember the following points:

- **They must chasten the son first and if this does not work**
- **They must bring the son to the elders at the gate of the Temple to be stoned**

The only problem we have is:

- 1. There is currently no Temple in Jerusalem with an entrance gate**
- 2. There is no Prophet like Moshe sitting in the seat of Moshe**
- 3. There is no Sanhedrin (70 Elders appointed by Yahweh)**
- 4. There is no elders of thousand, hundreds, fifties and tens etc**

For a further study on the Elders please go to the web link below:

<http://www.downundertruenameinistries.com/ELDERS.pdf>

So in conclusion, even though this Torah Mitzvah is still binding and forever, fact is that we cannot keep this particular mitzvah as the requirements to keep this Mitzvah are not in place.

Forbidding to Marry

1 Timothy 4:1-3:

1 Now the Ruach (Spirit) speaks expressly, that in the yamim acharonim (Last Days) some shall depart from the emunah (Faith), giving heed to seducing ruachim (spirits), and teachings of shadim (demons);

2 Speaking lies in hypocrisy; having their conscience branded with a hot iron;

*3 **Forbidding to marry** and commanding to abstain from foods, which YHWH has created to be received with hodu (Thanks) by those who believe and know the emet (truth).*

4 For every creature of YHWH is tov (good), and nothing to be refused, if it be received with hodu (Thanks):

5 If it has been made kadosh (Holy or set Apart) by the word of YHWH and tefillah (Prayer).

Today's Nazarene Israelite and Messianic congregations and many Christian churches, (some unwittingly) "speaking lies in hypocrisy", would forbid the marriages of **Abraham, Yaakov (Jacob)/Israel, Moshe, Gideon, and David** -not to mention forbidding how Yahweh described Himself in Polygamist terms in **Jeremiah 3** and **Ezekiel 23**, and how Moshiach Yahshua the

perfect Saviour did likewise when He referred to Himself as the Polygamous Bridegroom in the Parable of the Ten Virgins in **Matthew 25:1-13**.

Indeed, such congregations and churches would not even allow such kadosh/set apart ones in the Scriptures to bring their polygamous families into such present-day Nazarene Israelite, Messianic Congregations or churches.

And yet, clearly, the Spirit expressly foretold of this profoundly obvious (even though often unwitting) hypocrisy, in **1Timothy 4:1-3**.

Question for you to consider:

1) How many Nazarene Israelites, Jews, Messianic's and Christians, claim to be a descendant of Israel and a part of Israel, yet fail to realise that Israel (All 12 Tribes) were founded out of Plural Marriages?

2) What Marriage today is forbidden?

We Know that Monogamous marriages are accepted and legalised in all countries, even Homosexual marriages are now legalised and accepted in some countries.

So this scripture is a fulfilment of prophecy when Plural Marriage is banned and not accepted and forbidden in these last days, because Plural Marriage was practiced, accepted and even endorsed by Yahweh in the Scriptures and is the only form of marriage that is forbidden today.

Think about that!

Monogamy Only the original perfect marriage?

It has been argued that Yahweh's original plan of marriage was monogamy because Yahweh made Adam and Eve, one man and only ONE wife.

I do not argue that originally Yahweh created Adam and Eve and Eve was Adams wife, and that these were the only human beings at this point in time that Yahweh had created.

Many state and I quote: "Yahweh made ONE wife for Adam" so because of this we should only have ONE WIFE".

This argument is really not strong enough in my opinion to validate a Monogamy only argument of which this is the case.

If what some people believe is only one wife for the husband etc, and because this is how it was in the Garden of Eden so this should be also for today.

The problem with this theory is that if this be the case we should also be walking around naked, we should be able to live forever, we should not suffer any pain or agony and the list will go on.

The other argument which is used against Plural Marriage is, that not one Plural Marriage was happy, they were formed out of bad situations, there was allot of jealousy and the list and arguments go on.

Now if Monogamy is the perfect and desirable marriage based on the original Garden of Eden example please consider the first Monogamous marriage.

- 1. Adams ONE wife disobeyed Yahweh and chose to serve the devil and then deceived Adam into tasting of that tree of knowledge of good and evil.**
- 2. Due to the first Monogamous couple we now have death, pain, suffering and the most horrible part we have sin.**

- 3. Because of the first Monogamous couple we have our ladies in pain during child birth and man has to work to eat bread at the sweat of his brow all the days of his life.**

- 4. Because of the first Monogamous couple we now have sin in our lives and have been cut off from the presence of YHWH, thankfully we have Yahshua HaMoshiach who came and shed His blood that we may have fellowship once again with the Father through Him.**

Now if this is a perfect example, then something is drastically wrong with people that think this way.

Just because those examples in the Bible of Plural Marriage had issues and problems does not give a reason to not practice or uphold plural marriage or to teach against it or give arguments to support against plural marriage.

No one would like anyone to say, because of the first Monogamous couple and their problems as listed above, that no one should marry period.

This would be an absolute silly way of thinking.

Nor should anyone say that we should not have a wife because of this, as Monogamy is a Torah based and supported lifestyle, as is Plural Marriage and Celibacy.

For those who feel that One wife is enough for them that's all they need and they are happy to live like this then Praise Yahweh for their preference, but if someone wants to have more than one wife according to Torah than praise Yahweh also, and if one wishes to remain unmarried and to be celibate then praise Yahweh also.

The Law of the land Argument

A common argument often used as the last-resort "excuse", in trying to still assert that Plural/patriarchal Marriage must somehow be a sin, is what is known as the "**law of the land**" argument.

In quoting **Romans 13:1-7, Titus 3:1, and 1 Peter 2:13-26**, this attempted argument asserts that, because Plural Marriage is perceptibly against the "law of the land", and because these

passages instruct Bible-believers to follow the "laws of the land", this itself makes Plural Marriage a sin.

Before addressing this argument directly, it is important to first address the details by which no "law of the land" is actually being broken.

In a legal technical sense, Plural Marriage itself is not usually specifically against the law.

Rather, the legal term, "**bigamy**", is the outlawed act of a person having government-recognized existing marriages (i.e., government-recognized by "marriage license") with more than one living spouse at the same time.

As such, as long as patriarchal families do not obtain government-recognition (e.g., seeking a marriage-license), there is no breaking of any law.

In most of the world plural marriage is an acceptable social practice and is never a crime. In much of the Western world, including Britain and most of the United States, the practice of plural marriage is not illegal.

As long as the marriages are not registered with the state or country, there is no offence, although there is also hardly any legal recognition of the relationship. In a few states, the bigamy law is used together with a "common-law marriage" law to define plural marriage as illegal.

These laws also tend to make same-sex partnerships and cohabitation by unmarried couples illegal as well.

They are the subject of debate and are expected to lead to constitutional challenges in the US Supreme Court.

In fact, to be absolutely accurate, it is not plural marriage, but *bigamy*, that is sometimes illegal.

Bigamy is the criminal offence of registering a second marriage when a first marriage is still recognised.

Plural Marriage can be practiced without breaking the law simply by registering no more than one of the marriages.

Where *bigamy* is illegal, *plural marriage* can often be practiced lawfully. This book does not support the criminal practice of bigamy or any related form of deception.

To Bible-believers, marriage is defined by Yahweh who alone has the final authority.

It is not and I repeat not defined by any government.

In the Bible, there is not one single example of any marriage becoming "legitimate" because of definition or decree by government.

The truth is, if marriage is defined by governments, then that would say that none of the men in the Bible were actually married.

That would be absurd, of course!

While the Nazarene Israelite believers and Churches have mistakenly acquiesced (even capitulated) their trust in Yahweh's authority (as sole definer of marriage), in their wrongly thinking that government has such authority to define marriage, even so the reality is this:

It is not against the law to NOT GET MARRIED, in terms of any government definition of "getting married".

Cohabitation (*living with someone in an intimate, sexual relationship without being legally married*) is no longer against the law of the land of most countries in the modern era.

If any government simply views a relationship as being that of cohabitating (*which is not illegal*), then even though Bible-believers and Yahweh know that the same relationship is indeed that of marriage before Yahweh, as defined by Yahweh alone, the truth remains: no "**law of the land**" is being broken.

The interesting thing to note about this attempted argument against plural marriage, though, is the blatant obviousness of the "circular logic" which this "law of the land" argument employs.

Namely, the argument says this:

Plural Marriage is a sin because it is against the law.

How did the bigamy laws come into existence in the first place?

They made Plural Marriage against the law because they thought it was a sin!

Therein is the "circular logic". The argument has no external support supporting it. It goes round and round in trying to support itself, saying:

- Why is Plural Marriage against the Law?

Answer: Because it's a sin.

- Why is Plural marriage a sin?

Answer: Because it's against the Law

- But why is it against the Law?

Answer: Because Plural marriage is sin

- But why is it a sin?

Answer: Because Plural marriage is against the Law

And round and round it goes, just like a stuck record so to speak.

Of course, as it is clearly proven that plural marriage is not a sin, because plural marriage better rendered Torah Plural Marriage really is Biblical, then that "circular logic" falls apart.

Since Plural Marriage is **NOT** a sin, it should **NOT** be against the law!

And since most plural marriage/polygamist families are actually not breaking the law anyway, it is still not sin.

As such, there should be no "law of the land" against Plural Marriage.

And that leads to the final irony that anyone would use the "law of the land" argument in the first place!

In countries such as the United States, Bible-believers take great comfort in knowing and acting upon the legislative process by which the "laws of the land" can be passed, amended, and even repealed.

If any law were passed, amended, or repealed which resulted in making things harder on true Bible-believers, they would (rightly) call it their Biblical DUTY to rise up to overturn the passing, amendment, or repeal.

One example of this is many European countries that out-law the smacking of children: refer to the link below

http://news.bbc.co.uk/1/hi/uk_politics/3866747.stm

“Parents are now forbidden to make use of corporal punishments or methods that demeaned and humiliate the child.”

Yet scripture tells us clearly **Proverbs 13:24**

24 He that spares his rod hates his son: but he that loves him chastens him diligently.

Proverbs 22:6

6 Train up a child in the derech (way) he should go: and when he is old, he will not depart from it.

Proverbs 22:15

15 Foolishness resides in the lev (heart) of a child; but the rod of correction shall drive it far from him.

Proverbs 23:13-14

13 Withhold not correction from the child: for if you correct him with the rod, he shall not die.

14 You shall correct him with the rod, and shall deliver his being from Sheol (Hell).

Proverbs 29:15-17

15 The rod and correction give chochmah (Wisdom): but a child left to himself brings his eema (Mother) to shame.

16 When the wicked are multiplied, transgression increases: but the tzadik (righteous) shall see their fall.

17 Correct your son and he shall give you rest and give delight to your being.

You will not find in the Bible the exact words of the "proverb" you hear today.

Instead, you will hear King Solomon's contrast of good and evil and his warnings and instructions. Consider the message of the verses.

In **Proverbs 13.24** you find that if you do not discipline your child, you hate him.

If you love him, you discipline him when necessary. *Note that the word for "rod" here is the same word as "frond", meaning then a palm branch, not the iron rod with which the kings ordered prisoners flogged.

In **Proverbs 19.18** you find that you should chastise your child early while he is still impressionable (good). (Evil) You should not fail (spare) to chastise your child because he cries or is remorseful.

In **Proverbs 22.15** you find that a child is not born with a moral compass or the knowledge to know his actions are folly. Discipline will teach him.

In **Proverbs 23.13** you find that if you discipline your child to teach him values and morals, he will not fall into iniquity (evil) and die (eternal damnation).

In **Proverbs 29.15** you find that discipline and knowledge (reproof) will keep your child from bringing shame upon the family. In **17**, you find if you discipline your child, he will behave always and be a child with whom you can be happy.

In no way, shape or form does King Solomon profess abusing a child, but instead, shows that failure of the parent to discipline the child and teach the child to follow Torah will be the downfall of the child and parent alike.

King Solomon does not profess that the use of the "rod" is enough.

He states that the reproof is necessary to teach the child.

Finally, King Solomon assures parents that if they will raise their children to be Torah keeping members of the society, they will bring great joy.

Many parents who use either these Scriptures or the adage in the discipline of their children find out that King Solomon was onto something.

When you begin the discipline with the physical, which the child can understand, you will get to a point where the reproof is all you need.

Know that in absence of understanding of speech, pain is the receptor implanted in the human body to warn of ill action.

However the “**Law of the Land**” in some countries clearly states that disciplining our children is against the law and we will be persecuted for doing so.

That’s why we see so much crime, and more people being sent to jail, because of a lack of discipline, the same people (Law of the land) who make the Law not to smack our children, are the same people who will be glad to throw our children into jail and throw away the key.

One last example is concerning “**Homosexual Marriage**” whether Male or Female it is commonly known as Civil Union.

Yahweh makes it abundantly clear that; homosexuality of any kind is not accepted in His Word in fact it’s an abomination Yahweh hates the practice.

1. Yahweh lists “*homosexual offenders*” among “***the wicked***” (1 Corinthians 6:9).
2. Yahweh lists “*homosexual offenders*” among those who He determines will “***not inherit the kingdom of Yahweh***” (1 Corinthians 6:9).

3. Historically, homosexuality has incurred Yahweh's destructive **wrath** upon an **entire city** (**Genesis 19:4-5, 11-13**).
4. Yahweh's word defines the men of Sodom as "**sinning greatly**" because of their **men** having **sex with men** (**Genesis 13:13; 19:5**).
5. Yahweh calls Sodom's sin "**sexual perversion**" (**Jude 1:7**). Societies that **remain** in perversion (Sodom, Rome...) are on the road to **destruction**.
6. Yahweh's word identifies **husband-wife** relations as "**natural relations**" and **homosexual** relations as "**unnatural ones**" (**Romans 1:26-27**) and "**perversion**" (vs. 27).
7. Yahweh's word also **rebukes** those who "**approve of those who practice**" homosexuality (**Romans 1:32**).
8. **Yahshua settled** the marriage issue once for all, declaring that Yahweh had made them "**male and female ... a man ... [and] his wife**" (**Matthew 19:4-5**).

My question to you is this:

Are we going to allow homosexual marriage and homosexual practices because the Law of the land permits it and declares that it is legal?

If your answer is **NO**, stop and think about your answer in light of the “**Law of the Land**” argument on the subject of plural marriage.

We say **NO** to Plural Marriage because it’s against the Law of the Land correct?

However by saying **NO** to homosexual marriage is a direct violation of Yahweh’s Word in your interpretation because to go against the “Law of the Land” is a Sin correct?

You guessed it; you are more than likely saying right now that because Yahweh condemns homosexual practices, so should we, and that we must go against the law of the Land because, Yahweh’s Word clearly states that homosexuality is an abomination to Yahweh right? **YES** you say.

And that we **MUST UPHOLD TORAH** correct? **YES** you say.

Then let me ask you a question and I ask that you answer this correctly with an open and honest heart towards Yahweh and His Torah.

If Yahweh's Torah allows Plural/Patriarchal Marriage, and has specific Torah instructions concerning Plural Marriage then we should uphold that as it is Torah correct? **YES**

You will now most likely say two things

- 1. YES we should uphold Torah but.....on the subject of Plural Marriage that's a different thing or**
- 2. YES we should uphold Plural Marriage if it is permitted and instructed in Torah.**

And therein is the irony!

Even as Plural Marriage Bible-believers are meticulous to not break any "law of the land", the bigamy laws are, nevertheless, truly burdensome.

All the while, many non-polygamous Bible-believers would continue to look the other way and use the flawed "law of the land" argument to still oppose Plural Marriage.

In using the "law of the land" argument, though, the very Bible-believers who would rightly work to make changes in law if it isolated or it made things harder for fellow Bible-believers are unwittingly relying on this flawed "circular logic" argument to NOT do their otherwise self-defined Biblical duty to overturn laws which do isolate and make things harder for fellow Bible-believers with polygamous families.

Thus, to not help such fellow Bible-believers with polygamous families to have freedom from the burdensome bigamy "laws of the land", such ones can be viewed as simply, albeit mostly unwittingly, continuing to fulfil the Spirit-given prophecy of **1 Timothy 4:1-3**.

While all this happens, of course, polygamous Bible-believers will continue to not break any laws, simply by means of cohabitation before government, but of marriage before Yahweh.

No doubt, should the bigamy "laws of the land" ever become changed and repealed; the "circular logic" will clearly require those who employ the "law of the land" argument to then have to wholly accept that Plural Marriage really is Biblical.

In closing for this point I have just one more question:

If the "Law of the Land" was to accept Plural Marriage and make it legal will you still have the same feelings towards Plural Marriage?

If your answer is **YES** I would say it is okay if the "Law of the Land" says its okay, let me ask you one more question.

Is it better to accept Plural Marriage as a Torah supported lifestyle or because the "law of the Land" permits it?

I will leave this question in your hand for you to answer in truthfulness as all things that you think or say Yahweh knows.

Matthew 10:26

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hidden, that shall not be made known.

***List of Countries and States that allow
Homosexual Marriage***

Canada

In June of 2005, the Canadian Parliament enacted a law allowing legal marriage for same-sex couples.

Belgium

The second nation to legalize same-sex marriage in 2003.

Netherlands

The first country to grant gay marriage in 2001.

Norway

Became the sixth country to legalize same-sex marriage on May 11, 2008.

South Africa

South Africa became the fifth nation to recognize gay marriage in 2005.

Spain

The fourth nation to allow gay marriage on June 29, 2005.

Sweden

On April 1, 2009, the Swedish parliament voted to allow same-sex couples to legally marry, overturning a previous civil partnership statute enacted in 1995.

US states that recognize same-sex marriage:

California

In May of 2008, California's Supreme Court ruled that banning same-sex marriage in the state was discriminatory.

For six months same-sex couples were allowed to marry. And then, the voter initiative was passed, effectively striking down the court ruling. Marriage in California is now defined as between one man and one woman.

Connecticut

In a 4 to 3 decision, the Connecticut Supreme Court overturned

the state's ban on same-sex marriage, making it the third state to allow legal gay marriage.

District of Columbia

April 7, 2009, the DC council approved a measure that recognizes the marriages of same-sex couples wed outside of the District.

Iowa

On April 3, 2009, Iowa became the third US state to allow same-sex marriage. The Supreme Court voted unanimously in favour of gay marriage. Couples can begin exchanging vows on April 24, 2009. Here's what gay and lesbian couples need to know before they marry in Iowa.

New York

Note: By a May 29, 2008 directive, New York only recognizes gay marriages from couples married outside of the state.

Massachusetts

On May 17, 2004 Massachusetts became the first U.S. state to legalize same-sex marriage.

Vermont

On April 7, 2009, the state legislature overrode Gov. Jim

Douglas's veto of a bill allowing same-sex couples to marry, making Vermont the first state to allow gay marriage through legislative action. In 2000, Vermont became the first U.S. state to offer same-sex civil unions.

Nations that allow same-sex partnerships or unions:

Australia

http://www.centrelink.gov.au/internet/internet.nsf/individuals/same_sex.htm

From 1 July 2009

The Australian Government has introduced wide-ranging reforms that recognise all couples, regardless of the sexual orientation or gender of a partner.

The reforms also recognises children living in same-sex families.

From 1 July 2009 changes to legislation will mean that customers who are in a same-sex de facto relationship will be recognised as partnered for Centrelink and Family Assistance Office purposes. All customers who are assessed as being a member of a couple will have their rate of payment calculated in the same way.

Customers can contact Centrelink about how these changes may affect them by calling **13 6280**. From 30 March 2009 customers can call this number to declare their relationship.

Brazil*

*Only the Brazilian state of Rio Grande do Sul allows same-sex civil unions (June 2006).

Croatia

Civil partnerships for same-sex couples have been granted since 2003.

Denmark

Legal civil partnerships have been allowed since 1989.

Finland

Has offered registered partnership benefits since September 2001.

France

Pacte Civil de Solidarité" (PACS), or "Civil Solidarity Pacts," were instituted in France on November 9, 1999.

Germany

Gay couples can register as "Life Partnerships," granting lesser financial and pension benefits than marriage.

Hungary

Gay couples have been protected under common-law marriages since 1995; however they are not eligible for legal marriage.

Iceland

Since 1996, gay Icelanders have been protected under registered partnerships.

Luxembourg

Civil partnership legislation modelled after France's PACS were introduced in Luxembourg in 2004.

Mexico

Same sex civil unions were legalized in Mexico City in November 2006 and in the state of Coahuila on January of 2007, essentially making civil unions legal in all of Mexico (by law, each Mexican state must recognize the laws granted to individuals of the other states).

New Zealand

In December, 2004, New Zealand enacted legislation recognizing same-sex civil unions.

Norway

Since 1996, gay Norwegians have been protected under registered partnerships.

Portugal

Same-sex partners have the same rights as opposite-sex partners in common law marriage.

Switzerland

Same-sex couples are given limited legal benefits with civil recognition.

United Kingdom

Domestic partners can register under the Civil Partnership Act. This legislation took effect in December 5, 2005 giving registered same-sex couples all of the rights, privileges and responsibilities of married heterosexual couples. The Civil Partnership Act applies across all of England, Wales, Scotland, and Northern Ireland.

US States that allow same-sex partnerships or unions:

Connecticut

Although Connecticut defines marriage as between a man and woman, it became the second U.S. state to grant same-sex civil unions in April, 2005.

New Hampshire

New Hampshire, home of the Episcopal Church's first openly gay bishop, V. Gene Robinson, became the 4th state behind Vermont, New Jersey and Connecticut to offer civil unions. Same-sex partners were allowed to register for civil unions in January 2008.

New Jersey*

New Jersey is the third U.S. state to offer same-sex civil unions behind Vermont and Connecticut. The new same-sex civil union's law, which goes into affect on February 19, 2007, grants gay and lesbian couples the same rights as marriage.

*(Although same-sex unions in New Jersey are classified as civil unions, couples are granted the same rights as married heterosexual couples.)

Oregon

Under Oregon's new domestic partnership law gay and lesbian couples are eligible for all the state-wide rights and benefits of marriage. Oregon also outlaws discrimination based on sexual orientation.

Washington

On April 21, 2007, Washington's domestic partnership bill was signed into law.

Nations that ban same-sex unions:

Honduras

On March 29, 2005, the constitution of Honduras was amended banning same-sex marriage and adoption by same-sex couples.

Latvia

December 21, 2005 marked the day Latvian president Vaira Vike-Freiberga signed into law a constitutional amendment defining marriage as the union of a man and a woman.

Uganda

On September 29, 2005, legislation banning same-sex unions was signed by Ugandan President Yoweri Museveni. Penalties for gay marriage will be set in 2006. Under current law,

homosexual acts are punishable by imprisonment from five years to life.

Please note that in my opinion, same-sex partnerships or unions are just another term for Homosexual Marriage dressed up behind another name other than marriage.

Is not Plural/Patriarchal Marriage Adultery?

ADULTERY" --- na`aph (pronounced: naw-af') in the Hebrew means, "WOMAN that breaketh wedlock".

This applies to the **Matthew 19:9** verse.

9 And I say to you, whoever shall divorce his wife, except it be for fornication, and shall marry another commits adultery: and whoever marries her who has not yet been divorced does commit adultery.

Namely, note that **(in Matthew 19:9)** it is because the first husband CAUSED his first wife to commit adultery (by violating **Exodus 21:10**), in putting her away so as to "replace her") that he is therefore guilty of CAUSING her adultery.

That is HOW he is guilty.

He had CAUSED his first wife to "break her wedlock contract".

And of course, that first wife for "breaking her wedlock contract" with her first husband, and the "second husband" for participating in that act, are both guilty too.

But notice, the SECOND WIFE is not guilty of anything.

And if the first husband had not put away his first wife, but instead kept her as well as marrying the second wife, he would not have CAUSED his first wife to "break her wedlock contract".

Hence, he would not have been guilty of any Adultery in any way. Indeed, Adultery simply and only means "WOMAN that breaketh wedlock".

Adultery

Exodus 20:14 the parties to this crime, according to Torah, **were a married woman and a man who was not her husband.** The Mosaic penalty was that both the guilty parties should be stoned, and it applied as well to the betrothed as to the married woman, provided she was free. **Deuteronomy 22:22-24.**

A bondswoman so offending was to be scourged, and the man was to make a trespass offering. **Leviticus 19:20-22.**

At a later time, and when owing, to Gentile example, the marriage tie became a looser bond of union, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted.

The famous trial by the waters of jealousy, **Numbers 5:11-29** was probably an ancient custom, which Moses found deeply seated - (But this ordeal was wholly in favour of the innocent, and exactly opposite to most ordeals.

For the water which the accused drank was perfectly harmless, and only by a miracle could it produce a bad effect; while in most ordeals the accused must suffer what naturally produces death, and be proved innocent only by a miracle.

Symbolically adultery is used to express unfaithfulness to covenant vows to Yahweh, who is represented as the husband of his people.)

One Flesh

"ONE FLESH" --- "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Genesis 2:24, referenced in **Matthew 19:5, 6, Mark 10:8, 1Corinthians 6:16, Ephesians 5:31.**

A man is "one flesh" with EACH woman with whom he copulates, whether in marriage (wife) or in fornication (harlot).

When a married man, who is therefore already "one flesh" with his wife, copulates with another woman that does not then negate his being "one flesh" with the wife.

This is evident by the fact that **1Corinthians 6:16** reveals that a man can be "one flesh" even with a harlot.

As even a married man, therefore, can become "one flesh" with a harlot that proves that a married man can indeed be "one flesh" with more than one woman, without negating his being "one flesh" with his wife.

6:16 *What? Know you not that he who is joined to a harlot is one body? For the two, says He, shall become basar echad (One Flesh).*

As that is so even with a married man with an harlot, it is thus just as equally true regarding a man being "one flesh" with more than one wife.

For further proof, the very next verse provides the context of the plural-to-one aspect, i.e., **1Corinthians 6:17**: "But he that is joined unto Yahweh is one spirit."

As EACH believer is joined as "one spirit" with Yahweh, that then demonstrates the context of the plural-to-one aspect.

Namely, as EACH believer is joined as "one spirit" with Yahweh, so too may EACH woman is joined as "one flesh" with one man.

Lastly, when Moshiach Yahshua, in **Matthew 19:5,6** and **Mark 10:8**, was re-quoting that original "one flesh" verse of **Genesis 2:24**, He was only dealing with the issue of divorce, saying, "What therefore Yahweh hath joined together, let not man put asunder or separate." (**Matthew 19:6**) That was opposing divorce of Yahweh-joined marriages, of what Yahweh Himself had joined together as "one flesh".

For context, it is exegetically important to note that the "one flesh" verse itself of **Genesis 2:24**, which Moshiach Yahshua was re-quoting, was written by Moshe. And Moshe married (was "one flesh" with) two wives: Tzipporah (**Exodus 2:16-21 and 18:1-6**) and the Ethiopian woman (**Numbers 12:1**).

The term, "one flesh", could not otherwise allegedly mean that a man could not be "one flesh" with more than one woman because three things did indeed happen.

- 1) Moshe did marry two wives.
- 2) Moshe did author such other verses as **Exodus 21:10** and **Deuteronomy 21:15**.
- 3) Yahshua HaMoshiach did not speak against Moshe' being "one flesh" with two wives. Hence, the Scriptures reveal that Yahshua and Moshe knew what "one flesh" meant when Moshe

authored **Genesis 2:24**: a man may be "one flesh" with more than one woman.

When my wife and I got married, my Marriage Vows included the words "forsake all others and cleave unto my wife."

Now, if this were just a contract between partners, I could claim lack of prior knowledge concerning the fact that Yahweh considers Plural Marriage acceptable, and use this to say I am not bound by that part of my marriage vows.

We are not dealing with a contract, however, but a covenant.

There are biblical examples of covenants in which members of the covenant are not entirely aware of the ramifications of all provisions of the covenant when they agree to it. It is however, still binding.

For example, salvation.

When we get saved, we come into a covenant relationship with Yahweh. I don't know of very many who are truly aware of everything they are agreeing to when they get saved.

And what about the baby born to Jewish parents?

He is part of an entire race born under covenant, but of course did not participate in the establishment of the covenant.

I have a hard time coming up with some reason that would allow me to say I am now no longer bound by my agreement to "forsake all others".

If I made that agreement (and I did), and I later come along and say I am no longer bound by it, how can my wife ever trust me? How could she depend on me to stand by my word, from that time on?

I don't see any clear answer to this one? Got any ideas? I don't consider the status quote bad.

My wife is, in my opinion, one of the best any husband could ever have.

But this is important to me.

What if Yahweh told me to marry a second wife? Would I be bound not to by the terms I made in my first marriage?

If my wife decided she liked the concept of plural marriage, would that then open the door?

The issue you raise is precisely why I myself hold that a scriptural marriage is defined as being at the consummation between two believers in Moshiach (*although I realize that there are some other denominational views on this,*) and not to be confused with issues of "hybrid" marriages between believers and unbelievers, to which **1Corinthians 6:12-14** would otherwise apply.

As for believers, though, the marriage is at consummation for, after all, Jacob was married to LEAH in the morning, despite the celebration feast the night before, wherein he thought he was getting his bride Rachel **Genesis 29**.

Besides, Yahshua instructed us to NOT make oaths, to not make swearings.

As it is written,

Matthew 5:33-37.

33 Again, you have heard that it has been said by them of old time, you shall not swear falsely, but shall perform to the Master Yahweh your oaths:

34 And so I say to you, Swear not falsely at all; neither by the shamayim (Heavens); for it is Yahweh's kesay (Throne):

35 Nor by the earth; for it is His footstool: neither by Yahrushalayim; for it is the city of the Awesome Melech (King).

36 Neither shall you swear by your head, because you cannot make one hair white, or black.

37 So let your communication be, Ken (Yes), ken (Yes); Lo (No), lo (No): for whatever is more than this comes from deception.

So, it is for that reason that I do not support the idea of making swearings or vows, even in marriage.

Plus, marriage is a permanent relationship for believers anyway, so that, while spoken words can be recanted (whether rightly or wrongly), a consummation can never be "un-done", even if, as is common among most of us in our fallen world, the bride was not a virgin at marriage.

Romans 1:31-32

31 Without binah (knowledge), or discernment, brit (Covenant) breakers, cold and without ahava (Love), unforgiving, ruthless:

32 Who knowing the mishpat (Judgements) of Yahweh, that those who commit such things are worthy of death, not only do the same, but also take pleasure in others that do them.

So, we cannot be covenant breakers, either, Not at all.

But there is a difference between a vow and a covenant.

Namely, a covenant can be MUTUALLY re-written, even MUTUALLY nullified, while a VOW is a permanent thing.

(Even Jephthah still had to fulfil his horrifying VOW of **Judges 11:30-39**, as even called as being faithful in **Hebrews 11:32**. Does that horrifying example make it any wonder why Yahshua told us not to vow in **Matthew 5:33-37**?)

(Mind you, of course, before some "wag" :-)) tries to trip me up here with a funny semantic question.... if one had a made a stupid VOW to serve the devil, such a VOW would not thereafter so bind a man that he could not become saved in Moshiach Yahshua, of course. Praise Yahweh for His mercy! :-))

The matter before us, therefore, is about the PROMISES which a husband and wife make to each other, that they are not VOWS in actuality but are instead PROMISES, a COVENANT.

And a COVENANT between two parties may certainly be "renegotiated", as long as it is MUTUALLY agreed. (Then it would not be "covenant breaking".)

Indeed, even Yahweh has Renewed His Covenant with Israel.

Praise Yahweh!

As it is written,

Jeremiah 31:31-34

31 See, the days are coming, says Yahweh that I will make a Brit Chadasha-Renewed Brit (Covenant) with Beit (The House of) Yisrael, and with Beit (The House of) Yahudah:

32 Not according to the brit (Covenant) that I made with their ahvot in the day that I took them by the hand to bring them out of the land of Mitzrayim (Egypt); which brit they broke, although I was a husband to them, says Yahweh:

33 But this shall be the brit (Covenant) that I will make with Beit (The House of) Yisrael after those days, says Yahweh, I will put My Torah in their inward parts, and write it on their levim

(Hearts); and will be their Elohim, and they shall be My People-Ami.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know Yahweh: for they shall all know Me, from the least of them to the greatest of them, says Yahweh; for I will forgive their iniquity, and I will remember their sin no more.

And as that is all explained throughout the Brit Chadasha (Renewed Covenant), we understand that the covenants have not changed nor been done away with merely what the Hebrew says it has been renewed.

So everything that Torah speaks about, or commands is not, or never has been done away with not at all it was renewed.

Yahweh has indeed *Renewed* His Covenant (HalleluYAH!), thereby indeed showing us the difference here between covenants and vows.

However, obviously, for anyone who might think that they or any of us should be or are still under the old covenant, thinking that they had not been one to "break it"; such ones might be

thus perceiving that Yahweh made the new covenant without a mutuality of their consent.

This would not be correct, of course, because of these two things:

1. None of us today were alive at the time of the Renewing of the First Covenant as made with the blood of Yahshua HaMoshiach, which means that we as only offered the Renewed Covenant anyway (by Yahweh's grace), as the old covenant was made and we were not there to physically and personally enter into that covenant.
2. As it is written,

"But the Scripture has concluded all under sin, that the promise by emunah (Faith or Trust) of Yahshua ha Moshiach might be given to them that believe". (Galatians 3:22).

So, rather than His holding fast to the First Covenant, Yahweh in His wondrous mercy RENEWED the First Covenant, for our good.

And this brings us back to the marriage issue.

We know that the marriage (itself) is NOT open to "re-negotiation", even though a COVENANT may indeed be so "re-negotiated" when done MUTUALLY. (This is why I say that an Israelite marriage is not defined as being at the time of making a covenant, but only at the consummation between the two believers.)

Marriage may not be "un-done", even if COVENANTS may be "re-negotiated".

(And, obviously, such "re-negotiation" may ONLY be done within the confines of righteous and Scriptural doctrine.

This fact should be understood as a "given" here, but it had to be said here, just in case anyone might misunderstand or mis-apply the points being made herein.

That is, an Israelite may not "re-negotiate" a New COVENANT in their marriage with Torah less concepts that are outside the parameters of righteous Kadosh Israelite Marriage doctrine.)

Truly, even as COVENANTS might be able to be MUTUALLY "re-negotiated" (within the righteous parameters), the Israelite MARRIAGE itself is still permanent and not subject to being "changed", regardless of any such MUTUALITY of agreement between the wife/wives and husband.

Regarding this permanence in Israelite Marriage, this is quite clear in the Scriptures.

When the Pharisees asked Yahshua in **Matthew 19:3** if it was acceptable for a man to divorce his wife for "EVERY CAUSE" or reason, Yahshua replied in the verses through **verse 9**, saying back the exact answer of **Deuteronomy 24:1**.

According to that, no, the only ONE exception whereby a man was therewith allowed to put away a wife was "her uncleanness", her being in fornication -and for no other reason could he put her away.

After all we know that as it is written:

16 *For Yahweh, the Elohim of Yisrael, says that He hates divorce: like the one who covers his sin with his garment, says Yahweh*

tzevaoth (Our Righteousness): therefore guard your ruach (spirit), that you deal not treacherously with her. (Malachi 2:16).

And indeed, in Yahshua's reply to the Pharisees in that passage of **Matthew 19:3-9**, He starts His answer by making reference to the fact that a consummation cannot be "un-done", as being thereafter as "ONE FLESH".

As it is written,

4 And He answered and said to them, Have you not read, that He who made them in Beresheeth (in the Beginning) made them male and female,

5 And said, for this cause shall a man leave abba (father) and eema (mother), and shall cleave to his wife: and the two shall be one flesh?

6 Therefore they are no more two, but basar echad (One Flesh). What therefore Yahweh has joined together, let not man put asunder. (Matthew 19:4-6)

And then, at the end of His reply to the Pharisees, as it is written

"And I say unto you, whosoever shall put away his wife,
EXCEPT IT BE FOR FORNICATION [Just as explained in

Deuteronomy 24:1] and shall marry another [Replacing the unjustly put away wife, violating **Exodus 21:10]** Committeth adultery [By causing the unjustly put away wife to break her wedlock]

And whoso marrieth her which is put away doth commit adultery (**Matthew 19:9**).

So, Yahshua was clearly explaining how permanent Israelite Marriage truly is.

Moreover, we have the TORAH INSTRUCTION OF YAHWEH in **1Corinthians 7:10-11** that the husband must not put away a wife.

As it is written,

10 *And to the married I command, yet not I, but Yahweh [Commands this], let not the wife depart from her husband:*

11 *But if she departs let her remain unmarried, or be reconciled to her husband: and let not the husband divorce his wife. (1Corinthians 7:10-11.)*

And so yet again, this goes back to my own reasoning for saying that Israelite Marriage is defined as being consummation between two believers, as THAT is permanent, something which, once done, one can never go back and “un-do”.

(Hence the reasoning why we should also get back to holding virginity back to its proper place, so that would impact our thought-process along these matters, but that’s another heart-filled discussion altogether.)

And so, the matter is that, while marriage, as being defined as at consummation between two believers in Moshiach Yahshua (because a believer should not deliberately become unequally yoked, as in "married", with an unbeliever, **(as per 2Corinthians 6:14)**, the Israelite Marriage between two true believers *(as opposed to fakes)* is permanent.

As it is written,

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only **[That she marry a Torah believing an honouring Israelite man]** in Yahweh." **(1Corinthians 7:39)**.

And as it is written in another place.

“For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man” (Romans 7:2-3.)

So, truly Israelite Marriage is permanent, so long as the husband lives.

But while the Israelite Marriage is so permanent, the terms of the promises made, the COVENANT, however, those may be MUTUALLY "re-negotiated".

And as such, if a first wife mutually agrees with her husband for a "re-negotiation" of their marriage COVENANT, whereby the whole "**forsaking all others**" clause is mutually agreed to be deleted, all so that another wife, were Yahweh to so call that to happen (as per **1Corinthians 7:17**), would thereafter be able to easily enter the family, then all that should certainly be fine and proper. In such case of mutually made "re-negotiation" to

therewith after remove that binding clause upon the husband, then there is no covenant breaking occurring.

Mind you, this is not to suggest that a wife has a sort of "veto-power", as that is not Scriptural. (That's because this is about the husband's own authority to which he binds himself in this matter, that his word be ever true.)

But rather, this is simply saying that a first wife's inability to embrace Torah Israelite Plural Marriage most often has more to do with the man not YET helping her to be able to embrace it, than about much else.

So, one should look at her inability not so much as "disobedience", but rather as a symptom for the man to grow even more so in his selflessly-giving Moshiach-like love to her, so that she could then come to embrace it.

And truly, this whole matter yet again brings us back to the Moshiach given Vision of love-not-force and whether Yahweh really DID call a man to add another wife to their family.

We know that it is only as Yahweh would so call.

As it is written

17 But as the Master Yahweh has distributed a purpose to every man, as Yahshua has called each one; so let him have his halacha (Walk). And this is what I ordain in all the congregations of Yisrael. (1 Corinthians 7:17).

Be it.....

- **NO wife,**
- **ONE wife, or**
- **MORE THAN ONE wife,**

It should only be as Yahweh would call.

And we know that Yahweh would not call a man to be a COVENANT BREAKER, nor to have his Israelite Marriage be torn apart as the first wife is not yet able to embrace Torah Plural Marriage. (Yahweh hates divorce, even threat of divorce.)

But clearly, such men who would apply the **FORCE view of Plural Marriage**¹ are indeed willing to be a COVENANT

¹ For the successful advance of Torah Israelite Plural Marriage, we all need to beware of FORCE plural marriage. Basically, this is the reverse of "love-not-force", meaning that it could equally be understood as "force-not-love"! But, for the sake of simplicity so as to not get

BREAKER with a first wife; as such men would be seeking to UNILATERALLY re-write the COVENANT which they had each made with their first wives.

And as we saw, the Scriptures show us that Yahweh says that covenant breakers are "worthy of death", as it is written,

Romans 1:31-32

31 without binah (knowledge), or discernment, brit (covenant) breakers, cold and without ahava (love), unforgiving, ruthless:

32 Who knowing the mishpat (Judgement) of Yahweh, that those who commit such things are worthy of death, not only do the same, but also take pleasure in others that do them.

And this verse even goes so far as to refer to how such ones, including COVENANT BREAKERS, not only commit such things, but even HAVE PLEASURE IN THEM THAT DO THEM too! (Yahweh forbids.)

confused, we simply refer to it this as "FORCE", FORCE plural marriage, where a husband would commit the unloving and unjustly act of FORCING plural marriage on his first wife before she has grown and embraced it joyfully herself.

And so, if Yahweh would call a man to more than one wife, then Yahweh would work the work, Yahweh would help the first wife embrace it to indeed have the calling.

But if a man has to **FORCE Plural Marriage** in his family, by just "marrying" another without regard for his first wife or for his COVENANT with her, then how could Yahweh be involved in that with which to even start?

And yet, we have a better way, truly given of Yahweh, for our good, as we move forward with the knowledge of His Torah.

We have come to know it as the **Vision of love-not-force**, that a MAN must grow in such profound selflessly-giving Moshiach-like love for his first wife that he thereby helps her to willingly embrace Torah Plural Marriage.

And surely, as Yahweh is fully able, therefore, if Yahweh truly indeed ever calls a man to marry another wife, then, because we know that Yahweh hates divorce, and opposes CONVENANT BREAKING, Yahweh would most assuredly also empower the first wife to gladly embrace it as well.

Yahweh would not ever "need" a man to **FORCE Plural Marriage** on his wife to perform His Will, because Yahweh hates divorce (and would not use "testimonies" which would lead others to fall into divorce) and Yahweh condemns covenant breaking.

Yahweh is able to do His own will.

If Yahweh calls a man to plural marriage, the Ruach Hakodesh is ABLE to work the work as the man simply walks in love-not-force.

And so what we really see here is yet another confirmation from the Scriptures of the necessity for the Torah Israelite Vision of love-not-force in Torah Israelite Plural Marriage, (in addition to the simple Spiritual truth of it all, and that men not lose their first wives by otherwise wrongly applying the cruel FORCE view upon them).

Namely, this additional affirmation that this, this gives is that love-not-force would also cause none of us to be COVENANT BREAKERS, nor to teach others to do so, all of which is "worthy of death", as we saw in **Romans 1:31, 32.**

Additionally, this message also forewarns us to whom we should beware if any ones among us might attempt to teach us of Torah Israelite Plural Marriage principles-especially forewarning us if these one would even be so audacious to even purport to be "called of Yahweh" to teach Torah Israelite Plural Marriages, while their testimony is that of being such an unrepented COVENANT BREAKER (even if their first wife later acquiesced to the unilaterally changed covenant.)

Contrariwise, when a man follows and applies the message of love-not-force, it is not about his being cruel toward the "wife of his covenant" (as in **Malachi 2:14**) and not about being so self-absorbed so that he simply FORCES or "expects" her to "just accept" what he has self-exaltingly "decreed".

Rather, it is about a man growing with so much profound love for his wife, so profound as that of Moshiach Yahshua Himself so selflessly loving the Israelite Congregations, that the husband therein has Spiritual power, whereby the very Spirit of Yahweh truly works the work and empowers the first wife to joyfully embrace the Scripturality and even application of Torah Israelite Plural Marriage for their own family.

If Yahweh calls, then Yahweh is able to work the work to make it happen. It is just that simple. Love-not-Force.

And with this, then the first wife is joyfully willing to MUTUALLY agree to the change of their Marriage COVENANT, whereby the "**forsaking all others**" clause (if that is what was so promised) is then no longer deemed to be part of their promises to each other.

That Way No covenant breaking, no vow- or oath-breaking, and no divorce.

Love-not-Force.

Oh the awesome truth of Yahweh!

I praise Yahweh every day for the revelation of this vision of love-not-force for all of our sake, as He only continues to re-affirm and re-affirm in even more ways beyond what we first realized from it, all as being the right way we are to walk, as we go forward with Torah Israelite Plural Marriage.

May the love of the Yahshua HaMoshiach be with us all.

Only One wife for congregational leaders argument

Titus 1:6 and **1Timothy 3:2, 12** --- "One wife" --- **mia** is the Greek word from which the word, *one*, was translated in those passages.

Yet, it can also be translated as **first**, just as it is, for example, so translated in the phrases, "**first day of the week**" in **Matthew 28:1**, **Mark 16:1-2**, and **Acts 20:7**.

In reference to the verses in **Matthew 28:1** etc, it refers to the "**First**" of the weekly Shabbats, meaning that there was seven weekly Shabbats of importance at the period of time.

Namely that every Israelite began the counting of the Omer and on the weekly Shabbat there was seven individual Shabbats that was counted leading up to Shavuot; Yahshua arose on the First of one of those weekly Shabbats.

So therefore it can be said without a doubt that when the word for "One" as used in these three verses actually means first of or One of.

I wish to however point out that, the instruction is not that a congregational leader has to have more than one wife, but the instruction is that the congregational leaders of Israel must have a wife or be married period.

An Israelite Leader or Rabbi of an Israelite Congregation must be married, that is one of the qualifications required.

One example I would like to give is concerning a job I had.

One of the requirements for this job was that I had a car/vehicle in order to do a fuel run twice per day.

As my wife needed the car for the children etc, I ran into a tough situation.

We both needed ***"A Car"***

So we went and bought another car, when I told my employer that we had brought another car so that I could do the fuel run and I sought of complained about it, as now we have another car to maintain, they simply did not want to hear my complaints and said to me, it is a requirement that you have ***"a car"*** at work as it is a requirement for the job, and is clearly stated in your contract, this did not mean you had to go and buy a second car.

So the fact was I had to have a car, if I had two cars this was not their business, so it is with congregational leadership, a leader must be married, whether it is one wife or more than one wife the fact is they must have a wife to fulfil the role of a leader within the congregation of Israel.

Furthermore, in **1 Timothy 5:9**, a widow's "one man" is not mia but the Greek word "**heis**", meaning the numeral-*one*, and not meaning the adjective of "*first*".

The fact is, no one can INSIST that these three "one wife" verses can NOT be instead translated as "first wife" or at least one, which makes more sense to translate those verses as "first wife" anyway

3391. Mia

Search for **G3391** in KJVSL

mia mee'-ah irregular feminine of **1520**; one or first:--a (certain), + agree, first, one, X other. See **Greek 1520**

1520. heis

Search for **G1520** in KJVSL

(Including the neuter (etc.) hen); a primary numeral; one:--a(-n, -ny, certain), + abundantly, man, one (another), only, other, some. See also 1527, 3367, 3391, and 3762.

See Greek 1527

See Greek 3367

See Greek 3391

See Greek 3762

So in context what Rav Shaul is stating to these two congregational leaders is that one of the requirements for being in congregational leadership was to be married and have a wife whether one wife or two as long as they are married.

I encourage you to get a hold of a good Strong's Concordance with Hebrew and Greek Lexicon a good start is online at:
<http://www.eliyah.com/lexicon.html>

In conclusion to the leaders only, having one wife argument.

If we interpret these scriptures as many do this is how this could be interpreted:

- 1) If a congregational Leader steps down he can take a second wife
- 2) Or if one does not become a leader they are able to take more than one wife

Now if these scriptures are translated as they are falsely by many then we would have to accept these two principles above.

The Old Lamech Excuse

The Biblical passage used in the "The Old Lamech excuse" is **Genesis 4:19-24**.

"And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

And Lamech said unto his wives, Adah and Zillah Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. (**Genesis 4:19-24**)

Because that passage is the first *explicitly recorded* example of a plural marriage in the Bible, and because Lamech was a murderer, the "The Old Lamech Excuse" makes a false association between plural marriage and murder that never exists.

That is, it asserts that, because the first *explicitly recorded* example of plural marriage in the Bible is associated with that of a murderer, that somehow "proves" that plural marriage, itself, IS sin.

The absurdity of this "The Old Lamech Excuse" is quickly evident, however. If one were to follow the same logic-flow, then the following likewise examples also would have to be "true".

Namely, the logic-flow would also establish that, because the ***first recorded*** child born of a woman was a murderer (i.e., Cain, who was Lamech's ancestor!), this same logic (or, rather, the lack thereof) would require saying that having children is (somehow) sin too!

Even beyond that, that same **Genesis 4:19-24** passage itself also reveals that, if one applies this same logic (or, rather, the lack thereof), one would equally have to say that the following are also (somehow) sinful, due to these particular matters being the ***first recorded*** examples and because they are so recorded as associated with that of the murder Lamech and his family dwelling in tents, having cattle, harps, organs, artificers in brass and iron.

Obviously, that is wholly absurd.

Truly, no one would suggest that these other matters are somehow sinful simply because of being the ***first recorded*** examples in the Bible thereof and of being associated with the murderer Lamech!

Not to Multiply Wives

1Kings 11:3-4: Solomon multiplied wives (up to 1,000!) which was prohibited and prophesied that a king would do in **Deuteronomy 17:17**.

But that passage in **1Kings 11:3-4** says his father David's heart was "perfect".

Indeed, as the previous verse of **Deuteronomy 17:16** also prohibits a king from multiplying horses, no one would read that to think that it suggests that a king was somehow not able to have/add more than one horse!

As such, there is a clear difference between **multiplying** and merely *adding*, i.e. adding is $4 + 4 = 8$, Multiplying is $4 \times 4 = 16$ a big difference.

And this can be seen as the difference between Solomon and his father David.

Where Solomon had **multiplied** (i.e., stored-up, hoarded), David had only *added* his 18+ wives.

In **Genesis 25:1**, "Then AGAIN Abraham took a wife... Keturah".

The word, "AGAIN", there translates to add --or "augment"-- in the Hebrew. And, indeed, Abraham was adding his third wife Keturah to himself.)

So, Solomon's sin was **multiplying** wives (which turned his heart away from Yahweh) while his father David had simply *added* wives.

Hence, adding more than one wife is biblically acceptable (just as David did), whereas multiplying wives (just as Solomon did) is what was prohibited in **Deuteronomy 17:14, 17**.

However I also want to point out that the two reasons why Solomon was in trouble with Yahweh, was not because he had more than one wife, but because of these reasons:

1. **Solomon took wives from outside of Israel whom led his heart away after other elohim, Torah forbids Israelites from marrying outside of the faith in Torah.**
2. **Solomon multiplied wives (Not added)**
3. **1Kings 11:3** And he had seven hundred wives, princesses, and three hundred concubines: **and his wives turned away his heart.**

1Kings 11:4 For it came to pass, when Solomon was old, **that his wives turned away his heart after other elohim: and his heart was not perfect with יהוה his Elohim, as was the heart of David his father.**

1Kings 11:8 And likewise did he for **all his strange wives, which burnt incense and sacrificed unto their elohim.**

Did Yahweh tolerate sin?

Malachi 3:6 and **Hebrews 13:8** - Yahweh does not change, nor would He, therefore, "tolerate" sin, as some mistakenly assert. .

Malachi 3:6 *For I am Yahweh, I change not; therefore you sons of Yaakov are not consumed.*

Hebrew 13:8 *Yahshua ha Moshiach the same yesterday, and today, and le-olam-va-ed.*

Indeed, many so called believers often speak of the "**curse of the Law**" in that, under the First Covenant, there was no "tolerance" for sin at all.

And yet, such ones will then equally assert the opposite and thereby illogical thought that "plural marriage" was supposedly a "sin" about which Yahweh supposedly "tolerated" in the Old Testament as many wrongly call it.

Moreover, to suggest that Yahweh somehow "tolerated" sin is to then mistakenly assert that Yahshua HaMoshiach supposedly did not need to "go to the stake" for the salvation of sinners! (Yahweh forbid!) Indeed, the very gospel is precisely because Yahweh does not "tolerate" sin, that He prepared a means of redemption through Yahshua HaMoshiach.

The merciful Yahweh does not change! Neither does His Torah!

Not to Marry Sisters

Leviticus 18:18 *Neither shall you take a woman, as a rival to her sister, to uncover her nakedness while the sister is alive.*

Occasionally, some people confuse this simple verse to assert it as "proof" of some prohibition of Plural Marriage.

Actually, however, it proves just the opposite!

This verse simply prohibits a man from marrying two sisters while both of them are alive.

Moreover, the phrase, "***beside the other***", in that verse, rather emphatically makes it clear that this is speaking in terms of the man being married to them at the same time.

The fact that this verse is even instructed actually **PROVES** that Plural Marriage is otherwise a valid marriage possibility!

After all, if Plural Marriage was really a sin anyway, it would be completely irrelevant and unnecessary to specify a prohibition against marrying sisters anyway!

That is, if it was truthfully a sin for a man to marry more than one wife anyway, then OBVIOUSLY he would not be able to marry two sisters beside each other in their lifetime!

It is additionally important to also note something about the previous verse (not listed here, **Leviticus 18:17**) and its relevance to this **verse 18** here.

Namely, the previous **verse 17** prohibits a man from uncovering the nakedness of a mother and her daughter.

That is also, by such implied instruction, clearly also meaning that it is a prohibition from marrying both mother and her daughter.

That makes that also another proof that Plural Marriage is Biblical by the fact of it even being instructed.

But even beyond that, whereas that previous **verse 17** only spells the matter out as being "not uncovering the nakedness" of a mother and her daughter, this **verse 18** here is even more explicit.

Namely, this **verse 18** even more explicitly includes the word "**WIFE**". A man shall not take sisters **TO WIFE** beside each other in their lifetime.

This makes it even more explicitly clear that this is talking about a man marrying more than one WIFE, just not being allowed to marry sisters while they're both alive.

Therefore, this is a very clear and simple prohibition but not against Plural Marriage.

Rather, the instruction is clear that men may not marry sisters beside each other while they're both alive.

Thus, this verse is actually another clear PROOF that Torah Plural Marriage really is Kosher Biblical!

It's Divorce not Plural Marriage

In **Matthew 19:3-9**, Moshiach Yahshua is not speaking about plural marriage.

Rather, He is only answering a question about divorce. Indeed, the entire passage is about divorce, not plural marriage.

"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?

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

Wherefore they are no more twain, but one flesh.

What therefore Yahweh hath joined together, let not man put asunder.

They say unto him, why did Moshe then command to give a writing of divorcement, and to put her away?

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

And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." **Matthew 19:3-9.**

Indeed, in **Matthew 19:8-9**, Yahshua simply repeats the **Deuteronomy 24:1** "as it had been in the beginning", that Yahweh has always been against divorce of what He joined together.

In **Matthew 19:3**, the Pharisees were asking about "every" reason for divorcing, but Yahshua returned back with the only one allowed reason (the woman's "fornication / uncleanness"), as per **Deuteronomy 24:1**.

Plural Marriage is about forming marriage, whereas divorce is about breaking up marriage.

Accordingly, Yahshua was not speaking against pro-marriage on a Plural basis in **Matthew 19**.

He was instead addressing marriage-destruction of divorce. It was about divorce, not plural marriage.

If a man has two wives

"If a man have two wives..." Deuteronomy 21:15.

The passage of **Deuteronomy 21:15-17** is a specific instruction in the Torah itself to any man with "two wives".

If Plural Marriage was a sin, then it would not be possible for a "man to have two wives" in the Torah.

"If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his." Deuteronomy 21:15-17.

Yahweh said He gave wives

Sometimes, people are indeed honest enough to admit that the Bible really does not prohibit plural marriage.

However, as a hedge against that admission, such ones may then resort to saying one of the following assertions:

- "Yes, but Yahweh never *condoned* Plural Marriage."
- "Yes, Yahweh allowed it, but He was against plural marriage."
- "Plural Marriage was only man's idea, not Yahweh's".
- "Yes, but Yahweh never *approved* of plural marriage."
-

The passage involving 2 Samuel 12:8 rather clearly reveals otherwise.

"8 And I gave you your master's bayit (house), and your master's wives into your bosom, and gave you Beit Yisrael and Beit Yehudah and if that had been too little, I would moreover have given to you much more.

The context of the verse is that of Yahweh, speaking through a prophet (Nathan), calling out David for David's sin of taking another man's wife (Bathsheba, wife of Uriah the Hittite), which is **adultery** indeed, and for setting up the death of Uriah the Hittite to try to hide David's sin.

Also, at the point in time of this situation, David had already been married to at least seven known-named wives. (1Samuel 18:27, 25:42-43, 2Samuel 3:2-5.)

But, in this **verse 12** (above), Yahweh was not condemning David for all his wives!

In fact, this **verse 12** shows Yahweh Himself actually saying that HE was the One Who had GIVEN David His wives.

If Yahweh was against David's Plural Marriages, He certainly would not have said that He had GIVEN David his wives.

But YAHWEH did not stop there.

That verse 12 shows that Yahweh took it even one step further than that!

Yahweh even went on further to say that if David had wanted more wives; Yahweh Himself said that He would have given David even more!

It was only because David had sinned, in committing **adultery** by taking another man's wife, and then causing that man's death to try to hide David's sin, that Yahweh was calling him out through the prophet Nathan. There was no sin in the plural marriage at all.

This is later confirmed that this was the only matter by **1 Kings 15:5**, which says the following:

"5 Because Dawid did that which was right in the eyes of Yahweh, and turned not aside from anything that He commanded him all the days of his chayim (life), except only in the matter of Uriyah the Hittite".

Two verses before that, in **1 Kings 15:3**, the Bible says that David's heart was perfect with Yahweh. Very clearly, therefore, what all this shows is that Yahweh is the One Who gives wives, even when more than one wife.

This is, of course, confirmed by **1 Corinthians 7:17**.

"17 But as the Master Yahweh has distributed a purpose to every man, as Yahshua has called each one; so let him have his halacha (Walk). And this is what I ordain in all the congregations of Yisrael."

**Be it
No Wife
One Wife or
More than One wife**

It is only Yahweh who calls and gives.
As such, it is clear that the Bible does, in fact, explicitly show

- "Yes, Yahweh did *condone* plural marriage."
- "Yes, Yahweh allowed it, and He was not against plural marriage."
- "Plural Marriage is not a man's idea, but Yahweh's".
- "Yes, Yahweh did *approve* of plural marriage."

In **2 Samuel 12:8**, He Himself said so!

Wife of thy youth

Malachi 2:14-15 -"wife of thy youth" can mean a man's first wife, the wife with whom he grew and learned how to so love, bless, and edify any wife.

Seven Women shall take hold of one man

Isaiah 4:1 ***And in that day seven women shall take hold of one man²***, saying, *We will eat our own lechem(bread), and wear our own apparel: only let us be called by your name, to take away our reproach.*

That "seven women" would seek to be called by the name of "one man" is a clear evidence of plural marriage in the Bible, even in prophecy such as this passage.

² Notice how the scriptures state in that day, what day? The last days before Moshiach Yahshua comes again, Torah Plural Marriage will be restored whether we like to accept this or not fact is fact.

Of course, though, the situation described in this prophetic verse is not all that positive.

A rather small minority, however, does view that verse as a "literal" prophecy, foretelling of a time when women might outnumber men, seven-to-one.

Howbeit, most Bible-believers see that verse, instead, as a negative prophecy, regarding the congregations of Yahweh seeking to "do their own thing".

According to the verse, the seven women are arrogant women. Their only motivation for marrying the man is to use him.

They only want to be CALLED by the man's name, only so as to take away their reproach, their shame.

But they still arrogantly want to do things their own way. They want to provide their own things their own way.

This, of course, does NOT present an image of the type of wives that Bible-believing men would want to marry! It certainly does not describe marriage within the Biblical marriage-model of **Ephesians 5:22-25**.

Given, as the majority of Bible-believers believe, that this prophecy is an image about arrogant congregations (rather than "literally" about arrogant women wanting to marry a polygamist), this passage presents a "wake-up call" for all Bible-believers. .

Namely, the "seven women" are understood as being congregations who only want to be CALLED by the name of Moshiach, to be His brides.

They only do so in hopes of having their fruitless shame (as per sin) removed, even though they still arrogantly want to do things their own way.

They want to feed themselves their own bread, instead of being fed on the bread of Moshiach.

They want to clothe themselves in their own apparel, instead of being clothed in the righteousness of Moshiach.

While there is reasonable debate among many as to whether the similitude of the "seven women" in **Isaiah 4:1** is connected directly with the "seven congregations" of **Revelation chapters 2 and 3**, many still agree, nevertheless, that **Isaiah 4:1** is a negative prophecy concerning arrogant congregations.

It is the foretelling of seven congregations wanting to marry Moshiach who do so only with a selfish motive to seek to have His salvation (i.e., to be CALLED "Israelites", to be CALLED by His Name) but while, at the same time, still wanting to be doing things their own way, to stay in their sin.

They want to be CALLED "**Israelites**" but they do not want to BE Israelites, in ALL their ways, "in spirit and in truth.

Many have said, **Isaiah 4:1** could be seen as a forewarning, that this prophecy could even be foretelling of any Israelite believers that adamantly refuse to believe or to allow themselves to see the Biblically-proven truth that plural marriage really is Kosher.

That is, such believers and congregations want to be called by the Name of Yahshua HaMoshiach, while they simultaneously close their ears to the Biblical truth of Torah plural marriage and thereby unwittingly even accuse Yahshua HaMoshiach Himself of supposed "sin", because of **Matthew 25:1-13!**

This is, of course, combined with the matter that **1 Timothy 4:1-3** reveals that the Ruach Hakodesh (Holy Spirit) expressly foretold of the time when people would be forbidding to marry any families such as that of polygamous Abraham, Moshe, David, and others, as well as how Yahweh described Himself polygynously too, as Yahshua clearly did, for example, in **Matthew 25:1-13.**

Indeed, **Isaiah 4:1** is not the only time that a prophecy describes the relationship between Yahweh and Israel in a context of a plural marriage setting.

Namely, this **Isaiah 4:1** prophecy does indeed also provide such additional confirmation of the Biblical presentation of the plurality of people (i.e., more than one) being as brides of Yahshua HaMoshiach (plurally).

Just as Yahshua HaMoshiach is presented as polygamously married to His people Israel (i.e., being Bridegroom of the "five wise virgins") in **Matthew 25:1-13**, so too does this **Isaiah 4:1** present Moshiach Yahshua in another context of plural marriage with His Israelite Congregations and believers.

Even as the **Isaiah 4:1** prophecy is indeed so perceived by most Bible-believers as such a negative prophecy regarding Israel, it does still, nevertheless, demonstrate a key point about the topic of plural marriage.

Namely, the fact that this prophecy would detail the idea of seven women who WANT to marry a polygamist (even in the context of congregations unto Moshiach), that fact itself, that a prophecy of Yahweh would use plural marriage in such an example, is further proof again that plural marriage really is Biblically Kosher.

Plural Marriage in the New Testament

1 Corinthians 5:1

A son had fornicated with his "**father's wife**".
This does NOT refer to the man's mother.

Indeed, the term, "**father's wife**", is a very specific term.

Leviticus 18:8 refers to "**father's wife**" as specifically separate from "**mother**" in the previous verse of **Leviticus 18:7**.

Note that the "**nakedness**" of a "**mother**" is referred to as her own "**nakedness**" while the "**nakedness**" of a "**father's wife**" is referred to as the **FATHER's "nakedness"**.

This same differentiation is observed again in **Deuteronomy 27:20, 16**.

In fact, what the fornicator had done as per **1Corinthians 5:1** was the same sin as that of Jacob/Israel's firstborn son.

Reuben had committed the identical sin with Jacob/Israel's wife, Bilhah, in **Genesis 35:22**. (Yes, Bilhah was Jacob's wife; see **Genesis 37:2**.) And for Reuben's act of "**uncovering his father's nakedness**" by fornicating with his "**father's wife**", Bilhah, Reuben lost his birthright as firstborn. **1Chronicles 5:1** reveals that this was because Reuben had "**defiled his father's bed**".

Indeed, the reference to "father's wife" in **1Corinthians 5:1** does reveal an actual plural marriage identified in the New Testament, i.e., the father of the mentioned fornicator.

Plural Marriage commanded of Yahweh in the renewed covenant

There absolutely *is* an example in the Bible, where Yahweh actually does command a situation of plural marriage in the New Testament, even.

1 Corinthians 7:10-11 & 27-28.

10 And to the married I command, yet not I, but Yahweh, Let not the wife depart from her husband:

11 But if she departs let her remain unmarried, or be reconciled to her husband: and let not the husband divorce his wife.

27 Are you married to a wife? Seek not to be divorced. Are you divorced from a wife? Do not seek a wife.

*28 **But and if you marry, you have not sinned; and if a virgin marries, she has not sinned.** Nevertheless such shall have pressure in the flesh: but I will spare you more details.*

In **1 Corinthians 7**, Rav Shaul differentiates when he is making his own "recommendation" (in verses **6, 12, and 25**) and when he is expressing the "commandment of Yahweh" (**verses 10-11**).

Indeed, in verses **10-11**, Rav Shaul clarifies that the instruction in those two verses is the "commandment of Yahweh". (It should therefore also be noted that the other areas in which he clarifies as being only his "recommendation" can NOT be used to otherwise and incorrectly assert that Yahweh Himself is creating some sin or doctrine. After all, Paul's ultimate "recommendation" therein is celibacy!)

With that realized, it is clear for readers of the Bible that Rav Shaul makes it emphatically clear that verses **10-11** are different.

Namely, verses **10-11**, in the exact way in which they are actually written, are the "commandment of Yahweh".

"And unto the *married* I command, yet not I, but Yahweh, Let not the wife depart from her husband: But and if she departs, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." **1 Corinthians 7:10-11.**

Shaul further specifies that that above "commandment of Yahweh" was only addressed to believers-married-to-believers.

In the next verses (i.e., **12-16**), he clarifies that he is subsequently addressing believers-married-to-unbelievers, and that that subsequent instruction is not Yahweh's words, but his own again.

Verses **10-11** show that, if a believer WIFE leaves her believer HUSBAND, the

Believer WIFE is commanded of Yahweh to Either:

- **Remain unmarried, or**
- **Be reconciled back to her husband**

The Believer HUSBAND is commanded of Yahweh to:

- **Not put away any wife, and to**
- **Let any departed wife return back to him**

The key point is that the HUSBAND is NOT given the same commandments of instruction.

Only the WIFE is commanded to remain unmarried, but the HUSBAND is not given that commandment. He is commanded of Yahweh to let her be married to him, either way!

Accordingly, the HUSBAND is of course, still free to marry another wife.

That fact is further proved by the later verses of **27-28**.

The Greek text of **verse 27** is clearly only addressing **married men** --whether or not the wife has departed.

As such, the married man whose wife is still with him does not sin when he marries another wife (who is not another's wife).

And likewise, the married man, whose wife has departed from him, he also does not sin when he marries another wife (who is not another's wife).

And herein comes the "commandment of Yahweh", of plural marriage, as in the following situation.

- **A believer WIFE departs from her believer HUSBAND.**
- **She is commanded of Yahweh to remain unmarried, per verses 10-11.**
- **Her HUSBAND, however, then subsequently marries another wife (who is not another man's wife).**
- **The HUSBAND and the new wife have not sinned, per verses 27-28. The departed WIFE then seeks to be reconciled back to her HUSBAND.**

In that situation, verses **10-11** show the following instruction as the "**commandment of Yahweh**".

The HUSBAND is commanded of Yahweh to let the departed wife be reconciled back to him. AND.... he is commanded of Yahweh to not put away a wife, including the new wife.

As such, verses **10-11** show that it is an outright "**commandment of Yahweh**" of torah plural marriage for the family in that situation.

1 Corinthians 7:10-11 is indeed a Commandment of Yahweh in the Renewed Covenant that, when a previously-departed believer wife returns, her believer husband and his new (believer) wife (from verse **27-28**) **MUST** let the previous wife be reconciled to her husband.

There truly *IS* a "**commandment of Yahweh**" for a situation of plural marriage to be found in the Bible ---and it's in the Renewed Covenant or as some falsely call it the New Testament Scriptures, as well!

The Patriarchs and Men in Scripture who lived and practiced Plural marriage

Noah

One named Emzara the daughter of Rakeel who didn't make it onto the ark (**Jubilees 4:33**).

The other named Naamah, Noach's wife, the daughter of Enoch, who wasn't Ham's mother, who did make it onto the ark (**Yahshar/Jasher 5:12**).

For more on Noah please visit this link:

[http://www.downundertruenameministries.com/The Patriarchal family of Noach.pdf](http://www.downundertruenameministries.com/The_Patriarchal_family_of_Noach.pdf)

Abraham

Faithful friend of Yahweh and father of the Hebrew nation

"Father of the faithful"

3 Wives - Sarah, Hagar and Keturah

"Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar."

Genesis 16:1

*"And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife." **Genesis 16:3.***

"Then again Abraham took a wife, and her name was Keturah."

Genesis 25:1

Jacob (Israel)

Father of the twelve patriarchs of the tribes of Israel

"Israel"

"The prince of Yahweh"

4 Wives - Leah, Rachel, Bilhah and Zilpah

*"And it came to pass in the evening that he took Leah his daughter, and brought her to him; and he went in unto her." **Genesis 29:23.***

*"And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also." **Genesis 29:28.***

*"And she gave him Bilhah her handmaid to wife: and Jacob went in unto her." **Genesis 30:4.***

*"When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife." **Genesis 30:9.***

I find it fascinating that most Jews, Nazarene Israelites, Messianic's and Christians all claim their beginnings from these men who lived and practiced Torah Plural Marriage, yet will fanatically teach and speak against Plural marriage and openly condemn anyone, doing likewise.

These same people claim that it is a grave sin and that it is not for today, it was only for the "Old Testament".

In a few pages coming up, I will endeavour to produce evidence that Torah Plural Marriage was indeed practiced by the Israelite believers even after Yahshua HaMoshiach had fulfilled His first earthly ministry.

Moshe

Penned the Torah, Genesis through Deuteronomy (which includes authoring the passages of **Genesis chapters 2**

through 3, Genesis 2:24, Exodus 21:10, Deuteronomy 21:15, etc.).

2 Wives, Tzipporah and the Ethiopian Woman.

"And Moshe was content to dwell with the man: and he gave Moshe Tzipporah his daughter." Exodus 2:21. (See also Exodus 18:1-6.)

"And Miriam and Aaron spake against Moshe because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman." Numbers 12:1.

The question is - "Is Moses Ethiopian wife of **Numbers 12** the same as Tzipporah, his Midianite wife?"

Well, Tzipporah was descended from Midian, and therefore Abraham and ultimately from Noah's son Shem (**Genesis 25:1-4**).

Cush, however was descended from Noah's son Ham, not Shem (**1 Chronicles 1: 8-10**).

So the titles of Cushite (Ethiopian) and Midianite refer to entirely different nations from different descendants of Noah, and it may be considered unlikely that Tzipporah descended from both Cush and Midian, because of the tradition of endogamy mentioned in the Bible, where people married their own kind, and normally went to some trouble to do so.

Some have suggested that Tzipporah was "an Ethiopian subject" - because it is clear that, as a Midianite, she was not an ethnic Ethiopian.

But where does the Bible say this? Nowhere.

In fact, does it talk of anyone in such terms - did the Jews become Babylonians when they were in the captivity? No.

Were they called Egyptians when they were in Egypt? No.

The idea of some being called after a certain nation because they were subject to that nation does not appear to be found in scripture.

And, in any event, it is clear that Tzipporah is in no way subject to Ethiopia - she is married to the man leading Israel. It is hard to imagine how she could be less subject to any other nation. Also, there is no scriptural evidence that the Midianites were subject to Ethiopia, and no separate historical evidence has been provided.

Take a look at a Bible atlas - they are not even close - Cush (Ethiopia) is to the South of Egypt - To get to Midian from Egypt you go East across the Gulf of Suez, East across Sinai, East across the Gulf of Aqaba and, congratulations, you have arrived. It is not a very credible suggestion that Cush ruled Midian, and that because of this Midianites were called Cushites.

The explanation then begins to look a bit contrived - as if trying to get round a difficulty.

The Bible is happy to talk of Tziporah as a Midianite.

Her name and ethnic origin are not hidden - we even know the name of her brother (**Numbers 10:29**) and the name of her father (Reuel in **Exodus 2:18** and **Numbers 10:29**) and of Jethro, another male relation, in **Exodus 3:1**.

The point is that she is not Mrs. Anonymous, and there is no reason for skirting round her identity.

But suddenly in **Numbers 12** we are talking of "the Ethiopian woman he had married" - no name or details other than that she is a Cushite (Ethiopian).

And this is strange, because only two chapters earlier (**Numbers 10:29**), Zipporah's family are being referred to as Midianites. Midianite is the term that Numbers used for her people - so when it uses Cushite, there is every reason to suspect that it is referring to someone else.

To believe that this woman is Tziporah is to believe that Yahweh happily referred to these people as Midianites, then called them Cushites in **Numbers 12**, and then went back to calling them Midianites, that he was happy to call Tziporah by name, and then changed his mind in Chapter 12 and instead called her something she had never been called before, relating her to a nation that she didn't come from but that she might,

just might, have been subject to, although there is no evidence or reason to believe that is the case.

A little far-fetched?

So what is the deal with Moses and the Cushite wife?

Well, there are two things.

Firstly we know that Moses was married to Tzipporah, and that he is married to this Cushite.

If you check the first verses of **Exodus 16, 18** and **19** you will see that Tzipporah returned to Moses sometime in the second or third month after the exodus from Egypt.

If you check **Numbers 10:11** and **29** you will find that one year later her Father is still Moses Father-in-law (i.e. Tzipporah is still with us) and if you follow the action into **Numbers 12** you will see that hardly any time passes before Aaron and Miriam get all hot and bothered about the Cushite wife.

There is very little time available for Tzipporah conveniently to die in order to maintain Moses as a monogamist.

This means essentially, that it appears that Moses was still married to Tzipporah when he was married to the Cushite, i.e. Moses didn't just remarry when she died - Moses had a Plural Marriage.

Secondly, the one thing we know of this other wife is that she is a Cushite, a descendant of Ham.

What do we know of the Cushites?

That **Jeremiah 13:23** records a prophecy asking, "Can the Ethiopian change his skin, or the leopard its spots?", that Cush means "black" or "burnt face" and these nations populated Africa, which is still where you will find Ethiopia. In other words, Moses married a black woman as well as Tzipporah, and his family didn't like it.

So it seems that Aaron and Miriam didn't like the Cushite - possibly because she was black, or possibly because it made Moses polygamous, or possibly because of both reasons - and Yahweh punished them for it.

Ironically, Miriam's punishment turns her white as snow, which may be another clue to the nature of the dispute.

Perhaps those who today preach racism or mandatory monogamy would do well to remember this story.

David

A king of Israel
"After Yahweh's own heart"

At least **18 wives** - Michal, Abigail, Ahinoam of Jezreel, Eglah, Maacah, Abital, Haggith, and Bathsheba, and "10 women/concubines"

"Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law.

And Saul gave him Michal his daughter to wife." 1 Samuel 18:27. (See also 1 Samuel 19:11-18; 25:44; and 2 Samuel 3:13-14; 6:20-23.)

"David sent and communed with Abigail, to take her to him to wife. 1 Samuel 25:39

"David also took Ahinoam of Jezreel; and they were also both of them his wives." 1 Samuel 25:43

"But Saul had given Michal his daughter, David's wife," 1 Samuel 25:44

"Absalom the son of Maacah the daughter of Talmai king of Geshur;" 2 Samuel 3:3

"And the fourth, Adoniyah the son of Haggith; and the fifth, Shephatiah the son of Abital; and the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

" 2 Samuel 3:4-5

"And David took him more concubines and wives" 2 Samuel 5:13, 1 Chronicles 14:3

2 Samuel 12:7-8

7 And Natan said to Dawid, You are the man. This says Yahweh Elohim of Yisrael, I anointed you melech over Yisrael, and I delivered you out of the hand of Shaul;

*8 And I gave you your master's bayit, **and your master's wives** into your bosom, and gave you Beit Yisrael and Beit Yahudah; and if that had been too little, **I would moreover have given to you much more.***

"And David comforted Bathsheba his wife..." 2 Samuel 12:24

"And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house." 2 Samuel 15:16. (See also 2 Samuel 16:21-23.)

Abdon

A judge of Israel, possibly same as 'Bedan'

By implication from number of sons...

"And he had forty sons and thirty nephews that rode on threescore and ten ass colts: and he judged Israel eight years." Judges 12:14

Abiyah .

A king of Judah

14 Wives

"But Abiyah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters." 2 Chronicles 13:21.

Ahab

A king of Israel

A plural term of wife i.e. wives

*"Thy silver and thy gold is mine; **thy wives** also and thy children, even the goodliest, are mine." 1 Kings 20:3*

Ahasuerus

A king of Persia, possibly Xerxes

2 Wives Vashti, Esther

"Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus." Esther 1:9

Ashur

2 Wives, Helah and Naarah

"And Ashur the father of Tekoa had two wives, Helah and Naarah." 1 Chronicles 4:5

Belshazzar

A king of Babylon

A plural term of wife i.e. wives

"That the king, and his princes, his wives, and his concubines, might drink therein." Daniel 5:2

Benhadad

A king of Syria

A plural term of wife i.e. wives

"Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine." 1 Kings 20:3

Caleb

5 Wives - Azubah, Jerioth, Ephrath, Ephah and Maachah

"And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshar, and Shobab, and Ardon. And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur." 1 Chronicles 2:18-19

"And Ephah, Caleb's concubine," 1 Chronicles 2:46

"Maachah, Caleb's concubine," 1 Chronicles 2:48

Elkanah

2 Wives, Hannah and Peninnah

"And he had two wives; the name of the one was Hannah, and the name of the other Peninnah" 1 Samuel 1:2

Esau

3 Wives - Judith, Bashemath and Mahalath

"And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:" Genesis 26:34

"Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife." Genesis 28:9

Gideon

A judge of Israel

A plural term of wife i.e. wives in this case many wives

Drumah, Shechem

"And Gideon had threescore and ten sons of his body begotten: for he had many wives." Judges 8:30

Heman

By implication from number of sons.

"Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:" **1 Chronicles 25:4**

Ibzan

By implication from number of sons...

"And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years." **Judges 12:9**

Issachar's tribe

*"And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: **for they had many wives** and sons." **1 Chronicles 7:4***

*"Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred." **Numbers 1:29***

Jair

By implication from number of sons...

*"And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havothjair unto this day, which are in the land of Gilead." **Judges 10:4***

Jehoiachin

A king of Judah

A plural term of wife i.e. wives

*"And he carried away Jehoiachin to Babylon, and the king's mother, and the **king's wives**, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon." **2 Kings 24:15***

Jehoram

A plural term of wife i.e. wives

*"Behold, with a great plague will Yahweh smite thy people, and thy children, and **thy wives**, and all thy goods:" **2 Chronicles 21:14**.*

Jerahmeel

2 Wives, Atarah

Another wife indicates at least two wives

*"Jerahmeel had also **another wife**, whose name was Atarah; she was the mother of Onam." **1 Chronicles 2:26***

Joash

2 Wives

*"And Jehoiada took for him **two wives**; and he begat sons and daughters." **2 Chronicles 24:3***

Lamech

2 Wives, Adah and Zillah

*"And Lamech took unto him **two wives**; the name of the one was Adah, and the name of the other Zillah." **Genesis 4:19***

Machir

2 Wives, Maachah and Zelophehad

*"And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters. And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem." **1 Chronicles 7:15-16.***

Manasseh -2 Wives, the Aramitess

"The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father of Gilead:" **1 Chronicles 7:14**

Mered

4 Wives - Jehudijah, Bithiah and Hodiah

"and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. And his wife Jehudijah bare.. Sons of Bithiah the daughter of Pharaoh, which Mered took. And the sons of his wife Hodiah the sister of Naham," **1 Chronicles 4:17-19**

Nahor

2 Wives, Milcah and Reumah

*"And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor? these eight Milcah did bear to Nahor, Abraham's brother. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah." **Genesis 22:20-24***

Rehoboam

78 Wives - Mahalath, Abihail and Maachah

"And Rehoboam took him Mahalath the daughter of Jerimoth and Abihail the daughter of Eliab, he took Maachah the daughter of Absalom; And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) And he desired many wives." 2 Chronicles 11:18-23

Saul

Ahinoam and Rizpah

"And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle." 1 Samuel 14:50

"And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ishbosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?" 2 Samuel 3:7.

Shaharaim

2 Wives, Hushim and Baara

"And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives." 1 Chronicles 8:8

Shimei

By implication from number of sons...

"And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah." 1 Chronicles 4:27

Simeon

2 Wives, Canaanitish Woman

"And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman." Genesis 46:10, Exodus 6:15

King Solomon

1,000 wives - Sidonians, Tyrians, Ammonites and Edomites

"And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart." 1 Kings 11:3

Terah

By implication, though wives may not have been simultaneous...

2 Wives

"And Terah lived seventy years, and begat Abram, Nahor, and Haran." Genesis 11:26

*"And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."
Genesis 20:1.*

Zedekiah

A plural term of wife i.e. wives

*"So they shall bring out **all thy wives** and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire." **Jeremiah 38:23***

Ziba

By implication from number of sons...

*"Now Ziba had fifteen sons and twenty servants." **2 Samuel 9:10.***

Abba Yahweh

2 Wives prophetically speaking that is

Ochala (Samaria) and Ochaliva (Jerusalem): **Ezekiel 23:4**

Israel and Yahudah

And the names of them were Ochala the elder and Ochaliva her sister: and they were mine, and they bare sons and daughters.

Thus were their names; Samaria is Ochala, and Jerusalem Ochaliva." Ezekiel 23:4

"Yahweh 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.

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.

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.

And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith Yahweh. And Yahweh said unto me,

The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Yahweh; and I will not cause mine anger to fall upon you: for I am merciful, saith Yahweh, and I will not keep anger forever.

Only acknowledge thine iniquity, that thou hast transgressed against Yahweh thy Elohim, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith Yahweh.

*Turn, O backsliding children, saith Yahweh; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion" **Jeremiah 3:6-14***

"Behold, the days come, saith Yahweh, that I will make a renewed covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Yahweh:

But this shall be the covenant that I will make with the house of Israel; after those days, saith Yahweh, I will put my Torah in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people.

*And they shall teach no more every man his neighbour, and every man his brother, saying, Know Yahweh: for they shall all know me, from the least of them unto the greatest of them, saith Yahweh: for I will forgive their iniquity, and I will remember their sin no more." **Jeremiah 31:31-34.***

Yahshua HaMoshiach

5 Wives In a parable

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish. ...While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; ...And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage:"
Matthew 25:1-2,5-6,10 (See verses 1-13).

It should be noted, however, that this is not a literal, physical marriage to literal, physical women.

While it was only a parable, even so, Yahshua would never have described Himself this way in a parable if plural marriage was a sin, or if Yahweh condemned the taking of more than one wife.

Yahshua was clearly a celibate while on earth. But spiritually, He is depicted as being in a Plural Marriage.

The brides of Yahshua is collectively one (**Revelation 22:17**) but made up of many virgin brides put together.

The 5 wise virgins in **Matthew 25** are not referring to bridesmaids but the brides that were ready, waiting for Him, and it is definitely a plural marriage.

There is no doubt that the marriage of Yahshua is a spiritual one.

But the question is why would the Kadosh All Wise Elohim use a "sinful" plural marriage to be analogous of His relationship with Israel?

Why did Yahshua depict Himself to be "sinfully" polygamous?

There is only one answer.

Torah Plural Marriage is not a sin, it's analogous of the spiritual marriage of Yahshua HaMoshiach and Israel and it is a marital relationship that we can learn much from!

Yahshua is well identified with celibacy, monogamy and plural marriage.

What do the Jewish People say about Plural Marriage?

http://www.chabad.org/library/article_cdo/aid/558598/jewish/Does-Jewish-law-forbid-polygamy.htm

By Naftali Silberberg

The Torah does not forbid a man from having multiple wives. Abraham, Jacob, David and Solomon are notable examples of biblical figures who wedded more than one wife.

Approximately 1000 years ago, the noted German scholar, Rabbi Gershom "the Light of the Diaspora," banned polygamy.¹ This ban was accepted as law by all Ashkenazi Jews but was not recognized by Sephardic and Yemenite communities.

Practically speaking, polygamy is almost non-existent today even amongst Sephardic Jews, due to the fact that the overwhelming majority of

them live in societies where polygamy is not legally and/or socially acceptable.

A number of reasons are given for Rabbi Gershom's ban:

It was instituted to prevent people from taking advantage of their wives.

It was intended to avoid potential infighting between rival-wives.

Rabbi Gershom was concerned lest the husband be unable to provide properly for all his wives (especially during the difficult times of Exile).

The ban is intended to avoid the inherent rivalry and hatred between rival wives there is a concern that a man may marry two wives in different locations, which may lead to forbidden relationships between offspring.

The ban is intended to avoid the inherent rivalry and hatred between rival wives,

which may also lead to the transgression of a number of biblical violations.

It has been suggested that it was adopted from Christian practice and laws, to avoid Christian attacks against Jews who act otherwise.

This argument, however, has been assailed by many other Halachic authorities.

As far as Jewish thought is concerned, it would seem that polygamy is not, and never was, an ideal state.

The mystical works are replete with references to husband and wife being two halves of one whole.

Interestingly, I've never encountered an episode in the Talmud or Midrash -- which predate Rabbi Gershom's ban on polygamy -- which involves a polygamous couple. While it is certainly possible that such stories do exist -- I don't claim

proficiency in all of Jewish literature! -- it is quite apparent that polygamy was never the norm. Practically speaking as well, polygamy is a big financial strain; as the husband is required to provide for all the needs of, as well as separate housing for, two households.

In all probability, polygamy was always considered a last resort option for men who were married to barren women who wished to have children without divorcing the wives they loved. Monarchs also routinely used polygamy to cement relationships with different tribal factions and families.

FOOTNOTES

¹ There is a loophole in this ban, allowing a man to marry a second wife under certain extenuating circumstances; for example, if the wife's deteriorated mental condition renders her halachically incapable of receiving a Jewish divorce. In such an instance, a dispensation signed by 100 rabbis is necessary, and the husband must place the amount of money promised in the Ketubah (marriage contract) in an escrow account in the event that conditions will one day allow the wife to receive the divorce.

² Maharik in the name of the Rashba, cited in Darkei Mosheh, Even Ha'ezer 1, note 10.

3 Mordechai, Ketuvot #291, cited in Darkei Moshe ibid. note 12.

4 Maharam M'Padua #14; Mishkanot Yaakov #1.

Mishkanot Yaakov, ibid.

Maharam Shick EH #4.

5 Sheilat Yaavetz II:15.

So it is clear that the Jews even admit that Plural Marriage was practiced up until 1000 years or so when it was banned by Rabbi Gershom.

Matthew 15:2 *Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.*

Matthew 15:3 *But he answered and said unto them, Why do ye also transgress the commandment of Elohim by your tradition?*

Matthew 15:6 *And honour not his father or his mother, he shall be free. Thus have ye made the commandment of יהוה of none effect by your tradition.*

Mark 7:8 *For laying aside the commandment of יהוה, ye hold the tradition of men, as the washing of pots and cups: and many other such*

like things ye do.

Mark 7:9 *And he said unto them, Full well ye reject the commandment of יהוה, That ye may keep your own tradition.*

Mark 7:13 *Making the word of יהוה of none effect through your tradition, which ye have delivered: and many such like things do ye.*

Colossians 2:8 *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after the Messiah.*

2Thessalonians 3:6 *Now we command you, brethren, in the name of our Master יהושע the Messiah, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*

1Peter 1:18 *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*

We are in a place where we are still discovering the amount of lies taught to us all,

for thousands of years and we all have to work through our own areas of change.

Jeremiah 16:19 **וַיְהוָה**, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

The Scriptures tell us in **Romans 12:1-2**

1 I beg you therefore, Yisraelite brothers, by the rachamim (mercy) of Yahweh, that you present your bodies a living sacrifice, kadosh (holy), acceptable to Yahweh, which is your act of reasonable worship.

2 And be not conformed to this olam hazeh (Standards of this World): but be transformed by the ongoing renewing of your mind, that you may discern what is that tov (good), acceptable, and even the perfect, will of Yahweh

Many things that the scriptures teach may not wash down or be accepted by all, but this I believe is truly how Yahweh separates the sheep from the goats the tears from the wheat and the Torah Disciples from the Torah Fans.

It must be noted that the Jews and Israelites practiced Plural Marriage up until around 1000 years after Yahshua.

<http://en.wikipedia.org/wiki/Polygamy>

Judaism

Biblical practice

The Hebrew scriptures document approximately forty polygamists, including such figures as Abraham,^[21] Jacob,^[22] David and Solomon,^[23] with little or no further remark on their polygamy as such.

In general, however, monogamy was considered the ideal state,^[24] with multiple marriage a realistic alternative in the case of famine, widowhood, or female infertility.^[25]

One source of polygamy was the practice of levirate marriage, wherein a man was required to marry and support his deceased brother's widow, as mandated by

Deuteronomy 25:5-10. The Torah, Judaism's central text, includes a few specific regulations on the practice of polygamy, such as **Exodus 21:10**, which states that multiple marriages are not to diminish the status of the first wife (specifically, her right to food, clothing and conjugal relations).

Deuteronomy 21:15-17, states that a man must award the inheritance due to a first-born son to the son who was actually born first, even if he hates that son's mother and likes another wife more; ^[26] and **Deuteronomy 17:17** states that the king shall not have too many wives.^[27]

The king's behaviour is condemned by Prophet Samuel in **1Samuel 8**. **Exodus 21:10** also speaks of Jewish concubines. Israeli lexicographer Vadim Cherny argues that the Torah carefully distinguishes concubines and "sub-standard" wives with prefix "to" lit. "Took to wives."^[28]

The monogamy of the Roman Empire was the cause of two explanatory notes in the writings

of Josephus describing how the polygamous marriages of Herod were permitted under Jewish custom.^[29]

Modern practice

In the modern day, Rabbinic Judaism has essentially outlawed polygamy. Ashkenazi Jews have followed Rabbenu Gershom's ban since the 11th century.^[30] Some Sephardi and Mizrahi Jews (particularly those from Yemen and Iran) discontinued polygamy much more recently, as they emigrated to countries where it was forbidden.

The State of Israel has severely limited the ability for Jews to enter polygamous marriages,^[31] but instituted provisions for existing polygamous families immigrating from countries where the practice was legal.

Among Karaite Jews, who do not adhere to Rabbinic interpretations of the Torah, polygamy is almost non-existent today.

Like other Jews, Karaites interpret **Leviticus 18:18** to mean that a man can only take a

second wife if his first wife gives her consent (Keter Torah on Leviticus, pp.96—97) and Karaites interpret **Exodus 21:10** to mean that a man can only take a second wife if he is capable of maintaining the same level of marital duties due to his first wife; the marital duties are:

- 1) food,**
- 2) clothing, and**
- 3) Sexual gratification.**

Because of these two biblical limitations and because nearly all countries outlaw it, polygamy is considered highly impractical, and there are only a few known cases of it among Karaite Jews today.

Are we going to accept Torah or mans tradition? Which Yahshua clearly rebuked the Pharisees on any occasions.

Here is a couple of articles I picked up concerning 2 of the so called : "Church" Fathers John Calvin and Justin Martyr please excuse the usage of pagan names however this is what they state:

Calvin Said Polygamy Was "Exceedingly Prevalent" Among New Testament Believers. From Webpage:
<http://waspolygamyasininthetestament.blogspot.com/>

Calvin believed polygamy was sinful. Nevertheless, he acknowledged its existence, not only in the Old Testament, but in the New Testament as well. In Calvin's commentary on 1 Timothy 3:1-2, Calvin said polygamy was "exceedingly prevalent" among early New Testament believers. Evidently, this did not prevent them from becoming members of the church.

Justin Martyr Said Many Christians had four or Five Wives

like Calvin; Justin Martyr (c.160) was certainly no fan of polygamy. **Nevertheless, he acknowledged its existence in the early New Testament church, perhaps mainly among New Testament Jewish Christians. He rebukes the Jews for allowing**

polygamy:

Your imprudent and blind masters [i.e., Jewish teachers] even until this time permit each man to have four or five wives. And if anyone sees a beautiful woman and desires to have her, they quote the doings of Jacob

(**Dialogue with Trypho**, Chapter 134).

Nevertheless, as critical as Justin Martyr was of polygamy, he entitled this chapter: "The marriages of Jacob are a figure of the Church."

Wife's role in Plural Marriage

As with most things within a Marriage it is best worked out amongst the Husband and Wife(s).

However the big question is will the first wife, accept her husband's decision to take a Sister wife?

According to scripture the Husband is the Head of the house, and any decision that He makes even in taking a sister wife must be upheld with all submission.

1 Corinthians 14:34-34

*34 Let your women keep silent in the congregations: for it is not permitted for them to speak; **but they are commanded to be under obedience, as also says the Torah.***

As in Torah the wives must be in obedient

35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak out in the Yisraelite congregation.

Ephesians 5:22-31

*22 Wives, submit yourselves to your own husbands, **as you would to Yahshua.***

If Yahshua was to take another wife, as He has many within Israel you must accept the decision of the husband to take another wife as it is His will.

This is something that is extremely hard for any wife to have to do as in today's society the wife is regarded as equal, and in some ways because of this the wife tends to rule the home and any decisions the husband makes, are overturned or frowned on with behaviours that intimidate the husband into giving into the wife's desire as opposed to the husband making a decision.

If the Husband feels that Yahweh has called him to plural marriage and Yahweh provides a Sister wife for him, then the wife is meant to be happy for the husband, knowing and realising that he still loves her just as much.

In fact I truly believe that Torah Plural Marriage actually makes the love between Husband and wife(s) stronger.

Nothing has changed and if the Husband is a true strong Torah believer he will, love each wife as instructed in Torah.

And because Yahshua permits Plural Marriage, are we willing to accept the decision of the Husband to take a Sister wife as Yahshua has many wives within the commonwealth of Yisrael as Basar-Echad **(One Flesh)**.

23 For the husband is the head of the wife, even as Moshiach is the Head of the Yisraelite congregation: and He is the Saviour of the body.

So if the Husband is the head of the wife the wife must be in submission in all aspects including the husband's decision to take on a sister wife without complaining and murmuring.

*24 Therefore as the Yisraelite congregation is subject to Moshiach, so let the wives be to their own husbands in **everything**.*

*As we know the Israelite congregation being one are yet many in number so it is with the wife(s) must be subject in **EVERYTHING** including the Husbands choice and desire to take a sister wife.*

The problem is that the wife is sometimes not prepared to give up her position as the head of the house.

Society has in general taught the women that they are equal with men.

This is in fact incorrect the Husband is the head of the home period; this is Yahweh's

chain of command.

25 Husbands, love your wives, even as Moshiach also loved the Yisraelite congregation, and gave Himself for it;

26 That He might set it apart and cleanse it with the washing of mayim by the word,

27 That He might present it to Himself a beautiful Yisraelite congregation, not having spots, or wrinkles, or any such thing; but that it should be kadosh and without blame.

28 Like this, men should love their wives even as their own bodies. He that loves his wife loves himself.

29 for no man ever yet hated his own flesh; but nourishes and cherishes it, even as Yahshua the Yisraelite congregation:

30 for we are members of His body, of His flesh, and of His bones.

31 for this cause shall a man leave his abba and eema, and shall be joined to his wife, and the two shall be basar-echad.

Colossians 3:18-19

18 Wives, submit yourselves to your own husbands, as it is fit in the Master.

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

Titus 2:1-5

1 But you must speak the things that are proper for sound instruction:

2 Teach the older men to be sober, tahor, temperate, sound in emunah, in ahava and in patience.

3 Teach the older women likewise, that they be in their behaviour as becomes set-apartness, not false accusers, not an eved to much wine, teachers of tov things;

4 That they may teach the young women to be modest, to love their husbands and their children,

*5 To be sensible, tahor, tov homemakers, **obedient to their own husbands**, that the word of Yahweh is not reproached.*

1 Peter 3:1-2 & 5-6

1 Likewise, 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 behaviour of the wives;

2 While they behold your pure behaviour coupled with your fear of Yahweh.

5 for after this manner in the former times the kadosh women also, who trusted in Yahweh, adorned themselves, being in proper relationship to their own husbands:

6 Even as Sarah obeyed Avraham, calling him master: whose daughters you are, as long as you do well, and are not frightened by them with any fear.

However as I have stated in the section of **“Love not Force”** the husband must be wise in how he initiates plural marriage.

It is important that the husband works with his wife in the area of selecting a sister wife; any other method will just end in disaster.

It is a difficult thing to be able to do, one is to

talk about it, but in reality actually doing it is where the big test comes into play.

It should never be initiated until the husband and wife are in agreement.

The husband must never try to initiate a plural marriage without first discussing it with his wife, the wife must be in the plans for the husband to take another wife.

And the wife also must be willing to get to know the prospective sister wife and this may take time

Remember its love not force when we are looking to enter a plural marriage.

Why can't the women have more than one husband?

The Bible allows men to have more than one wife.

It does not allow a woman to have more than one husband at the same time.

This is seen in both the First Covenant and the Brit Chadasha (Renewed Covenant).

Leviticus 20:10

"The man who commits adultery with another man's wife, he who commits adultery with his neighbour's wife, the adulterer and the adulteress, shall surely be put to death."

Deuteronomy 22:22

"If a man is found lying with a woman married to a husband, then both of them shall die, both the man that lay with the woman, and the woman, so you shall put away the evil person from Israel."

Romans 7:3

"So then if, while her husband is living she marries another man, she shall be called an adulteress, but if her husband has died, she is free from that law, so that she is not an adulteress, even though she marries another man."

These verses clearly rule out women from having more than one husband living at any

one time.

These scriptures do not rule against men having more than one wife because firstly, they quite simply don't say it, and secondly, it is clearly not a general principle which applies regardless of sex.

That can be seen in the way the First Covenant repeats and rewrites laws that apply to men where they apply to women, and in the immediate context of the passage in Romans.

The reason the Bible gives is that a woman is under the law of her husband until he dies.

While the Bible does talk of marriage partners having authority over each other's bodies, it never talks of a man being under the law of his wife.

In fact, in numerous places the Bible indicates that that would be intolerable, such as **1 Timothy 2:12** "*I do not allow a woman to teach or to usurp authority over the man*".

In fact, **Romans 7** makes this clear. The passage is comparing the woman to the individual believer, being dead to the law of

Moses so that they can be married to Moshiach and be under his law.

It would be inappropriate to say that Yahshua was under the law of the believer, and in the same way it is inappropriate to say that a husband is under the law of his wife.

And because of that it is clear that the restriction in **Romans 7** of a woman to one husband cannot be transformed into a restriction of a man to only one wife.

This highlights another principle which rules out polyandry through Yahweh's system of leadership. **1 Corinthians 11** shows that this is:

- **Yahweh is the head of Moshiach**
- **Moshiach is the head of man**
- **Man is the head of woman.**

This would be defined by our society as sexist, but the Bible clearly treats men and women differently - so does Yahweh - otherwise men would be able to have babies too!

The order does not signify inequality.

Obviously, man is not equal to Moshiach - so the passage does allow for inequality.

When we return to man and woman we can see that they can be equal, perhaps in the same way that Yahweh made man, but equality does not mean they are exactly the same nor have the same rights and responsibilities.

Hence the man is the head of woman - he takes the lead.

The Scriptures show that the man must love his wife/wives and obviously this will affect his decisions.

In case you think we are now considering a different subject, here is the punch line - "***no man can serve two masters***".

Scripture teaching is that you cannot follow different leaders - you will hate one and love another.

So it is in marriage. A woman cannot have two husbands because she cannot follow two leaders.

A man can have two wives because it is perfectly possible to lead more than one person.

This can be seen in the phrase in **1 Corinthians 7:2** which is sometimes quoted out of context in an attempt to suggest the Bible limits plural marriage- "Let every man have **his own** wife, and let every woman have **her own** husband."

The words for "**his own**" and "**her own**" in this verse are different, and it is not simply a gender difference.

This is what we would expect if the way in which they belong to the other differs according to gender.

If you check the word for "her own" and look up **Romans 14**, you will see it is the same word used there of a servant and "**his own** master".

This shows that, if he had believed in monogamy, Paul could have used the same word for both sexes in **1 Corinthians 7**. But he didn't.

It also means that a woman has her own husband in the same way that a servant has his own master.

Just as a master can have more than one servant, so a husband can have more than one wife, and in the same way as a servant can only have one master, so a wife can only have one husband.

Any discussion of any doctrine beyond what the Bible teaches is speculation. You can read on and consider this speculation if you wish, but it is still speculation.

A Torah believer's acceptance of Plural Marriage and rejection of polyandry is based on the belief in the infallibility of the Bible - and Torah believers should base their beliefs on the Bible and not on speculation.

The women of scripture knew Torah, they knew Yahweh's will and desire to multiply Israel, yes they may have had jealousy there somewhere that is a normal human emotion, however the will of Yahweh was far more important than their own personal feelings.

In fact jealousy is actually one of the sins

mentioned as a work of the flesh; if any women or men do not get this straightened out we have some big trouble on our hands.

Galatians 5:21 Envyings, murders, drunkenness, revellings, and such like: of the I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of **יהוה**.

Definitions of **envy** on the Web:

- feel envious towards; admire enviously
- a feeling of grudging admiration and desire to have something that is possessed by another
- be envious of; set one's heart on
- spite and resentment at seeing the success of another (personified as one of the deadly sins)
wordnet.princeton.edu/perl/webwn
- Resentful desire of something possessed by another or others (but not limited to material possessions); as distinct from jealousy; To feel envy of
en.wiktionary.org/wiki/envy

Are you who are women envious of your

husband taking another wife?

Some more points on Plural Marriage:

1. The first thing to note is that polyandry is very rare - to the extent of being a freak of nature - the vast majority of societies which allow plural marriage allow it for men and not for women. The two systems do not run together - it has the potential to get horrendously confusing if it does. It is likely to be more than just chance which makes this the case.
2. A woman always knows whether a baby is her baby. A man doesn't - unless he knows that the woman was only sleeping with him. To preserve the bond between parents and children, women cannot have more than one partner of the opposite sex. Men can. If a man suspects he is paying for a child who is not his he may want to leave. If a man wants to leave, in a polyandrous situation he can always deny responsibility for the children in the relationship. This leaves the family at risk. Practically speaking we know that men tend

towards providing for the family - polyandry greatly increases the risk that the family will break apart and everyone will be poorer.

3. There are more women of marriageable age in the world than there are men. This means that many women who want to marry cannot, because of the sheer weight of numbers. Polyandry makes this problem worse. Torah Plural Marriage can remove the problem all together.
4. According to leading economists, the problem should be thought of in terms of demand and supply. When men are allowed more than one wife, there is suddenly an increase in demand for women (as married men can be legitimate prospects as well as single men). This means that their "price" (what a man is willing to do for them to get and keep them) goes up. Similarly there is a decrease in demand for men (as women who may have married them now have a far wider choice). This means that their "price" (what a woman is willing to do for them to get and keep them) goes

down. So - according to leading economists, if a man is allowed more than one wife the situation for all women is improved - they have more done for them, and don't have to do as much, but if women were allowed more than one husband their situation would be much worse - they would have to do a great deal to get a man, and he would have to do even less than he does now. Put simply, economics teaches that when men have more wives it is better for women, and that when women have more husbands it is worse for women. This combines with the imbalance in numbers of men and women to mean that polyandry and compulsory monogamy are both bad for women.

5. It has been suggested by some that women are naturally monogamous and that men are naturally polygamous. From the viewpoint of natural selection, men have more to gain from multiple partners because they can have more children and propagate their genes, but women can at the most only be pregnant once every nine months, and the number of

partners they have does nothing to change this. The natural order seems to uphold the idea of women having one partner.

6. Many who do not accept Torah would still accept the basic point that leadership tends to be male. This means they can accept the basic logic of the Israelite leadership argument - that a family needs only one leader and those two leaders are not viable.

Child brides and child abuse

I want to make it abundantly clear, that Torah Plural Marriage is neither about taking child brides nor about child abuse.

We do not teach nor practice any of these above; we whole heartedly condemn such practices.

All brides should be of a legal age before entering into any marriage whether Plural or Monogamous.

The Number One reason for Torah Plural Marriage

We have dealt with the common arguments against Torah Plural Marriage over many pages of this teaching.

I am sure by now that you the reader have accepted that Torah Plural Marriage is Kosher according to scripture, and most importantly that Torah has specific instructions for the practice of Torah Plural Marriage.

One question that many raise is what is the purpose of Plural Marriage, what advantage does plural marriage have even for us as Israel today?

The Number One Reason for Plural Marriage:

- Pro-Creation or Physical Multiplicity to multiply the people of Israel

Definitions of **procreation** on the Web:

- reproduction: the sexual activity of conceiving and bearing offspring

- wordnet.princeton.edu/perl/webwn
- Reproduction is the biological process by which new individual organisms are produced. Reproduction is a fundamental feature of all known life. en.wikipedia.org/wiki/Procreation
- procreate - reproduce: have offspring or produce more individuals of a given animal or plant; "The Bible tells people to procreate" wordnet.princeton.edu/perl/webwn
- procreative - generative: producing new life or offspring; "the reproductive potential of a species is its relative capacity to reproduce itself under optimal ..." wordnet.princeton.edu/perl/webwn
- Procreative - Fertilisation (also known as conception, fecundation and syngamy), is the fusion of gametes to produce a new organism of the same species. In animals, the process involves a sperm fusing with an ovum, which eventually leads to the development of an embryo. ... en.wikipedia.org/wiki/Procreative
- procreate - To beget or conceive (offspring); To originate, create or produce something; To reproduce

en.wiktionary.org/wiki/procreate

- procreative - Having the power to beget; generative

en.wiktionary.org/wiki/procreative

The enemy has since the beginning of time tried his damn hardest to wipe the people of Israel of the face of planet earth.

The Israelite people have been subject to thousands of years of torture, abuse, holocaust, and so much anti-Semitism. S.a.tan has really tried so hard to wipe the people of Israel out for thousands of years using every tool he can get his hands on.

As mentioned earlier in this teaching, Israel that is all twelve tribes, were the product or result of four of Jacob/Yaakov's wives or in other words all twelve tribes came out of Torah Patriarchal/Plural Marriage.

The main purpose for Jacob/Yaakov having four wives was not for more sex as many falsely and wrongly claim but because there came a point in Jacob/Yaakov's wives that they had stopped being able to conceive children.

Genesis 30:9 *When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.*

Genesis 30:10 *And Zilpah Leah's maid bare Jacob a son.*

Each of Jacobs's four wives had sons each of which came about the being and existence the twelve tribes of Israel, without the Torah Plural Marriage of Jacob and his four wives, Judaism, Christianity, Nazarene or Messianic Israel would not be in existence today.

As outlined above Plural Marriage also known as plural marriage was banned and outlawed in the 11th Century by Rabbi Gershom, and from that point on Torah Plural Marriage has declined and so has the population and the numbers of the people of Israel declined.

When we read the passages of scripture, in reference to the people of Israel in the first covenant we notice that they dwelt in multitudes, there was not a single moment when Israel was summoned before Moses that there was only a hundred or so, they came by the thousands, I believe this was because they lived Torah Plural Marriage lifestyles.

Moses himself had two wives if he had two wives you could count on the rest of the Israelite men having at least two wives.

Yahweh blessed Adam and Eve and told them to multiply not only in plant and animal life but also in reproduction and offspring.

***Genesis 1:28** And Elohim blessed them, and Elohim said unto them, **Be fruitful, and multiply, and replenish the earth,** and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

Genesis 6:1** And it came to pass, **when men began to multiply on the face of the earth, and daughters were born unto them,

Yahweh also told Noah and Israel as a whole to multiply

Genesis 8:17** Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, **and be fruitful, and multiply upon the earth.

Genesis 9:1 *And Elohim blessed Noah and his sons, **and said unto them, Be fruitful, and multiply, and replenish the earth.***

Genesis 9:7 *And you, **be ye fruitful, and multiply;** bring forth abundantly in the earth, and multiply therein.*

Genesis 16:10 *And the angel of יהוה said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.*

Genesis 17:2 *And I will make my covenant between me and thee, **and will multiply thee exceedingly.***

Genesis 17:20 *And as for Ishmael, I have heard thee: Behold, I have blessed him, **and will make him fruitful, and will multiply him exceedingly;** twelve princes shall he beget, and I will make him a great nation.*

Genesis 22:17 *That in blessing I will bless thee, **and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore;** and thy seed shall possess the gate of his enemies;*

Genesis 26:4 *And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;*

Genesis 26:24 *And יהוה appeared unto him the same night, and said, I am the Elohim of Abraham thy father: fear not, for I am with thee, **and will bless thee, and multiply thy seed for my servant Abraham's sake.***

Genesis 28:3 *And El-Shaddai bless thee, **and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;***

Genesis 35:11 *And Elohim said unto him, I am El-Shaddai: **be fruitful and multiply;** a nation and a company of nations shall be of thee, and kings shall come out of thy loins;*

Genesis 48:4 *And said unto me, **Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people;** and will give this land to thy seed after thee for an everlasting possession.*

Exodus 32:13 *Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, **I will***

*multiply your seed as the stars of heaven,
and all this land that I have spoken of will I
give unto your seed, and they shall inherit it
forever.*

Leviticus 26:9 *For I will have respect unto you,
and make you fruitful, and multiply you, and
establish my covenant with you.*

Deuteronomy 7:13 *And he will love thee, and
bless thee, **and multiply thee**: he will also bless
the fruit of thy womb, and the fruit of thy land,
thy corn, and thy wine, and thine oil, the
increase of thy kind, and the flocks of thy sheep,
in the land which he sware unto thy fathers to
give thee.*

Deuteronomy 8:1 *All the commandments
which I command thee this day shall ye observe
to do, that ye may live, **and multiply**, and go in
and possess the land which יהוה^{יהוה} sware unto
your fathers.*

Deuteronomy 8:13 *And when thy herds and
thy flocks multiply, and thy silver and thy gold is
multiplied, **and all that thou hast is
multiplied**;*

Deuteronomy 13:17 *And there shall cleave nought of the cursed thing to thine hand: that יהוה may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, **and multiply thee, as he hath sworn unto thy fathers;***

Deuteronomy 28:63 *And it shall come to pass, that as יהוה rejoiced over you to do you good, **and to multiply you;** so יהוה will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.*

Deuteronomy 30:16 *In that I command thee this day to love יהוה thy Elohim, to walk in his ways, and to keep his commandments and his statutes and his judgments, **that thou mayest live and multiply;** and יהוה thy Elohim shall bless thee in the land whither thou goest to possess it.*

1Chronicles 4:27 *And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.*

Jeremiah 30:19 *And out of them shall proceed thanksgiving and the voice of them that make*

*merry: **and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.***

Jeremiah 33:22** As the host of heaven cannot be numbered, neither the sand of the sea measured: **so will I multiply the seed of David my servant, and the Levites that minister unto me.

***Ezekiel 16:7** I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.*

***Ezekiel 36:10** And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:*

***Ezekiel 37:26** Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, **and multiply them,** and will set my sanctuary in the midst of them for evermore.*

Hebrews 6:14** Saying, Surely blessing I will bless thee, and **multiplying I will

multiply thee.

Psalms 127:3 *Lo, children are an heritage of יהוה: and the fruit of the womb is his reward.*

Psalms 127:4 *As arrows are in the hand of a mighty man; so are children of the youth.*

Psalms 127:5 *Joyful is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.*

Hosea 9:11 *As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.*

Deuteronomy 6:3 *Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as יהוה Elohim of thy fathers hath promised thee, in the land that floweth with milk and honey.*

It is very clear that Yahweh intended Israel to Multiply upon the earth, how are we as Israel meant to multiply if we only have one wife and two or three children.

Many of the Patriarchs in scripture had twelve, sixteen, twenty plus even as much as thirty something children how could this be without Torah Plural Marriage?

It is not possible; more than one wife is required to multiply in this manner that is fact.

It is not only a blessing and covenant to physically multiply it is also a direct Torah Commandment to do so, Yahweh states clearly that Israel was to be fruitful and to multiply if we prevent this i.e. Physically Multiplying then we are disobeying and going against Yahweh's will and plan to make Israel the biggest and blessed nation upon the face of the earth

Birth Control?

One of the tools of the enemy S.a.tan over the many modern years of stopping Physical multiplicity is birth control.

If we are truly Torah observing and keeping Israelites we know that Yahweh's desire is for us to multiply, so what right do we have to stop what Yahweh has blessed us with.

The Children of Israel never used any form of

birth control, when the women were through with child bearing then they could no longer fall pregnant.

A second wife or third wife would be then taken to become the husband's wife and begin to re-produce or to carry on the instructions given by Yahweh to the first human beings to go forth and to multiply.

Below is a link although lack of the true sacred Names are used the information is very relevant to the subject of birth control and may help you to see and understand a few areas concerning this:

<http://209.85.173.132/search?q=cache:pf-r5JhTVBcJ:www.aboverubies.co.za/bcpill.pdf+www.epm.org/26doctor.html&cd=8&hl=en&ct=clnk&gl=au>

In my opinion and also backed up by a well researched paper, birth control stops Israel as a nation multiplying.

It's just Lust

It has been stated that Torah Plural Marriage is just for those men who are full of lust and

this is their way of getting more sex.

If this is the case, then we must conclude that, Abraham, Jacob, Moses, David and many more men of the Bible and even Abba Yahweh were full of lust.

However this is incorrect and very much wrong.

As a man if I really wanted more sex and I was full of lust, I definitely don't need to take on a second or third sister wife just for sex.

I would not want to be tied down so to speak in a covenant with another woman just for the sake of sex.

If I really wanted more sex I can get it, that's not a problem for me.

In today's society you can pick up the phone and call an escort agency who will deliver the lady of your choice at a cost of course just to fulfil that few minutes of lust and pleasure.

Or I may take a liking to a lady who in turn takes a liking to me and we could have a discreet casual sexual relationship, of which

no one even my wife would know about this would fulfil my lust so to speak for a short time only to when the novelty wears off so to speak.

In fact I could have several girlfriends and no one would care the slightest, because that's no one's business and the law of the land could not and would not stop me as it is my business, I am an adult and as long as the ladies I sleep with are of a legal age and are happy then everyone is happy.

However this is fornication and I don't want to lose my position in inheriting my eternal life in Yahweh's Kingdom.

But as soon as I take one wife as a Sister wife in a covenant of marriage until death us do part, and support my wives and live according to Torah, and my wife is aware of this and my intentions to marry a second or third Torah keeping wife then that's when the whole of hell is woken up and the doors are flung open with attack.

The enemy wants men to fool around and go to hell for fornication.

Yahweh wants man to take a wife/wives in a

covenant relationship of Torah based marriage and live like the Patriarchs lived producing Israelite offspring.

The devil his demons and his followers will preach, teach, slander, gossip shoot off their mouths over the internet over anyone that practices and teaches Torah Plural Marriage, but will not say anything when discreet fornication relationships are being practiced.

In fact I believe that, many Rabbis, leaders and many believers that attack the subject of Torah Plural Marriage, have a few girlfriends on the side that their wives don't know anything about.

This type of teaching exposes such practice as all of a sudden some men have women that he takes to be his wife that Yahweh mysteriously brings to him.

If Torah Plural Marriage is done right the current wife needs to be in the decision making of the sister wife that is chosen, as the wife needs to be able to get on with the Sister wife as well, also trust for any children already come about by the first marriage, the wife needs to be sure and confident that the new

sister wife will also treat their children as her own.

The other thing I have noticed is that those who strongly oppose Torah Plural Marriage have either been through divorce (Which Yahweh hates), or have had children by other women whom they are not married to.

I do not want to come across as picking at anyone, but fact is fact and fact needs to be established here.

James 1:14-15

1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Lust is a condition of the heart and mind, not taking on more wives to increase the Israelite population.
Anyone can lust married or not married as lust is the condition of the heart.

The root of all sin is desire lust is evil desire.

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

If a man looks at a married women and lusts after her he has committed adultery already in his heart.

As we learnt earlier Adultery is ***“Women that breaketh Wedlock”***

Adultery is also when a man has sex with another man’s wife, or if a woman has sex with any man while married to another man.

Fornication is when a man has sex with any women that he is not married to by way of covenant, if a man has sex with a woman he must marry her and keep her as his wife regardless if he already has one or two already existing wives, he must make sure though that the women is a Torah keeping Israelite that is not married to another man.

That’s why Rabbi Shaul clearly states in:

1 Corinthians 7:1 *Now concerning the things whereof ye wrote unto me: It is good for a man*

not to touch a woman.

1Corinthians 7:2 *Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.*

Any other form of sexual activity outside Torah Marriage whether Monogamous or Plural is fornication in my opinion.

Positive reasons for Plural Marriage

- The most positive reason for practicing Torah Plural Marriage would be to pro-create and help in physically multiplying Israel, instead of having 4 children the family could have 8 to 12 children and that would increase if there were more wives involved than just 2.
- There will be more hands on around the home, not only for maintaining the home but also in looking after the children.
- Less pressure on the first wife to have to do things all by herself having a

sister wife will lighten the load in all aspects.

- The children could be home schooled knowing that they have a person that can teach them, that is a part of the family and can maintain a Torah balance, without having to learn things like that humans come from monkeys and that rabbits lay chocolate eggs every Easter.
- If the children were to attend a public or state school then, there are more adults in the family to be able to take care of the day to day school activities.
- The family would be better off financially as there would always be more bread winners.
- There would not be any need for hiring Nannies or baby sitters or spending allot of money on child care as there would be enough people in the family to do the caring.
- The wives would have Torah keeping company and would be able to share the work load around the house and also, in taking care of the needs of the Husband.

What we must not do!

We must not continue to undermine our founding fathers. The patriarchal forefathers like Abraham, David, Moshe and Jacob, were not backward, barbaric nor sinful in being polygamous. Their polygamous lifestyle did not in any way affect their standing adversely before Yahweh, instead in many cases facilitated the fulfilment of their calling.

● **We must not continue to condemn and ostracize the innocent.** The anti-plural marriage sentiment has adversely affected the way we live life and judge others, and we have wrongfully condemned and ostracized millions of innocent polygamous people and their children, and deprived them of their rightful place and recognition in the faith and society.

● **The truth of patriarchal plural marriage portrays another dimension of relationship with Yahweh.** For the relationship of Yahshua and Israel is like that of Groom and Bride and if the principles of marriage are not understood in the right light, Israel will never comprehend the depth of her relationship with Yahweh.

● **This truth is an urgent answer for Israel.**

Anti-patriarchy means anti-submission to Yahweh and leadership. Anti-plural marriage means exclusiveness and anti-sharing.

Both are the real cause of broken marriages. Both are anti-torah and need to be changed.

The teaching of Torah patriarchal plural marriage will bring about the restoration of Yahweh's truth and the right disposition of hearts in natural and spiritual matters.

The hypocritical holiness of should-be monogamy is not answering the world's needs and the frustrated world is turning to homosexuality and lesbianism that are quickly being legalized and infiltrating big time in the Church.

The should-be monogamy idol will soon be taken over by the "homogamy" elohim.

A FINAL CHALLENGE TO YOU

I challenge anyone to search the scriptures in good depth, and in the light of what is written, to see how and why this generation is

decaying in marriages and immorality.
Judge for yourself whether the interpretations
are scriptural.

Be not sweeping in judgement, neither be
tinted with religiosity, cultural traditions nor
your own emotional experiences, but rather,
search the scriptures for the heart and ways of
Yahweh and I believe Israel and you will soon
return to the ways of the patriarchal fathers in
Spirit and in Power as it should be.

Whatever one's own disposition may be, the
Ruach Hakodesh will restore this vital
patriarchal truth before the soon coming of
Moshiach Yahshua.

Thus, there remains an urgent need to live out
this truth in words and in actions. Are you
willing, should YHWH call you?

For a further in depth treatment of this vital
subject, please read **Sex and The Believer** by
Apostle/Sholiach Moshe Yoseph
Koniuchowsky, available from YATI Publishing
at:

<http://store.yourarmstoisrael.org/Qstore/Qstore.cgi?CMD=011&PROD=1212147193>



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His aim and desire is to see as many people discover the Hebraic Roots of their faith and see both Houses of Israel which have been scattered, become one again in Yahweh's hand.

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