

Untwisting the Twisting of Proverbs 31

By The Ramyk

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Many who have not yet had the revelation of the restoration of biblical marriage at the end of this age, continue to misuse Proverbs 31, even as they do with Matthew 19. In Matthew 19, as we have clearly shown elsewhere, Yahushua does not discuss monogamy over polygyny, or even that monogamy was the original design. (*We have shown elsewhere that a very strong case can be made from the Book of Genesis that Adam had 2 wives. Therefore patriarchy, woman made for man and neither monogamy nor polygyny was the original pattern.*) Please see:

http://yourarmstoisrael.org/Articles_new/articles/PDFs/Biblical%20Marriages/Adam%20the%20Polygamist.pdf

http://yourarmstoisrael.org/Articles_new/articles/PDFs/Adam%20May%20Have%20Had%20Two%20Wives%20.pdf

http://yourarmstoisrael.org/Articles_new/articles/PDFs/The%20Mystery%20of%20the%20Tree%20Of%20Did%20Adam%20Have%20Two%20Wives.pdf

Please see: The Rebirth of Yisraelite Marriage pages 8-15.

http://yourarmstoisrael.org/Articles_new/articles/PDFs/Biblical%20Marriages/The%20Rebirth%20of%20Yisraelite%20Marriage%20MASTER-NEW%20TITLE%20.pdf

In Matthew 19 the Moshiach warns the leaders against divorce on demand. He teaches that any man that marries an undivorced woman commits fornication, causing the woman to commit adultery. Or anyone that divorces their spouse for any reason other than unfaithfulness commits adultery.

Please see: The Rebirth of Yisraelite Marriage pages 7-8, 289-292.

http://yourarmstoisrael.org/Articles_new/articles/PDFs/Biblical%20Marriages/The%20Rebirth%20of%20Yisraelite%20Marriage%20MASTER-NEW%20TITLE%20.pdf

Since polygyny is blessed and many were in YHWH's perfect will in its practice, Yahushua cannot allegedly come along in Matthew 19 and simply curse or disallow what Torah calls a blessing when properly regulated and done correctly. If that is what Yahushua allegedly did and taught, then He could not qualify as the Messiah; for the Messiah would come to AFFIRM YHWH'S ways and not override them in a new dispensation.

Yahushua said this in Matthew 5:17-18:

17 Think not that I am come to weaken, or destroy the Torah, or the neviim: I have not come to weaken, or destroy, but to completely reveal it in its intended fullness.

18 For truly I say to you, Until the current shamayim and earth pass away, not one yud, or one nekudah shall by any means pass from the Torah, until all be fulfilled.

Let's now seek to untwist the traditional messy religious teachings of Mishle-Proverbs 31.

Chapter 31:

1 The words of melech Lemu-El, **a message that his eema taught him.**

2 What, my son? And what, the son of my womb? **And what, the son of my vows?**

Marital vows that birthed her son and here is the patriarchal message!

3 Give not your strength to women, nor your halachot to that which destroys melechim.

The warning is that when a man takes more than one covenant wife that the patriarch does not turn over lordship (strength) or his priesthood to these women. The very fact that she warns him about women and not a single woman, shows that this is acceptable in Hebraic culture, which predates Islam, Mormonism or any other kind of religious perversion.

4 It is not for melechim, O Lemu-El, it is not for melechim to drink wine; nor for rulers to drink strong drink:

5 Lest they drink, and forget the Torah, and pervert the mishpat of any of the afflicted.

6 Give strong drink to him that is ready to perish, and wine to those that are of heavy levavot.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open your mouth for those who cannot speak for themselves and are appointed to destruction.

9 Open your mouth, judge righteously, and plead the cause of the poor and needy.

This is why I have spoken publicly and prophetically at this point in time. So that my mouth may speak forth and declare the ways of the Master Yahushua. And for those who cannot speak for themselves and for those who are called to live a polygynous lifestyle, yet do not have the platform that Yah has granted me. I would rather make enemies because I teach the truth in love, than to allow the guiltless and the righteous that practice plural marriage continue to be castigated and lumped in with the perverts of society. The media piles on an occasional abuse in the lifestyle, but never highlights or accentuates the positive examples. They use unjust weights and measures against plural marriage, without ever sighting the grandiose abuses in monogamy, and the overwhelming fact that 99% of domestic, child and spousal abuses, with their subsequent restraining orders, are perpetrated by monogamists, in a society bent on mandating monogamy. That is why we must speak up and we must be heard!

10 Who can find a **virtuous woman**?¹ For her price is far above rubies.

Nowhere does this question limit the amount or number of covenant virtuous women. That has for too long been read into the verse.

11 The lev of her husband does safely trust in her, so that he shall have no need of spoil.

12 She will do him tov and not evil all the days of her chayim.

She will serve his vision and his calling not her own.

13 She seeks wool, and linen, and works willingly with her hands.

14 She is like the merchants' ships; she brings her food from far.

¹ In this verse starts the eshet chayil, or "virtuous woman" chapter.

15 She rises also while it is still night, and provides food to her household, and a portion to her young women.

Every patriarch needs a matriarch. The matriarch is the first wife who in my view should be the most emotionally and spiritual mature one. She is to lovingly guide and teach the younger and the less experienced in marriage. She prepares food or breakfast in this case before the day starts at sunrise, for both her patriarchal husband as well as HER YOUNG WOMEN. In a biblical Hebraic family, the younger women become her responsibility, as she mentors and provides for them, along with her husband, their portions because she is the most virtuous. Now just because she is the matriarch and called to be the esht chayil-virtuous wife, that does not mean that there are not other virtuous women-wives in the home being raised up and cared for by the first virtuous woman. Just the opposite is true here, as we see other women sharing her home and assisting her in her business ventures.

16 She considers a field, and buys it: with the fruit of her hands she plants a vineyard.

17 She girds her loins with strength, and strengthens her arms.

18 She perceives that her merchandise is tov: her lamp goes not out at night.

19 She lays her hands to the spindle, and her hands hold the linen.

She is a business lady within the confines of the home bringing business into the home. Her arms are a metaphor for the other young women living and assisting in the home.

20 She stretches out her hand to the poor; yes, she reaches out her hands to the needy.

21 She is not afraid of the snow for her household: for all of her household is clothed in scarlet.

22 She makes herself quilts; her clothing is silk and purple.

23 Her husband is known in the gates, when he sits among the zechanim of the land.

Her submission along with his other wives brings him honor in the community.

24 She makes fine linen, and sells it; and delivers girdles to the merchants.

25 Strength and honor are her clothing; and she shall gilah in time to come.

26 She opens her mouth with chochmah; and on her tongue is the Torah of chesed.

27 She looks well to the halachot of her household, and eats not the lechem of idleness.

The virtuous woman is a Torah keeper guarding both her husband and the young wives entrusted to her care. She contributes both Torah knowledge and kindness and mercy to both her husband and sister wives.

28 Her children in Yisrael rise up, and call her blessed; her husband also, and he praises her:

29 Many daughters have done virtuously, but you have risen over them all.

A careful look at verse 29 again brings home the principle of Hebraic marriage. Who are these many daughters? They are the daughters of Israel in the same home, under patriarchy, that are also called virtuous. In context, these are NOT biological daughters, as children who are pre-puberty cannot be mature enough emotionally or spiritually to be called virtuous. If we remain consistent in our interpretation of Scripture and if the virtuous adjective applies to the first MORE VIRTUOUS wife, then the exact same description MUST apply to the other younger less virtuous wives! The first by virtue of her patriarchal blessing and responsibility, is among the virtuous daughters' of Zion, but

has risen above them all! Her husband praises her for her great love, character and selfless Hebraic lifestyle as do her children.

30 Favor is deceitful, and beauty is vain: but a woman that fears YHWH, she shall be given tehilla.
31 Give her of the fruit of her hands; and let her own mitzvoth praise her in the gates.

It is not about who is the most beautiful, or the youngest, but who is the most virtuous. The most virtuous who is able to rise above them all, she is the one that shall be praised; for she has risen highest and with dignity and honor in her most noble calling.

With this correct and consistent view of Scripture, we can thank YHWH even more for His ways, which remain eternally higher than our own ways and where the Yisraelite home is being restored as the training center for virtuous Israelite men and women. The Israelite home must reflect Yahushua's home, where He deals with many wives, as seen in Matthew 25, some wise and virtuous, some foolish. The Proverbs 31 model fits that of Yahushua and His patriarchal order, as metaphorically taught and seen in Matthew chapter 25. Selah!