

In countless of marriages across the world, whether they be Christian, Roman Catholic, Messianic, Jewish or whatnot, One of the most commonly quoted verses is thus: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh-BASAR ECHAD." However, is the popular usage of this verse the correct understanding of it? The real answer might be a shock.

Beresheeth/Genesis 2:5 And all thorn bushes of the field are before they came to be in the earth (va'aretz) and all herbs of the field are before they sprouted, because YHWH Elohim has not cause it to rain upon the earth (ha'aretz), **And Ahdahm was not to be a servant to the Ahdamah (woman).** VEADAHM AYEEN LAVOD ET HAADAMAH...THERE WAS NO ADAM TO WORK TILL THE WOMAN!! Or THERE WAS NO ADAM TO BE A WORKER OR SLAVE OF THE WOMAN-ADAMAH! **THIS IS NOT MERLY A DECLARTAIION BUT A PRINCIPAL HIDDEN IN THE TEXT!!!!** Adahm was not to be a slave or cling to the wife but the wife to the husband!!

6 But there went up (ya'alah-- arose under it's own power) a mist from the earth (ha'a'aretz), and watered (v'hashaqah-- caused to drink) the whole face of the Ahdamah (woman). Or MIST [ADAM] AROSE AND WATERED-LITERALLY HSHAKAH OR NASHEK KISSED ALL THE FACE OF ADAHMA OR WOMAN! VERSE 4 CONTINUES That the mist formed man AHDAMH FROM ADAMAH DUST WOMAN the process of future births. First Adam is taken from Adahma woman then woman is taken from Adahma truly BASAR ECHAD. Verse 5 And Adahm was placed in a GARDEN eastward in the land of Eden-Temple Mount!

Something happened to the first woman-- something or somebody did something to her AFTER her initial creation.

Beresheeth 2:18 And YHWH Elohim said, It is not good that ha'Ahdahm **had become alone (hayowt);** I will make him a suitable or more suitable helper EZER KENEGDO , before him.

Wait a minute-- how did **Ahdahm BECOME** alone? That means that at one time before, he was NOT alone earlier.

Apparently Ahdahm's first wife had apparently left her subordinate position and had deserted him!

Beresheeth/Genesis 2:21-24

21 And YHWH Elohim caused a deep sleep to fall upon Ahdahm, and he slept: and He took Akhat (compoundly unified, plural) **of his side bones**, and closed up the flesh there;

And Adam slept and it was taken ACHAT METZALOTAV, one of his bones and closed the flesh under it. And Eloihm built the bone that he took from Adam into a wife and brought the wife to Adam.

22 And the side which YHWH Elohim had taken from man, he made woman, and brought her to the man.

23 **And Ahdahm said, "at this reoccurrence (ZOAT HA'PAAM or THIS TIME), These standing in front of my face is bone of my bones, and flesh of my flesh: NOW THIS ONE [LE-ZOT] SHALL BE CALLED called Ishah (woman), because this one [as opposed to a prior one from dust] was taken out of her Husband.**

24 **Therefore shall a man (ish) leave his Ab and his eema (mother), and shall cleave to his wives ** (see notes); and they shall be Akhad (compoundly unified) flesh."**

***cleave is from vedavak which means to cling, be joined to , keep close. **VEDEAVAK BEESHTOO AND THEY WILL BE BASAR ECHAD OR A UNITED ECHAD FLESH...who? All and any that came or would come out from him. DAVAK BE-ISHTO can mean cling to his wife or wives; either one fits...**

First, notice that the woman who is taken from Ahdahm's side is a reoccurrence. This means that she was a replacement for Lilith, Ahdahm's first failed wife.

Notice that Ahdahm's new conclusion of cleaving to his wives is in contradiction to verse 5 where Ahdahm was NOT to be servant (subordinate) to Ahdamah (woman). So then after the derivation of Chawa and after Chawa and Ahdahm's eating of the forbidden fruit of the knowledge of good and evil-- the fall of humankind, does YHWH Elohim agree with Ahdahm's POST FALLEN formula for marriage? Let's find out what YHWH Elohim says to Chawa:

Beresheeth/Genesis 3:16b)

"and your desire shall be for your husband, and he shall have authority over you." LITERALLY TO YOUR HUSBAND YOU SHALL CLING- AL ISHECHAH TESHUCHATACH but HE WILL GOVERN RULE YOU LITERALLY "WHOO YEMSHALL BACH!

So He makes it clear: First, Chawa should desire-cling to her husband (unlike Lilith who WANDERED and desired demons/fallen angels),

Second, Ahdahm is to be governor-ruler over Chawa-- completely opposite of Ahdahm cleaving to Chawa. YHWH wants Chawa to cleave to Ahadahm! We have a fallen Adam CONTRADICTING YHWH'S EXPRESSED COMMAND AND PLAN!!

So then, to test this, what pattern do the later patriarchs show? The man cleaving to the woman or the woman cleaving to the man?

Beresheeth/Genesis 24:67

67 Then Yitzhak brought her into his mother Sarah's tent, and he took Ribkah, and she became his wife; and he loved her: so Yitzhak was comforted after his mother's death.

Now Sarah is dead at this point, but Abraham is still alive and near. So Yitzhak does NOT leave his dad to cleave to his wife, but instead brings his bride to his dad and mom's tent, and has his wife Ribkah cleave to himself.

Surely, someone will bring up the fact that Yaqub spent 14 years at his in-laws house, but remember this was not his original plan. What happened is that Yaqub, after receiving the inheritance of the firstborn, then on his way with a dowry to obtain a wife, gets robbed, so he has to then earn his wives by indentured servitude at his in-laws (Yahsher 29 & 30). When he finally gets free, where does he go?

Yahshar/Jashar 47:1a

And Yitzchak [Yakkov's father] was still living those days in the land of Caanan.

Yahshar 45:21 And Yakkov sent to Aram, the son of Zoba, the son of Terahch, and he took for his son Benjamin, Mechalia, the daughter of Aram, and she came to the land of Canaan to the house of Yaqub;

So we see that when Yakkov was able to, then he did return to the land of his father having his wives with him. Both Yitzchak and Yakkov are living in the land of Caanan with their wives clinging to them not the patriarchs to them.

But not only that, the verse shows that Benjamin did not leave his father to cleave to Machalia, but instead he stayed near his father so that his wife could come and cleave to him (Benjamin)! Some might say that Benjamin's young age might have had something to do with that. Perhaps, but then what about Benjamin's other brothers?

Yahshar 45:19 And Zebulun went to Midian and took for a wife Merishah the daughter of Molad, the son fo Abida, the son of Midian, and brought her to the land of Caanan.

Yahshar 45:12 And Asher went forth and took Adon, the daughter of Aphlal, the son of Hadad, the son fo Y'shma'el, for a wife, and he brought her to the land of Canaan.

Yahshar 45:13, 16 And Adon the wife of Asher died in those days; she had no offspring and it was after the death of Adon, that Asher went to the other side of the river and took a wife, Hadurah, the daughter of Abimael, the son of Eber, the son of Shem.

And after the death of the wife of Asher (Adon), he [Asher] went and took Hadurah for a wife, and brought her to the land of Canaan. And Serach, her daughter*, he also brought with them and she was three years old, and the damsel was brought up in Yakkov's house.

Yahshar 45:9 And Gawd, and Haphtali went to Charan and took from there the daughters of Amuram the son of Utz, the son of Hachor for wives.

And these are the names of the daughters of Amuram; the name of the elder was Merimah, and the name of the younger Uzith; and Naphtali took Merimah, and Gawd took Uzith; and brought them to the land of Canaan, to their father's house.

Yahshar 45:7b And Dan went to the land of Moab and took for a wife, Aphlaeth, the daughter of Chamudan the Moabite, and he brought her to the land of Canaan.

So the pattern is clear that when a man gets a wife-s, that she is to cleave to him and she is brought to his father's

household/land. After all, a dowry is so that the man can take the woman with him, since her family will no longer have her. Why was this pattern established? Most likely, because of the trouble that Ahdahm fell into by overcompensating when he LEFT the wisdom of his Heavenly Father and Mother in order to cleave to (the leadership of) his wife-- presumably to prevent what happened to his first wife! It is good when a woman cleaves to her husband, but when a man cleaves to his wife, he is placing her as the leader and then follows her at the expense of his foundational allegiance to the Heavenly Creator-Parents -- and so that is what the patriarchs subsequently tried to avoid when they'd bring their brides to their father's household/land.

So then, how do we understand Yahusha's quotation of Ahdahm? THAT IS THE KEY!!
Yahuchanan Moshe (Mark) 10:2-92

And the Pharisees came to him, and asked him, "is it permitted according to Torah for a man to put away his wife?" Testing him.

3 And he answered and said to them, "what did Moshe command you?"

4 And they said, "Moshe permitted us to write a certificate of Keritut, and to put her away."

5 And Yahushua answered and said to them, "for the hardness of your heart he wrote you this precept."

The hardness of whose hearts? Well, it depends. If the man divorces the woman for a shallow, fickle reason, then it is the man's hardness of heart. If the woman is chronically rebellious, and the man subsequently divorces her, then it is the woman's hardness of heart.

6 "But from the beginning of the creation Elohim made **them male and female.**" A reference to Genesis ch 1!

Notice that He places this order of prominence and authority: the man is first, he is the head. **But then Yahusha asks a rhetorical question:**

7 "For this cause **shall** a man leave his father and mother, and cleave to his wife?"

Now some-most versions will make this to be a statement, but since we have already seen that the pattern that Elohim has established for marriage is that the man is supposed to bring the woman to his father and mother, where the wife cleaves to himself or to her GOVERNOR, then it MUST be in question form so that Yahusha can consistently be Torah compliant!

So in response to the Hillel Pharisee's modus operandi of gratuitous divorce, Yahusha establishes the original creation order! Then He offers up a hypothetical overcompensation in the form of a rhetorical question, illustrating that a man being subordinate to a wife is not a good solution either!

Then after illustrating the error of a man saving his marriage by being subordinate to his wife [like with Lilith on top], Yahusha re-establishes the original patriarchal order inherent in the creation order: male then female. Male over covering female.

8 "And the two shall be echad (compoundly unified) flesh : so then they are no more two, but one flesh."

9 "What therefore Elohim has joined together, let not man [humans] separate."

The what that Elohim has joined together **BY PURPOSE**, is the man leading the woman and the woman following the man so that they are indeed echad (compounly unified)!

Mattityahu 19:3-8:

3 The Pharisees also came to him, testing him, and saying to him, "Is it lawful according to Torah for a man to give a certificate of Get to his wife for any cause?"

Here, Mattityahu gives a more detail, but the principles are the same. The key phrase here is "any cause" Even though Yahusha often agreed with the Hillel school Pharisees, he was in disagreement with them here.

4 And he answered and said to them, "Have you not read, that which He made them at the beginning [chapter 1 and again ch. 2] made them male and [THEN] female?"

Notice that Yahusha re-establishes the order of prominence and authority: the man is first, he is the head. But not

only that, in the next verse He is doing a pre-emptive rebuttal against the school of the Shamai Pharisees who were against almost all divorces. Yahusha is showing Ahdahm's error of cleaving to his wife, a.k.a. following the lead of his wife, at the expense of following the direction of his Heavenly Parents Abba and Eema Ruach.

5 "And said, for this cause shall a man leave father and mother, and shall cleave to his wife: and the two shall be one flesh?" DO YOU ALL SEE THE QUESTION MARK? THAT QUESTION MARK SHOULD ALSO BE IN MARK 10.

Verse 5 is a rhetorical question! Half of it is true and half of it is false. Yes, the two [any two] should be one flesh, but NO, the man should not leave the wisdom of his Heavenly Parents to follow the lead and usurped headship of his wife.

6 "Therefore they are no more two, but echad (compoundly unified) flesh. What therefore Elohim has joined together, let no man (human) put asunder."

Again, the "what" is the patriarchal order not mere marriage!

7 They say to him, "why did Moshe then command to give a certificate of Keritut, and to put her away?"
8 He said to them, "Moshe because of the hardness of your hearts allowed you to put away your wives: but from the beginning it was not so."

Neither gratuitous divorce nor male subservience (to hold a marriage together) was Elohim's intended plan. Patriarchy, where both the man and woman are willing to walk according to patriarchal order was the original and best plan.

Ephesians 5:22-26, 29-33

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

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

24 Therefore as the Yisraelite congregation is subject to Moshiach, so let the wives be to their own husbands "in everything." [Is this happening in your home? Or do you cling to them?]

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, RSTNE 4TH EDITION

29 For no man ever yet hated his own flesh; but nourishes and cherishes it, even as Messiah the Israelite congregation:

30 For we are members of his body of His flesh and we are His bones.

31 'For this cause shall a man leave his Abba and Eema (mother), and shall be joined to his wife, and the two shall be one flesh?'

32 This is a great mystery: but I speak concerning Messiah and the congregation.

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

THIS IS A THIRD WITNESS TO MATTHEW AND MARK! Even here, Paul is asking a rhetorical question: Who cleaves to who? Is the Messiah supposed to cleave to the congregation or is the congregation-bones-wives supposed to cleave to the Messiah? Is the Messiah being brought to the metaphorical Bride, or is the Bride being brought to the Messiah? WHAT IS THE GREAT MYSTERY THAT MESSIAH HAS MANY WIVES AND THEY ARE ALL HIS BONES AND HIS FLESH AND THAT THEY ARE TO CLEAVE TO HIM NOT HE TO THEM WHICH WOULD BE THE DIABOLICAL RUACH OF MATRIARCHY!

Yeshayahu-Isaiah 3:12

As for My people, children are their oppressors, and women rule-MOSHEL over them. O My people, those [women] who lead you cause you to go astray, and destroy the derech of your paths. Matriarchy or Patriarchy? Who will you believe? Fallen Adam or the Risen Yahushua?