



Newsletter Volume 01, Issue 01, December 29, 2008
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Forward this newsletter to your family, friends and acquaintances in order to help increase knowledge, insight, wisdom and understanding of the higher principles of Torah. If you know of a pastor, rabbi, elder, etc. who needs to hear this testimony – take action and give this newsletter to them. If you are a pastor, rabbi, elder, etc. who believes your assembly, brother or sister in Messiah needs to hear this testimony – take action and make copies of this newsletter for distribution.

All feedback that is sincere, with full intention of seeking out truth in scripture is welcome. Your input may be included in future issues of this newsletter. If this newsletter is circulated in a discussion group, please do not reply to the discussion group if you want to communicate with me directly. Reply to Newsletter@BethLechem.org. Instructions on how to support and contribute can be found at the end of this newsletter.

PRE-REQUISITE for understanding this teaching: You should have already accepted the Torah, keeping the Sabbaths and Feasts Days; and always act with brotherly love to another in the Kingdom of Yeshua HaMashiach (Jesus Christ).

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Biblical Marriage, Patriarchy, Polygyny (Part 1):

Shalom Alaychem (Peace Be With You),

In this issue there are two sections; one titled "**Torah Testimony on Righteousness and Justice**" and the other titled "**Torah Testimony on 'A Husband of One Wife.'**"

This testimony is the first part of more to come that will address the issue of Biblical Marriage/Patriarchy/Polygyny in the Bible. In order to understand this topic you must approach it with Righteousness and Justice. Each issue of the newsletter will repeat the section "Introduction on Righteousness and Justice." This is important because the principles of Righteousness and Justice are the foundation to approaching any issue of Torah. The reader must understand the

principles of Righteousness and Justice before approaching more serious and deeper issues of Torah such as Biblical marriage. You might call the teaching on Righteousness and Justice, Torah Principles 101.

Subsequent issues of the newsletter will address key topics from scripture that is related to Biblical Marriage/Patriarchy/Polygyny. The newsletter will be done in parts to cover this topic because there is too much to present in one issue. There has also been too much false testimony twisting scripture out of context by other newsletters, e-mails, etc. Twisting scripture out of context is equivalent to witchcraft. There are many who call themselves followers of Yeshua HaMashiach (Jesus Christ) who try to write about this topic with an approach that severely lacks justice. That is, they do not weigh Torah principles in proper balance. The following testimony is for those who have an ear to hear and eyes to see.

TORAH TESTIMONY ON RIGHTOUSNESS AND JUSTICE:

Righteousness and Justice are high principles of Torah for it is written, "**Righteousness and justice are the foundation of Your throne; Mercy and truth go before your face,**" (Psalm 89:14 NKJV). Yahuah Elohim sits on a throne of justice and Torah – it is His FOUNDATION. Righteousness is synonymous with Torah. Justice is the proper balance of Torah principles. If you want to keep Torah, then you must sit on a throne of righteousness and justice in your day to day decision making process. Yeshua HaMashiach is the Living Torah and we are to emulate Him. Therefore we must adhere to all His Torah principles and weigh them in justice. In exercising justice, one must always hear a matter first and perform due diligence through conscious inquiry. Exercising justice was not a light matter in ancient Israelite societies that based their laws on the Torah. There was evil in those days. However, days of greater darkness is coming upon the world, so how much more critical is it that those who say they follow Yeshua HaMashiach make every effort to practice justice in their day to day thoughts and actions? Only by this practice will His people arrive and embrace greater truths of Torah and walk in Echad (unity) with each other and Yeshua HaMashiach.

Another important principle to be practiced in following Torah is to keep a sincerity of the heart. This principle is expressly taught throughout the scriptures, and is alluded to at a deeper level by the first (ב – bet - 2) and last (ל – lamed - 30) Hebrew letters of the five books of Moses. The first and last letter of the Torah spell "heart" in Hebrew (לב = lev = "heart") with a gematria value of 32. The mouth of the human being is destined to speak of the Torah for this is alluded to by the 32 teeth that is yielded by a person's first set. Now we can understand at a sod level or deeper level of Torah why Lashon Hara or evil speech (written or oral) is a serious matter with serious consequences.

A key principle of justice is wrapped up in this 9th commandment, it is written, "You shall **not bear false witness** against your neighbor," (Exodus 20:16 NKJV). Further, it is written, "...And He shall not judge by the **sight of His eyes**, Nor decide by the **hearing of His ears**; But with **righteousness** He shall judge the poor, And decide with **equity** for the meek of the earth;..." (Isaiah 11:3-4 NKJV). Yahuah Elohim goes on to say, as it is written, "1 You shall **not circulate a false report**. Do not put your hand with the **wicked** to be an **unrighteous witness**. 2 You **shall not follow a crowd to do evil**; nor shall you testify in a dispute so as to turn aside after many to **pervert justice**....7 Keep yourself far **from a false matter**; do not kill the innocent and righteous. For I will not justify the wicked..." (Exodus 23:1-7 NKJV). It is written, "**Stop judging by mere appearances**, and make a **right judgment**..." (John 7:24). A false report can kill the innocent and righteous – physically, socially or spiritually.

It is written, "15 You shall **do no injustice in judgment**. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor. 16 You **shall not go about as a talebearer** among your people; **nor shall you take a stand against the life of your neighbor**: I am the LORD. 19 You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. 18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall **love your neighbor as yourself**: I am the LORD," (Leviticus 19:15-18 NKJV). It is written, "12 He who is devoid of wisdom despises his neighbor, But a **man of understanding holds his peace**. 13 A **talebearer reveals secrets**, But he who is of a **faithful spirit conceals a matter**..." (Proverbs 11:12-13 NKJV).

How many of you out there judge daily by mere appearances and hearsay? How many are willing to listen to a report that diminishes the view others have upon a person or persons? How many of you avoid diligent inquiry that involves face to face interaction with the person or persons that may be a victim of false witness? How many of you lack the wisdom, knowledge, insight and understanding needed to continue fellowship with the person or persons being attacked? How many of you follow a lead of a pastor, rabbi or the likes of them without question? How many of you do not question someone who may be bearing false witness and make them accountable? If you have not diligently spent quality fellowship with the person or persons being attacked in your community, you have participated in an injustice. This leads to false witness. Did you try to fellowship with the person or persons who are possible victims of false witness in your community? If the answer is no, **you committed false witness by entertaining negative thoughts about that person or persons**. This is not the way one who says they belong to the Kingdom of Elohim (God) is to act to another who belongs in the Kingdom of Elohim. Can you seriously entertain the thought that you can act this way in the presence of Elohim in His Kingdom?

There has been a great misunderstanding about Biblical marriage principles in the area of Biblical Patriarchy/Polygyny due to those who have not read their scriptures in depth. They have presumptuously and falsely interpreted scripture because of their own cultural and social handicap. This handicap is further magnified because they haven't learned to apply the high principles of Righteousness and Justice in the Torah. This second handicap is the lack of knowledge and practice of basic Torah commandments. The first handicap arises as the result of distance in time, culture, language, geography, etc. of the 20th Century Western and/or Eastern mind. This indoctrinated mind has been separated from the ancient Hebrew Scriptures and immersed in paganized religious systems from the time of King Solomon. These paganized religious systems include both pagan Christianity and pagan Judaism. If the term pagan Judaism sounds foreign to you, for starters, try to understand why there is a month called Tammuz in the Jewish calendar and then study what Tammuz is in the Tenach.

Many of those who claim to want to follow Torah are not practicing the high principles of Torah – Righteousness and Justice. Even our Founding Fathers of the United States based a lot of their understanding and application of US legislation on principles of Justice – although they were imperfect because they did not wholly embrace Torah. Applying these principles of justice are the **weightier matters of the law** as Yeshua spoke about in **Mathew 23:23**, where it is written, "**Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.**" You do not have to be a scribe or Pharisee to be a hypocrite. This applies to all those who say they follow Yeshua and are severely guilty of injustice and bearing false witness. One can eat Kosher; study prophecy; say they love Israel; sing Hebrew songs; study Hebrew; attend a Messianic congregation; attend church; do Messianic dance; recite Hebrew prayers; say they love truth; observe Sabbath; observe the Feasts; wear a tallit, kippah and/or tzit tzit; make delicious Challah bread; etc., but if they do not have the **weightier matters of the Torah daily in the forefront of their minds and hearts; impacting their thoughts and actions with their fellow man**, they **are not** keeping Torah where it really counts! This is what Yeshua HaMashiach was speaking about.

The most pervasive and parasitic transgression that many are guilty of is that of **approaching Torah issues unjustly leading to bearing false witness**. This is a trespass against another fellow man and is one of the greatest sins that will keep you from receiving more blessings, anointing, etc in your walk with Yeshua HaMashiach. And if you don't correct it, it may eventually lead you to blaspheme the Ruach HaKodesh (Holy Spirit). Study the principles and themes of the **trespass offering** to better understand the seriousness of this transgression.

The lack of justice leads to false witness and quickly leads to the lack of brotherly love or a wholehearted commitment (covenant relationship) towards another in the Body of Messiah. Instead of a sincere covenant relationship within the Body of Messiah, we have social groups, cliques, cults, fan clubs, etc. that are formed by those who say they follow Yeshua HaMashiach. Let's remember that it is the Church of Philadelphia or Church of "Brotherly Love" that is given the most Grace by Yeshua in the Book of Revelation. Many who call themselves Messianic leaders, pastors, elders, etc. are severely guilty of this great transgression of injustice and false witness and are far more accountable. I have observed key Messianic leaders, elders and/or pastors in acts of injustice and false witness in regards to issues and matters of Torah and people relationships.

Despite their knowledge of prophecy, current world events, Hebrew, Judaism, Biblical history, theology, etc. they have acted like children in matters of Righteousness and Justice. Because they did not approach a matter in justice they set themselves up as false witnesses. They have led the sheep astray in the same path of injustice and false witness, and have not taught properly in regards to these principles. They have **not** set an example. Their day of accountability, if they do not repent and correct themselves, will arrive. Take heed to those attempting to be shepherds who begin to teach beyond the capacity of their anointing, for it is written, "6 **But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea,**" (Matthew 18:6-7 NKJV). If you are an elder who feels as if you have a millstone around your neck, re-examine yourself to see if you are approaching Torah issues with justice. If Yahuah Elohim has very clearly given you an anointing, then exercise it, but do not step beyond the boundary of the anointing He has given you! For not one person can know all issues of Torah in all areas – especially today, for we have been far removed from the ancient Hebrew language, culture, geography, etc.

To heal the Body of Messiah of this pervasive and parasitic problem of injustice that leads to false witness, let us diligently listen to testimony of others by applying principles of the Fruits of the Spirit and search the scripture like good Bereans. In order to follow the proper principles of justice and righteous testimony in contrast to injustice and false testimony, we must search diligently and weigh all sides of an issue before making judgments – and you may have to wait years with study, prayer, obedience and personal experiences before the Ruach HaKodesh (Holy Spirit) brings you fullness of understanding on a matter. This requires patience and humility – fruits of the Spirit. The greater your inability to embrace truths in Torah, the longer you will have to wait to come to the fullness of understanding of Torah principles.

Always keep fellowship among those who testify of Yeshua HaMashiach as the Living Son of Elohim in longsuffering, unless you are absolutely sure you are

being separated by clear and consistent prompting of the Ruach HaKodesh (Holy Spirit) – but this you will not know until you have applied the principles of fellowship first and remain in fellowship with longsuffering and patience trying to diligently work out issues among brethren in a spirit of humility knowing that you don't have all the answers, or heard all the answers. The Ruach HaKodesh may be bringing you and others into a season of separation before re-uniting. This will often happen when those involved are too unequally yoked in their walk in Torah. Brothers and sisters of the Kingdom of Yahuah Elohim are to live in Covenant relationship – one family under Yeshua HaMashiach. Let it be known that those who are sincere in heart and are obedient to what they understand will always continue to grow in their spiritual walk. Those walking in justice will eventually find greater truths in Torah and walk in echad (unity) with each other and Messiah. This is the narrow path that Yeshua HaMashiach testifies of.

Listen and take heed, it is written, "**But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire,**" (Matthew 5:22). How much more serious is a matter when those who say they are followers of Yeshua HaMashiach and presumptuously call others who are growing children of Yahuah Elohim 'false prophets'. The Torah has rules against false prophets but if those who say they follow Yeshua HaMashiach do not act in justice, they are guilty just as the Pharisees of murdering the people and prophets of Yahuah Elohim. Because of injustice the false prophets were received as true prophets and the true prophets and followers of Torah were murdered. It is no different in modern day Christianity, Judaism and Messianic Judaism and other similar movements. It is about time more testimonies are brought forth into the world to teach Righteousness and Justice in Torah so that the Body of Messiah can weigh Torah principles in the balance. And for those leaders or presumed shepherd's who are not accountable, by practicing justice, the Body of Messiah can make them accountable and a stop can be put to the reign of the false shepherds; or by practicing justice, the Body of Messiah can make shepherds who are sincere but misled be more attentive to the prompting of the Ruach HaKodesh through individuals and groups in the Body of Messiah.

Let it be known that the Bible cannot be understood by logic alone and **must be looked at as a picture of interwoven themes and principles laid out in proper balance.** Too often a little bit of scripture is taken here and a little bit taken there, a conclusion is made; and the big picture of interwoven themes and principles are ignored.

Let it be known also that a fundamental Biblical principle is that truth **(Torah) is revealed to the extent one is willing to follow it.** Those who come to certain shut doors of understanding need to examine their walk with Yeshua HaMashiach. You can read the scriptures over and over again, but they will not

be opened to you unless you begin to walk in obedience to that which you have already been witnessed to by the Word of Elohim.

It is written, "7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. 9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, **because they did not receive the love of the truth**, that they might be saved. 11 And for this reason **God will send them strong delusion, that they should believe the lie**, 12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness." (2 Thessalonians 2:7-12 NKJV). This scripture establishes principles at various levels. Let me explain, if you do not receive the love (wholehearted commitment) for Torah principles for particular areas of scripture, and you deny the truth of these principles, you will be blinded to truths that have a spiritual relationship to those principles. It will be Elohim who will send the strong delusion. Notice why most who do not keep Sabbath usually believe in a pre-tribulation rapture? That's the related delusion for not receiving the truth of Sabbath-keeping. Most of these who say they follow Christ will likely fall away when they find themselves in the Great Tribulation and receive the Mark of the Beast. Because those who say they follow Yeshua continue to not recognize the marriage covenant (Sabbath) of Yahuah Elohim as this greater truth is being revealed and restored in the last days, these groups of followers have become far more accountable than their predecessors. The punishment for disobedience in this case can result in eternal damnation by receiving the Mark of the Beast. The same principle applies to other issues of Torah truth. If you do not embrace the truth in specific matters of Torah you will be blinded to truth revealed that has a spiritual connection to that specific truth of Torah.

Let it be known that in order to understand the fullness of marriage covenants in the Torah, you must be keeping your marriage covenant with Yeshua HaMashiach. That is, you must be keeping the Sabbaths and Feast Days properly. How do you expect your eyes to be open to truth in Biblical Marriage if you are not keeping the fullness of the appointed times of Yahuah Elohim? If you are keeping these times on the Rabbinic/traditional calendar, expect a shade of truth less in your understanding, because they are usually off by one or two days. If you are keeping Sunday, expect another shade of truth less in your understanding. If you are not keeping any holy day, expect to be blinded appropriately. If you are desecrating the Sabbath day from time to time and not repenting and improving yourself, expect less truth to be revealed to you! If you keep some of the Feasts, again expect less truth to be revealed to you. If you keep a part of a Feast, don't think you will see a path that is well lighted for you. If you integrate pagan practices into the Feasts, your understanding of Biblical marriage covenants will likewise be diminished. If you have pride and arrogance

in your approach to Torah issues, well expect to be blinded again! You'll get the related curse instead of the related blessing for very every point of truth that you deny in Torah notwithstanding Adonai's (The Lord's) mercy/favor for your **innocent** lack of knowledge and fervent/sincere desire to want to learn and be obedient. The mercy/favor precludes a person who is willfully ignorant.

Let it be known, in one dimension, the constellations reveal that the Tribe of Levi are the ones who have the greater anointing to balance the scales of Torah principles - if their walk is refined by obedience to Yahuah Elohim. The sign in the constellation for the Tribe of Levi are the scales of justice. I warn those in the Body of Messiah that a false priesthood is in place in the world by those who do not have the anointing. It is my testimony that Yahuah Elohim will bring a final reckoning to this false priesthood by the ministry of the 144,000 and two witnesses during the 3.5 year Great Tribulation period. My statement in regards to the anointing does not exclude the Tribe of Judah, because the scriptures testify that, "10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people..." (Genesis 49:10 NKJV). I noted that scripture cannot be observed by logic alone but is a picture of interwoven themes and principles in balance. This is one example of two statements that apparently contradict each other if observed by logic alone. One might ask, how can Levi have the anointing of governance when Genesis 49:10 says the it is Judah that has the anointing of governance? The obvious answer, if you look at the scriptures as a picture of interwoven of themes and principles, is both Levi and Judah have the greater anointing of governance. The Body of Messiah needs to recognize this and honor it.

This last statement leads to another principle of the Torah that emulates the character of Yahuah Elohim. He is an Elohim of **order** and **covenant**. I may develop this principle in future issues of this newsletter.

If you know your scriptures, now you will better understand the basic principles of Righteousness and Justice. The scriptures have been opened to you even more. This testimony is for those who have an ear to hear and an eye to see. You are now ready to hear the testimony of Biblical Marriage, Patriarchy/Polygyny.

TORAH TESTIMONY ON "A HUSBAND OF ONE WIFE" (1 Timothy 3, Titus 1):

Let's address one of the most misunderstood verses in scripture in the B'rit Chadasha otherwise known as the New Testament, more correctly called the Renewed Testament. 1 Timothy 3 and Titus 1 is often cited when discussing or debating the issue of Biblical Patriarchy/Polygyny. We will read the verses and see if the principles and themes established for marriage are consistent with principles and themes for marriage established in the Torah, The Prophets and

the Holy Writings, respectively called in Hebrew the Torah, Ketuveem and Nevee-eem. Collectively they are called the Tenach or otherwise known as the "Old Testament." From this point, I will refer to the "Old Testament" as the Tenach. The term "Old Testament" is an invented word and is a false representation of the Tenach.

Let's review the issue of Biblical Marriage/Patriarch/Polygyny using Biblical principles and themes; this is the weightier method for understanding truth in scripture and finding possible errors in translations and interpretations. When principles and themes **collide** in scripture, there is usually a problem with translation or interpretation. I will briefly touch upon the meaning of the word "one" in **1 Timothy 3** and **Titus 1** for the verses stating, "...a husband of one wife..." at a technical level using Strong's definitions. Biblical principles and themes are **weights in the scales of justice** for Torah understanding. Biblical principles and themes should not contradict each other but can only form a larger picture of truths in Torah that are revealed. Biblical principles and themes will be the focus for revealing fundamental truths in the Word of Elohim (God). The results of a technical analysis of word definitions **should not contradict the predominant Biblical principles and themes.**

According to Strong's definition, the word "one" can also be interpreted as "a" or "first." The Greek word used is the word "mias," Strong's 3391. According to Strong's definition, the word can be "one or **first: a** (certain), + agree, **first**, one, X other." "Mias" Strong's 3391 is related to "heis" Strong's 1520. "Heis" is defined as "**a primary numeral**; one: **a** (-n, -ny, certain), + abundantly, man, one (another), only, other, **some**." The Thayer's Greek Lexicon definition for Strong's 3391 is "one; **a, an**, single; only one." Therefore, we can see that from Strong's definitions and Thayer's Greek Lexicon **that the word "one" can possibly be translated as "a" or "first."** Now let's review related Biblical principles and themes about this topic.

It is written, "**3:1 This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. 7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. 8 Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience. 10 But let these also first be tested; then let them serve as deacons, being found blameless. 11 Likewise their wives must be reverent, not slanderers, temperate, faithful in all things. 12**

Let deacons be the husbands of one wife, ruling their children and their own houses well. 13 For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus," (1 Tim 3:1-13 NKJV).

It is written, "5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you-- 6 if a man is blameless, **the husband of one wife**, having faithful children not accused of dissipation or insubordination. 7 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, sober-minded, **just**, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict," (Titus 1:5-9 NKJV). The principles established by these two verses are that a shepherd of a people must be able to rule his own house well. He must first be able to justly govern his family and only then will he have the experience, knowledge, insight, wisdom and understanding to govern a body of people.

When you read this phrase, "**the husband of one wife**" you should immediately recognize that **there is a problem or contradiction of theme and principle** in the Renewed Testament with the Tenach. **It is easy to establish from scripture that our Patriarchs, Judges and Kings of the Tenach more often than not, had many wives.** These were the men who had to sit on a throne of righteous judgment – a shepherd of the people. Therefore something appears to be amiss in the Renewed Testament verses. **The phrase "the husband of one wife" is establishing the principle that a leader of the people is to have "one" wife as a standard of righteousness to govern.** In a Torah based society, a leader is going to be either an elder, judge or king notwithstanding military leaders. These are the offices of Torah community leadership we see in the Torah and subsequent nine books from Joshua through 2 Chronicles. We can deduce that the language used such as "elder, deacon, bishop" in the Renewed Testament, has a parallel meaning to that of an "elder, judge or king." **The key role of these offices is to sit on a throne of righteous judgment or governance like Messiah.**

This word translated as "one" can possibly be translated as "a" or "first." There are important implications if the verses are translated as "the husband of **a** wife" or "the husband of **first** wife." If the verse is read "**the husband of a wife**" then the principle is established that **a man must be married** in order to be an elder, deacon or bishop. If the verse is read "**the husband of first wife**" then the principle is established that a man must not have divorced his first wife in order to be an elder, deacon or bishop. This sets an example to the people that the elder is a true shepherd not breaking covenant with his first wife or the wife of his youth even as he is allowed to continue to marry additional women. This theme

parallels the principle that Yeshua HaMashiach will not let go of His sheep, but yet it may be that the sheep can leave Him. A divorced elder demonstrates to the Body of Messiah that he is willing to break covenant with his sheep. The elder's wife (wives) is/are symbolically his sheep.

In a patriarchal society it would be easy for a man to abuse his authority as a husband and disregard his first wife or the wife of his youth. It is written, "18 Let your fountain be blessed, And rejoice with the wife of your youth. 19 As a loving deer and a graceful doe, Let her breasts satisfy you at all times; And always be enraptured with her love. 20 For why should you, my son, be enraptured by an immoral woman, And be embraced in the arms of a seductress?" (Proverbs 5:18-20 NKJV). It is Yahuah Elohim's way and righteousness for a man to cherish the wife of his youth or first wife and therefore is a protection for women who are the daughters of Yahuah Elohim.

It is further written, "13 And this is the second thing you do: You cover the altar of the LORD with tears, With weeping and crying; So He does not regard the offering anymore, Nor receive it with goodwill from your hands. 14 Yet you say, 'For what reason?' Because the LORD has been witness Between you and the wife of your youth, With whom you have dealt treacherously; Yet she is your companion And your wife by covenant. 15 But did He not make them one, Having a remnant of the Spirit? And why one? He seeks godly offspring. Therefore take heed to your spirit, And let none deal treacherously with the wife of his youth. 16 'For the LORD God of Israel says That He hates divorce, For it covers one's garment with violence,' Says the LORD of hosts. 'Therefore take heed to your spirit, That you do not deal treacherously,' " (Malachi 2:13-16 NKJV). Yahuah Elohim warns men to not deal treacherously with the wife of their youth. I will expand on this principle to include any additional wives who eventually become the wives of youth.

These principles are a teaching of righteousness for the husband, however, that does not preclude that an unrighteous wife may leave the husband. In this case, the woman has left the man, but the man cannot be viewed as divorcing his wife. This theme is parallel to the principle that our Messiah will never let go of His own sheep, but that does not mean that the sheep will not leave Him. A woman cannot divorce a man per Torah principles. This principle is easily established in Torah but is beyond the scope of this newsletter and may be addressed in a future issue. Basically, per Torah principles, the man owns the woman just as Messiah owns His Bride or the Church. The laws that mostly govern the marriage covenant fall under the Torah principles of ownership, covenant and marriage.

[Why A Man Must Be Married to Shepard the Flock \(notwithstanding exceptions to this rule\):](#)

It is written, "26 Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.' 27 So God created man in his own image, in the image of God he created him; male and female he created them. 28 God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground,'" (Genesis 1:26-28 NIV). The principle established here is that man is made in Elohim's (God's) image. That image includes both the male and female attributes of His creation. One of the first commandments is to "be fruitful and increase in number" which means bearing children. Only in a lawful marriage does Yahuah Elohim bless the bearing of children, notwithstanding subsequent Grace granted because of repentance. Only a married man can come into the fullness of the image that Elohim placed upon man, and only a married man can keep the commandment to "be fruitful and increase in number." Only a married man can embrace the qualities of his masculine attributes and feminine attributes to a greater degree through a healthy relationship with his wife or wives – seeking their input as he deems important in matters of family and other issues of governance of the people. This is important because people are not just individuals they are families. A man who has a healthy family can better understand the feelings and emotions of the families in his community that he is to oversee.

In the Hebrew language, the Ruach HaKodesh (Holy Spirit) is feminine in attributes while the Father and Son are masculine in attributes. The feminine attribute of the Ruach HaKodesh, filling the temples of the Body of Messiah is what gives the Body of Messiah its feminine nature. That is why the "church" being filled with the Ruach HaKodesh is symbolically the bride of Messiah. As we begin to understand scripture from this perspective, the verse that states, "...God created man in His own image; in the image of God He created him; male and female He created them," (Genesis 1:27 NKJV), has a lot more meaning behind it. We immediately comprehend why almost all of creation is made male and female including the angels. It glorifies the image of our creator. The unity of a man and women bearing children completes the image of Elohim. This is the natural representation of the Father (Husband), Son (Children) and Holy Spirit (Wife). The language of the scriptures reveals that our relationship to our Heavenly Father as a body of people is about a marriage covenant and family. Collectively we are the bride, but individually we are sons and daughters. The scriptures are full of terms like, "father," "son," "daughter," "bride," etc. in the context of our relationship to our Creator.

The model of Yeshua HaMashiach as the Bridegroom and the Body of Messiah as the bride is a model for marriage between a husband and his wife or wives. We can learn much about our Creator through a healthy marriage relationship that is fruitful with children. A pre-dominant theme throughout the scriptures is

about Elohim's marriage covenant with His people. In parallel, because "...God created man in His own image..." we ourselves enter into marriage covenants.

The Bible begins and ends with a marriage, emphasizing the importance of this principle. It begins with the First Adam's marriage to Eve ([Genesis 2:22-24](#)). The Bible ends with the "Last Adam," Yeshua HaMashiach's marriage to the "church" or "called out ones" in the Book of Revelation ([Revelation 19:7-10](#)). Yeshua of Nazareth is the "Last Adam" as testified in the scriptures ([1 Corinthians 15:45](#)). This theme communicated throughout the scriptures again reveals how important it is that we have a full understanding about Biblical marriage principles.

A husband is the head of the home, the shepherd, the governor, judge, master and king. This is an order established clearly throughout the scriptures. Establishing and developing a Biblical teaching about order in marriage relationships is beyond the scope of this newsletter and may be covered in a future issue. As the shepherd of the home, it is the husband's responsibility to govern the home on a throne of righteousness and justice.

The testimony above established the necessary principles and themes showing why a man should be married in order to be a shepherd of the flock. *The scriptures may also establish a principle that an elder should not be divorced, notwithstanding divorce based on adultery, in order to shepherd the flock. Interpreting [1 Timothy 3](#) and [Titus 1](#) from this perspective is far more consistent with the themes and principles in the Tenach and does not contradict with what is established. The exceptions to the rule that an elder must be married or should not be divorced are beyond the scope of this issue and may be covered in subsequent issues.*

In the next newsletter, we will look at the examples set in the lives of our patriarchs, judges and kings in regards to Biblical Patriarchy/Polygyny.

Today,

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Please contact me by e-mail as a brother or sister with wholehearted commitment (brotherly love) if you are able to provide support in any way to get the message of truths in higher principles of Torah out. Because my walk has become increasingly narrow along the path of Torah and rejection of my Testimony is a typical response, support can only come from the few who are walking in greater Spirit and Truth; and appreciate the greater depths of Torah principles and themes that are self-evident.

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