

SOME THOUGHTS ON "IS POLYGAMY SCRIPTURAL"

by
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To all who call themselves by the name of Christ and truly seek to serve Him with all their hearts, all their souls, all their minds and all their strength.

Greetings in the Name of Jesus Christ of Nazareth,

Recently a Christian TV programme was broadcast on the subject of "Is Polygamy Scriptural" and viewers comments were invited. The following Sunday the same programme broadcast viewers' comments, one of which supported the view that scripture permitted a man to have more than one wife and one opposed it. The commentary on the viewers' comments offered an interpretation to support the view that scripture did not permit a man to have more than one wife.

This document analyses the arguments presented in favour of and against the thesis that scripture prohibits a man from having more than one wife.

1. THE BASIC ELEMENTS OF THE PROGRAMME

The following is a summary of the programme and what followed.

a. THE PANEL DISCUSSION AND INTERVIEWS

In the body of the Television programme reference was made to the fact that the new constitution of the Republic of South Africa permits polygamy. Interviews were conducted with two family units, one comprising a man with three wives and another with two wives. Both interviewees expressed themselves in favour of this lifestyle and stated that one wife would not be able to conduct all the business of the family in support of the husband. Both of these men professed to be Christian and one stated that his conduct was permitted by scripture.

The program included a discussion panel one member of which was a woman Professor who argued in favour of men having more than one wife on the basis that there were more women than men in society. The church representative who argued against a man having more than one wife based his argument on Matthew 19:5-6:

5 *"and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?"*

6 *"So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate." (NKJ)*

He stated that since this scripture referred to "two" it could obviously not mean three.

Other than this there was almost no reference to scripture in the program, even though it claimed to be a Christian program.

The programme closed without a definitive conclusion although most viewers probably concluded that the programme had demonstrated that it was a good thing for a man to have more than one wife other than from consideration of the scripture referred to above.

b. THE VIEWER'S COMMENTS

In the viewer's comments part of the programme the following week only two views were broadcast. The first was from a woman objecting to the apparent conclusion that it was acceptable for a man to have more than one wife and the second from a man who presented a number of scriptures and arguments to the effect that he claimed that scripture clearly permitted a man to have more than one wife, that "the doctrine of enforced monogamy" was keeping millions of people out of the kingdom of God and was a stumbling block to the Gospel of Jesus Christ. He went on to assert that "enforced monogamy" was a "doctrine of demons" and "heresy of the worst kind".

c. THE COMMENTARY

The commentary on the viewer's contributions offered a number of scriptures and an interpretation based on which it was concluded that those who argued that scripture permitted a man to have more than one wife were clearly mistaken and that their arguments were "difficult to back up".

The conclusion of this commentary was that scripture did NOT permit a man to have more than one wife and that by implication the constitution of the Republic of South Africa was contrary to the Word of God on this issue and that furthermore the people interviewed on the programme the previous week were living in sin. This is a far reaching conclusion which seems worthy of careful consideration before it is accepted.

2. WHY SHOULD WE CONSIDER THIS INTERPRETATION?

You may ask why you should read this discourse and why you should concern yourself with whether scripture permits a man to have more than one wife versus the claims that scripture prohibits a man from having more than one wife.

In the first instance the conclusion reached on the programme effectively passed a judgement on the people interviewed the previous week and on the Constitution of the Republic of South Africa. By extension it passed

a judgement on a life style common to millions of South Africans and others around the world. If this judgment is correct then millions and possibly billions of people are potentially facing eternal hell fire on the day of judgment and need to be warned. However, if the protagonists of scripture permitting a man to have more than one wife are to be believed there is another group of people who could be facing judgment.

As with previous discussions in this series it is apparent that there can only be one correct interpretation and those who advance the alternative school of thought may potentially face serious consequences on the Day of Judgment.

From a scriptural perspective, this discussion is important for a wide variety of reasons:

- a. **1 John 5:3 states :** *For this is the love of God, that we keep His commandments. And His commandments are not burdensome. (NKJ)*

Surely if we love God we will not seek to alter His Word.

- b. **Proverbs 30:5-6 states:** *5 Every word of God is pure; he is a shield to those who put their trust in Him. 6 Do not add to His words, lest He rebuke you, and you be found a liar. (NKJ)*

Surely no one would want to add to the word of God and find themselves rebuked on the Day of Judgment?

- c. **Revelation 21:8 states:** *"But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and **all liars** shall have their part in the lake which burns with fire and brimstone, which is the second death." (NKJ)*

If by adding to the word of God one is found a liar (Proverbs 30:6) then one is condemned to a part in the lake which burns with fire and brimstone and therefore one should certainly not want to add to the Word of God.

From a different perspective, appendix E, page 65, titled "WOW! So that's how Jesus loves me!", written by John & Helen Gardiner and published in the October 1999 issue of Joy Magazine, recently came to my attention. This article presents a powerful argument in support of marriage being a "prophetic statement" concerning the relationship between the church and the Lord Jesus Christ. It also provides a powerful argument as to why Satan is seeking to destroy marriage. It would appear that this aspect provides another, more positive reason why the analysis presented in this document is important.

3. THE PANEL DISCUSSION AND INTERVIEWS

The following is a verbatim transcript of the programme. In presenting this transcript all names have been removed. The objective is to analyze the content and not the people who were

responsible for delivering the content. In this way I hope to avoid a situation in which anyone speaks against THE LORD'S anointed.

Interviewer 1:

"Polygamy, the practice of having two or more wives or husbands at the same time is dismissed by most Christians as unbiblical. The previous South African Government went so far as to outlaw the practice until the constitution was amended in 1994.

"But long before 1994 many African independent churches endorsed polygamy and held and blessed wedding ceremonies of a bigamist or polygamist nature, much to the dismay of Christians who felt that this practice was not in line with the Word of God and despite the fact that these marriages were not legally recognized.

"Constitutional law now makes provision for polygamy on the basis that it is part of customary law.

"But the disagreement amongst Christians is still as strong today as it ever was. In trying to get to grips with the issue of multiple marriage partners we have in the studio two Christian leaders and a theologian with an unconventional view point. Professor 1..... a theology lecturer at the University of has written extensively on the subject of polygamy and maintains that polygamy is a worthwhile alternative to the ever increasing rate of divorce."

Theology Professor:

"Good evening, hello I1....."

Interviewer 1:

"Pastor 1..... of the church is adamant that polygamy is not in line with the teachings of the Bible and therefore cannot be an option for God fearing Christians."

Pastor 1:

"Good evening I1....."

Interviewer 1:

"And we would like to welcome back in the studio, inculturation crusader Reverend 1..... of the Churches who says that there is no scripture that blatantly prohibits polygamy and that as an african traditional practice it should be accepted as part of inculturation in the church. Welcome back."

Reverend 1:

"Good evening I1....."

Interviewer 1:

"Pastor 1..... I would like to start with you. Can you give me your views on polygamy and Christianity?"

Pastor 1:

"I really believe that Polygamy should not be accepted as part of Christian teachings."

Interviewer 1:

"Why is that?"

Pastor 1:

"Well if people are already in a polygamous situation. I mean they should be accepted in the church but they should be told that in the order of creation that's not the ideal."

Interviewer 1:

"Professor, your views are very, very unconventional."

Theology Professor:

"No they are not. We have been talking about polygamy for the past 500 hundred years now ever since the Puritans decided that polygamy should be obligatory because they wanted every woman to house her sexuality in a marriage."

Interviewer 1:

"Reverend 1..... what's your opinion?"

Reverend 1:

"Well I should think that in today's situation the Christian Church is bound really to minister to all people including polygamists."

Interviewer 1:

"But is polygamy not against Christian teachings? Pastor 1....., you say that it is?"

Pastor 1:

"I will still maintain that in the order of creation God created humans male and female He did not create many Eve's for one Adam."

Theology Professor:

"But what then about all the Patriarchs who had more than one wife?"

"Let's look at polygamy from a woman's point of view. The recent debate on polygamy started off with a question. What are we going to do with all the women who are single or divorced and who do not have access to regular relationships. They become mistresses or they become very lonely. What are we going to do with the 200 women to every 70 men we have?"

Interviewer 1:

"Christians in far rural area have less difficulty in accepting polygamy as a normal part of practising Christianity within the context of their own culture. This is mainly because of the strong indigenous cultural heritage and tradition among these communities."

Interviewer 2:

"..... visited the rolling hills of Kwa-Zulu Natal and found that polygamy is alive and well in South Africa

..... the culture in rural Natal is just as rich with Polygamy still as popular today as it was before Christianity was introduced in South Africa.

"Many people who've embraced Christianity here feel that polygamy does not clash with their Christian beliefs.

"I met up with two polygamist families in the Natal South Coast to find out more about their way of life.

"Mr M1.... originally had four wives, one of them died and now he is left with only three. I met him at his home in, Natal to find out how he handles his polygamous marriage.

"I asked him why he married many women.

Mr M1....:

"I married them because I loved them. It was a need I had to marry them. I loved women so much I wanted to have six wives. I was unable to marry six, but I really would have liked to.

"There is a provision that's there in the Bible that a man can marry as many women as he likes. IF he loves them. It's there in the Bible, even though I can't quote it now. But it's there.

Interviewer 2:

"When Mr M1....'s first wife was told that a second wife was coming she was for a while overwhelmed by heartbreak and disappointment but had to learn to accept and live with it."

Mr M1....'s First Wife:

"I was heart broken but that passed when he got married."

"He did say he was going to marry a second wife. And then came the third. Without communicating with me whatsoever. When he just said she will be joining us, and she did. I just kept quiet because there was nothing I could do. I was sad. But there was nothing I could do. I had to live with it."

Interviewer 2:

"Mrs M1.... the second wife feels very happy in her marriage. I asked her why she decided to marry an already married man."

Mr M1....'s Second Wife:

"Well I loved him. With all other unmarried men around I loved HIM."

Interviewer 2:

"I asked her what she thought of Christians who say polygamy is against God's will, that it's unscriptural."

Mr M1....'s Second Wife:

"Well I hear what they say. Indeed it's so. But I married this man before he became a Christian. And I was also just a girl. I went to church but I was not a believer. After he married all three of us, that's when he became a believer. He went to the preachers and asked them. 'What shall I do because I hear the Word of God inside me. But I have many wives.' And the Christians said, 'It's OK. You can bring your wives along with you. Because they are like your children now.'"

Interviewer 2:

"Mrs M1.... the third and youngest wife says their family is as happy and united as any other."

Mr M1....'s Third Wife:

"Here at home it is like we are each others children. Even when we sit together with him we are like his children. I don't know what to liken it to. If you would watch us when we are together we are like children, especially me because I am the youngest. It's like I am their child."

Interviewer 1:

"Reverend 1..... do you not think that polygamy is degrading to women?"

Reverend 1:

"What I think really is degrading to women is monogamy. For an example, earlier we spoke about the divorce rate. If you check statistics does that happen mostly in polygamous union or does it happen in monogamous unions?"

Interviewer 1:

"Professor 1..... I have a feeling you've got a comment on that."

Theology Professor:

"Most men, and by men I refer to Western men. Are polygamous. They are either serial polygamists who say, well I'll marry this woman, divorce her, marry, divorce, marry, divorce. Or they anyway have mistresses."

Interviewer 1:

"Pastor 1..... what are the draw backs of polygamy?"

Pastor 1:

"The very first drawback is that polygamy dehumanizes. It dehumanizes the woman because in a polygamous situation the man is in charge. He says how many women he wants or even declares whoever decides. But in a proper christian marriage the man is there for the vision, the dream, that that woman has of marriage."

Interviewer 1:

"Despite the drawbacks, polygamy is still popular even in today's monogamous climate. Let's go back to Kwa-Zulu Natal and find out why."

Interviewer 2:

"I met Mr M2...., a traditional healer and Zionist minister who's married to two sisters. He says that polygamy is popular in the area because it is convenient for men."

Mr M2....:

"Polygamy is popular in this area because there is a lot of work to do in the homes. And instead of hiring a person, rather get more wives."

Interviewer 2:

"Mr M2....'s first wife says with their husbands healing practice and church duties, two wives are necessary."

Mr M2....'s First Wife:

"Most of the time there is a lot of work here at home. Two wives are needed. If it happens that our husband admits a patient and the patient has to spend the night. Then he might need to be attended to in the middle of the night. It will help the patient. Maybe our husband is busy fixing the remedy in his chemist. Then we are busy helping this patient. Things like that. There is a lot of work here at home. Two wives are needed."

Interviewer 2:

"Mrs M2...., the second wife, who is the older sister to Mr M2....'s first wife says the only form of marriage she has ever known to exist is a polygamous one."

Mr M2....'s Second Wife:

"I am from a polygamous family. My father had four wives. Our mother had five children. Other wives had two or three children each. So I grew up with polygamy that's why I say I don't wish I was his only wife."

Interviewer 1:

"Pastor 1..... why would you say that polygamy is still so popular?"

Pastor 1:

"Well, I beg to differ with that concept. For me, polygamy is dying, is waning. But I should think that those who want to still engage in polygamy they do so because of human weakness and permissiveness. Should I say?"

Theology Professor:

"Is it human weakness and permissiveness?"

Reverend 1:

"Not at all. I don't think really permissiveness could be ascribed to polygamy because in the first place polygamy is not about debauchery. It's not a question of people going head hunting for sex partners."

Interviewer 1:

"What is the reason for it? Really? Can you give me a brief.."

Reverend 1:

"The reason for polygamy is customary. It's from a consensus. And it does not in fact include only male persons it includes also females."

Interviewer 1:

"Genesis chapter 2 verse 24 says 'a man shall leave his mother and father and be united to his wife and they shall become one flesh'. How then do Christian polygamists maintain a strong and healthy union with all their wives?"

Interviewer 2:

"I asked Mr M2..... how he manages to give equal attention to both his wives."

Mr M2.....:

"I easily manage because I know which days I spend with who in a week. I spend three nights with one and three nights with the other."

Mr M2....'s Second Wife:

"When he is with my sister I am happy. When he is with me my sister is happy. I don't ever wish I was the only one married to him because I would probably share him with other women anyway."

Mr M1.....:

"What happens is that my heart leads. It does not happen that my wives decide. Even I don't just decide. But there is this thing God created called the heart. My heart leads me to whichever of my wives I wish to be with."

Interviewer 1:

"Professor 1....., the Bible says that a man marries his wife and they become one flesh. How then can a polygamist Christian reconcile with that?"

Theology Professor:

"Well becoming one flesh is just a term for sexual intercourse so a man becomes one flesh with his one wife and becomes one flesh with his other wife. We must not underestimate the power of women, or the ability of women, for sisterhood in polygamous marriages."

Pastor 1:

"I really don't believe that a person can really give himself completely over to his wife if there are other women. I mean people are complaining about mistresses at the moment. What about if there is another woman who is sharing the same husband legally with the knowledge of the community."

Interviewer 1:

"Reverend 1..... your comment?"

Reverend 1:

"I believe that polygamy is marriage. It is a marriage of agreement not a marriage of convenience as much as monogamy is. I see absolutely no passage, Biblical scripture that says that polygamy is a sin. It is a problem for me."

Interviewer 1:

"Professor 1.....?"

Theology Professor:

"Well I would just say in conclusion that if we say that marriage is the only adult relationship between people. Then I would say that we should open up marriage so that we can adhere to the dreams of women who say we want to be married we don't want to be promiscuous we want to enter into marriage and therefore give us a chance."

Interviewer 1:

"Thank you all for joining us.

"Ecclesiastes chapter 4 verse 12 says 'though one may be over powered two can defend themselves. A cord of three strands is not quickly broken'. In the case of marriage could a cord of four strands be even stronger? Or does it break the balance? What do you think? Please write in and share your views with us on the subject."

4. VIEWERS CONTRIBUTIONS AND COMMENTARY ON THE CONTRIBUTIONS

The following Sunday, contributions from viewers were broadcast. The following is a transcript of the programme segment. Again names have been removed.

Interviewer 2:

"V1..... of emailed us with this response to last weeks program on polygamy."

Viewer 1:

"Pardon the criticism but in your efforts to present unbiased and broad minded discussions of subjects your direction as a religious program is lost. Or have I misunderstood your intentions. Of course sociological arguments abound for polygamy but theology, even by a theologian seemed absent.

"Must Christianity embrace everything as acceptable for the sake of multiculturalism? If not, then where must the line be drawn?"

Interviewer 2:

"V1..... We did our best to present all sides of the story but that does not mean that we at agree with or endorse them. **As far as we are concerned the Bible, God's Word, is the last word on the subject** and if our program got viewers reaching for their Bibles to see what God has to say on the matter then we achieved our goal.

"If it didn't well here are some of the scriptures which we think should be considered very carefully before people start embracing polygamy.

Reader 1 with Matthew 19:4-6 displayed on screen:

"Haven't you read,' he replied 'that at the beginning the Creator made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh?'"

Reader 2 with 1 Corinthians 7:2 displayed on screen:

"But since there is so much immorality, each man should have his own wife, and each woman her own husband."

Reader 3 with 1 Timothy 3:2 displayed on screen:

"Now the overseer must be above reproach, the husband of but one wife."

Interviewer 2:

"V2..... of has some very different interpretations of scripture on the subject of multiple marriage partners. V2..... claims that while scripture permits a man to have more than one wife it does not permit polygamy.

"So what's the difference? You ask. Well the true definition of polygamy is that a man can have more than one wife and that a woman can have more than one husband. V1..... says the scripture does not allow for this. He claims that a man can have more than one wife. But a woman who wants more than one husband - can forget it!"

Viewer 2 recording:

"Does scripture permit a man to have more than one wife?"

"Deuteronomy 21:15 states: 'If a man has two wives, one loved and the other unloved, ...'"

"Clearly in this, and dozens of other scriptures, God permits a man to have more than one wife!"

"What are the implications of enforced monogamy?"

"Millions of non-Christians cannot accept monogamy as being from God and reject Christ.

"Monogamy has destroyed the fabric of family life in many nations.

"Millions of men and women fail to live within the yoke of monogamy.

"The crucial scriptural importance of virginity is disregarded and adultery is condoned.

"Many Christian women cannot find husbands; as prophesied in Isaiah 4:1.

"Enforced monogamy is a stumbling block to the Gospel of Jesus Christ that is sending millions of souls to hell!"

"1 Timothy 4 prophesies that in these days many will give heed to doctrines of demons and forbid people to marry. Surely this relates to forbidding marriage to more than one wife?"

"Clearly, enforced monogamy is heresy of the worst kind!"

Interviewer 2:

"Well, that's quite a strong statement V1..... But we believe that you have made some assumptions which may be a little difficult to back up with scriptural proof. Scriptures simply mentioning polygamy cannot automatically be assumed to justify polygamy.

Genesis 2:24 displayed on screen:

"For this reason a man will leave his father and his mother and be united to his wife and they will become one flesh"

Interviewer 2 while Genesis 2:24 is displayed:

"We must remember that the first union in the Bible between Adam and Eve reveals that the first marriage ordained by God was a monogamous one. Polygamy first appeared in the corrupt line of Cain where Lamech took two wives."

Genesis 4:19 displayed on screen:

"Lamech married two women, one named Adah and the other Zillah."

Interviewer 2:

"Under the judges and monarchy the rule of man, NOT God, Israel shifted towards a looser form of polygamy but it is clear that the most common form of marriage was monogamy and amongst the commoners no cases of polygamy are found in the books of Samuel or Kings."

The following note displayed on screen:

"EZEKIAL 16:1-63 relates an allegory of Israel as the ONE bride of the ONE true God."

Interviewer 2 while the above note displayed:

"The image of a monogamous marriage was in the minds of the prophets who represented Israel as the one wife chosen by the one God and you can read up about this allegory in Ezekial 16."

Ephesians 5:23 displayed on screen:

"For the husband is the head of the wife as Christ is the head of the church, His body..."

Interviewer 2 while Ephesians 5:23 is displayed:

"This is paralleled in the new testament picture of the church as the one bride of the one Lord Jesus."

Interviewer 2:

"Jewish writings over the time of the Talmudic period show the high regard held for monogamous marriages.

"That's all from me, and God Bless."

5. ANALYSIS OF THE DISCUSSION AND INTERVIEWS

Since we are concerned with what THE LORD'S view on this matter is and this view must be determined strictly from the Holy Scriptures I will analyze the scriptures used in the discussion and interviews first.

The first thing that is striking about the debate is that, while two of the delegates were ordained ministers and one was a Professor of Theology, very few scriptures were cited by either side. In fact, from the discussion one could be forgiven for thinking that scripture was almost entirely silent on what must surely be a key aspect of doctrine. There is an enormous difference between a man being permitted to have more than one wife and his not being so permitted by scripture, particularly when two families have been interviewed who could be living in serious sin if the argument that polygamy is not permitted by scripture is valid.

A number of references, direct and indirect are made to scripture:

a. POLYGAMY IS NOT IN LINE WITH THE TEACHINGS OF THE BIBLE

Interviewer 1:

"Pastor 1..... of the church is adamant that polygamy is not in line with the teachings of the Bible and therefore cannot be an option for God fearing Christians."

This delegate held a clear cut view that scripture only permits monogamy. At this point no scripture was offered to support this view so it is difficult to analyze effectively.

b. THERE IS NO SCRIPTURE WHICH PROHIBITS A MAN TAKING MORE THAN ONE WIFE

Interviewer 1:

"And we would like to welcome back in the studio, inculturation crusader Reverend 1..... of the Churches who says that there is no scripture that blatantly prohibits polygamy and that as an african traditional practice it should be accepted as part of inculturation in the church. Welcome back."

Reverend 1:

"I believe that polygamy is marriage. It is a marriage of agreement not a marriage of convenience as much as monogamy is. I see absolutely no passage, Biblical scripture that says that polygamy is a sin. It is a problem for me."

The more detailed analysis of the scriptures presented in the analysis of the commentary in section 8, page 18 seems to convincingly support this view.

c. MONOGAMY IS THE ORDER OF CREATION

Pastor 1:

"Well if people are already in a polygamous situation. I mean they should be accepted in the church but they should be told that in the order of creation that's not the ideal."

Pastor 1:

"I will still maintain that in the order of creation God created humans male and female He did not create many Eve's for one Adam."

This argument does not explicitly quote a scripture which states that God only intended a man to have one wife it infers this from the story of creation.

This speaker also presented a double standard. Either a man having more than one wife is sin and sin is sin and therefore NO person should have more than one wife OR it is not sin in which case any man can have more than one wife provided he can afford it and he takes care of those wives in the manner which THE LORD intended.

The argument of the "order of creation" argument immediately presents some difficulty. Since THE LORD only created one man and one woman it seems apparent that the first generation of children MUST have intermarried. In other words, brothers had to marry sisters. However, today it is illegal for a man to marry his sister, it is referred to as incest. Furthermore in Leviticus 20:17 this is expressly forbidden:

*17 'If a man takes his sister, his father's daughter or his mother's daughter, and sees her nakedness and she sees his nakedness, **it is a wicked thing**. And they shall be cut off in the sight of their people. He has uncovered his sister's nakedness. He shall bear his guilt. (NKJ)*

This scripture leaves us with a number of imponderables regarding other aspects of the "order of creation" argument but it does seem to indicate that what THE LORD permitted at the time of creation changed subsequently. Accordingly, since THE LORD is absolutely explicit about prohibiting a man from marrying or having sex with his sister, thus bringing to an end any dispensation there might have been flowing from creation, the very least we should conclude is that He would do a similar thing if He changed the situation regarding a man having more than one wife. **Deuteronomy 21:15 states:**

15 "If a man has two wives, one loved and the other unloved," (NKJ)

Exodus 21:10 states :

10 "If he takes another wife, he shall not diminish her food, her clothing, and her marriage rights." (NKJ)

This seems clear enough. A man is permitted to take another wife subject to certain conditions regarding the provision for the first wife. Appendix D, page 51 lists further scriptures which support this view. Accordingly, even if THE LORD did initially create man to have only one wife, he subsequently made provision for a man to have more than one wife.

It therefore appears that the "order of creation" argument is overridden by scripture.

d. THE BIBLE PERMITS A MAN TO MARRY AS MANY WOMEN AS HE LIKES

In direct contradiction to the opinion of Pastor 1, Mr M1 states:

Mr M1.....:

"There is a provision that's there in the Bible that a man can marry as many women as he likes. IF he loves them. It's there in the Bible, even though I can't quote it now. But it's there.

This presents a stark contrast. In this brief space of time viewers saw two men who both claimed to serve the same God and read the same Bible make directly contradictory statements about it.

As noted in the previous section there are many scriptures which appear to support the view of Mr M1, some of these are listed in appendix D, page 51. At the very least we must conclude from this that Mr M1 has some reasonable basis for his belief, even if, as Pastor 1 states there are other provisions in scripture.

e. GENESIS 2:24 CLEARLY STATES THAT A MAN CAN ONLY HAVE ONE WIFE

In support of the argument against polygamy the first interviewer quoted Genesis 2:24:

Interviewer 1:

"Genesis chapter 2 verse 24 says '*a man shall leave his mother and father and be united to his wife and they shall become one flesh*'. How then do Christian polygamists maintain a strong and healthy union with all their wives?"

Interviewer 1:

"Professor 1....., the Bible says that a man marries his wife and they become one flesh. How then can a polygamist Christian reconcile with that?"

Theology Professor:

"Well becoming one flesh is just a term for sexual intercourse so a man becomes one flesh with his one wife and becomes one flesh with his other wife. We must not underestimate the power of women, or the ability of women, for sisterhood in polygamous marriages."

This debate, however, seemed to revolve around the question "How then do Christian polygamists maintain a strong and healthy union with all their wives?" The implication seems to be that "one flesh" in some manner relates to relationship. However, 1 Corinthians 6:16 seems to support the view of the Theology Professor that "one flesh" relates to sexual intercourse and by implication of 1 Corinthians 6:16 it seems quite clear that a man can become one flesh with more than one woman:

16 Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh." (NKJ)

The interviews with the two families certainly seem to support the view that a man can indeed "maintain a strong and healthy union with all their wives". It does not seem that there is any basis in this scripture, as presented, to argue that a man may only have one wife.

f. ECCLESIASTES 4:12

Interviewer 1:

"Ecclesiastes chapter 4 verse 12 says 'though one may be over powered two can defend themselves. A cord of three strands is not quickly broken'. In the case of marriage could a cord of four strands be even stronger? Or does it break the balance? What do you think? Please write in and share your views with us on the subject."

It is unclear what the point of citing Ecclesiastes 4:12 is. It does not immediately appear to say anything about marriage and, if it does, it would seem to suggest that a marriage of three strands, a man plus two wives, is preferable and stronger than a marriage with one wife. By extension the argument that a cord of four strands would be stronger still would appear to be valid.

g. CONCLUSION - SCRIPTURAL ANALYSIS OF DISCUSSION AND INTERVIEWS

From the basic analysis of the discussion and interviews which included very few direct references to scripture and no in depth analysis it is not possible to draw a definitive conclusion. However, it does appear that the scriptures cited in support of monogamy do not stand much scrutiny and that some scriptures which seem to indicate that THE LORD has explicitly provided for a man to have more than one wife have been identified.

Furthermore it seems notable the extent to which those opposed to a man having more than one wife seem to use terms like "permissiveness" which are subjective, judgmental and contrary to the evidence presented in the video footage. Any doctrine of any import should be able to clearly and unambiguously stand on scriptures which do not require explanation and excuses and should not require judgmental labels to back it up.

6. WHAT IS POLYGAMY?

In the viewers responses and the surrounding commentary reference was made to the definition of polygamy. In order to further consider the subject of the Television program systematically it is important that we define the meaning of the word polygamy. From reference to the Oxford dictionary we find:

polygamy : Having more than one wife or (less usually) husband at once;

polyandry : polygamy in which woman has more than one husband

polygyny : polygamy in which man has more than one wife

From scripture it is apparent that God created woman to marry only one man through the creation of the virginity of woman as discussed in section 9.e, page 33. A woman who has sex with more than one man is variously described in scripture as an adulteress or a harlot.

Deuteronomy 22:22 states:

22 "If a man is found lying with a woman married to a husband, then both of them shall die-- the man that lay with the woman, and the woman; so you shall put away the evil from Israel.

This is quite unambiguous, adultery involves a man (any man, marital state unspecified) lying with a very specific woman, a woman married to a husband and the penalty for adultery is death to both guilty parties.

Romans 7:1-3 states:

- 1 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?*
- 2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband.*
- 3 **So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. (NKJ)***

Adultery is clearly a woman who marries another man while her husband lives!

Therefore, the generic form of polygamy, or "many either sex" which includes polyandry and general fornication, is an abomination in the sight of God. This is something which it seems that many spiritually sensitive Christian immediately discern and therefore the use of the word polygamy should be avoided when discussing this subject.

The form of marriage which the Television debate effectively revolved around was therefore, in fact, "polygyny" NOT polygamy. Nevertheless, this is a latin term which may have connotations other than the form of marriage ordained in scripture and therefore it is proposed that for the balance of this document the focus will be on defining scriptural marriage rather than on examining words which do not occur in scripture.

7. THE VIEWER'S COMMENTARY

a. THE PROGRAMME LACKED SCRIPTURAL CONTENT AND THEOLOGICAL DEBATE

The first viewer quoted stated:

Viewer 1:

"Pardon the criticism but in your efforts to present unbiased and broad minded discussions of subjects your direction as a religious program is lost. Or have I misunderstood your intentions. Of course sociological arguments abound for polygamy but theology, even by a theologian seemed absent."

From consideration of the analysis presented in section 5 one must agree with this viewer. It does indeed seem remarkable that a TV programme which claims to be presenting a

Christian view on such an extremely important subject as marriage presents so little scripture. This was rectified in the commentary that followed.

b. ENFORCED MONOGAMY IS HERESY

The viewer whose commentary was broadcast and is quoted above, concluded by stating:

"Clearly, enforced monogamy is heresy of the worst kind!"

This is a strong statement against "enforced monogamy". Does it have validity?

If it does and millions are indeed being kept from saving faith in the Lord Jesus Christ and millions of others are in sin then surely there is a responsibility on every person who calls themselves by the name of Christ, to carefully examine the facts.

8. ANALYSIS OF THE COMMENTARY

The commentary on the program and the second viewers' opinion canvassed a number of scriptures.

In addition it was clearly stated that "the Bible, God's Word, is the last word on the subject". The commentary also suggested that the second viewer's opinion was based on "some assumptions which may be a little difficult to back up with scriptural proof" and then proceeded to offer further scriptures.

The scriptures used in the commentary are analyzed below using the same techniques applied in previous documents produced by the author:

a. MATTHEW 19:4-6

Matthew 19:4-6 was quoted:

4 And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,'

5 "and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?

*6 "So then, **they are no longer two but one flesh**. Therefore what God has joined together, let not man separate." (NKJ)*

It was argued that since this scripture explicitly refers to two it cannot refer to three or more.

This scripture indeed says that the two become one flesh, however, 1 Corinthians 6:16, cited previously, clearly proves that a man can become one flesh with more than one woman:

16 Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh." (NKJ)

If we consider the stated arithmetic of "they are no longer two but one flesh" we find something which, at first glance, is not immediately apparent, that is:

$$1 + 1 = 1$$

this is in stark contrast to conventional arithmetic which states that:

$$1 + 1 = 2 \text{ in other words - THE LORD'S arithmetic is different to ours}$$

if we then apply some basic algebraic notation to the formula of $1 + 1 = 1$ in Matthew 19:5 and 6 we can substitute "(1 + 1)" for 1 and thus we see that:

$$(1 + 1) + 1 = 1$$

in other words, if a man is one flesh with one woman and he joins himself to another woman he and his first woman become one flesh with the second woman. By extension:

$$((((1 + 1) + 1) + 1) + 1) + 1 = 1$$

and therefore no matter how many women he joins himself to they are still ONE!

in strict algebraic terms we can state:

$$(1 + 1)^n = 1$$

that is, one man joined to "n" women is still **one** flesh with all of them!

In other words if by adding one to one the answer is one then no matter how many times you add one to one the answer is STILL one!

Clearly Matthew 19:4-6 says nothing about a man NOT having more than one wife, nor do any of the other scriptures which refer to "two become one".

b. 1 CORINTHIANS 7:2

1 Corinthians 7:2 was cited as evidence that a man should have his "own" wife:

*2 Nevertheless, because of sexual immorality, let each man have his **own wife**, and let **each woman** have her own husband. (NKJ)*

The interpretation of this scripture hinges on the words for "own wife" and "each woman".

THE WORD TRANSLATED "OWN" IN "HIS OWN WIFE"

The Greek word translated "his own" is Strong's number 1438 heautou, (heh-ow-too') (including all other cases); for which Strong's definition is:

from a reflexive pronoun otherwise obsolete and the genitive case (dative case or accusative case) of 846; him- (her-, it-, them-, also [in conjunction

*with the personal pronoun of the other persons] my-, thy-, our-, yourself-
(selves), etc.:*

*KJV-- alone, her (own, -self), (he) himself, his (own), itself, one (to)
another, our (thine) own (-selves), + that she had, their (own, own selves),
(of) them (-selves), they, thyself, you, your (own, own conceits, own
selves, -selves).*

It does not appear that this word provides much guidance on this subject.

THE WORD TRANSLATED "WIFE" IN "HIS OWN WIFE"

The word translated "wife" in the phrase "his own wife" is "guniaka", Strong's number 1135. On closer investigation it transpires that the Greek word for woman, women, wife and wives is always Strong's number 1135 "gune" from which it would appear that "guniaka" is a special case of "gune" and for none of these cases is there any indication of singular or plural.

Strong's Definition of 1135 gune (goo-nay');

probably from the base of 1096; a woman; specially, a wife:

KJV-- wife, woman.

Thayer's Definition of 1135 gune-

*1) a woman of any age, whether a virgin, or married, or a widow
2) a wife;
used of a betrothed woman*

With regard to the Greek word translated WIFE, WIVES, Vines states:

*1. gune ^1135^ denotes (1) **"a woman, married or unmarried"**
(see WOMAN); (2) "a wife," e. g., <Matt. 1:20; 1 Cor. 7:3,4>; in <1 Tim.
3:11>, RV, "women," the reference may be to the "wives" of deacons, as
the KJV takes it.*

With regard to the Greek word WOMAN, (there is no separate reference for Women since the same root is translated in both forms) Vines states:

*1. gune ^1135^, **for which see also WIFE, is used of a
"woman" unmarried or married**, e. g., <Matt. 11:11; 14:21; Luke
4:26>, of a "widow"; <Rom. 7:2>; in the vocative case, used in addressing
a "woman," it is a term not of reproof or severity, but of endearment or
respect,*

Appendix A, page 39, contains more comprehensive analysis of both "gune" (Greek) and the Hebrew word "ishshah" for wife, wives, woman and women from Vine's Expository Dictionary. From consideration of this text you will see that there is absolutely no basis

on which to interpret any scripture with either the word "ishshah" or the word "gune" as indicating singular or plural, married or unmarried unless other words in the context clearly make this visible. Appendix B, page 42, lists many New Testament scriptures containing the Greek word "gune" as an indication of the extent to which the word is translated interchangeably to signify a single woman or many women and to signify a woman or a wife. It seems clear that there is no basis to conclude that any scripture containing the word "gune" can be used to determine if a man is permitted more than one wife unless OTHER words make this explicit.

It therefore appears that the word translated "wife" in 1 Corinthians 7:2 does not provide any basis for the argument presented in the commentary. In fact, it seems quite reasonable to conclude that 1 Corinthians 7:2 could be equally correctly translated as:

*"Nevertheless, because of sexual immorality, let each man have his own
WIVES [Greek gune],"*

This applies to the word wife (singular) in all other verses of scripture. This does not therefore signify monogamy.

THE WORD TRANSLATED "EVERY WOMAN"

The word translated "every woman" in 1 Corinthians 7:2 is the Greek word hekastos-, Strong's number 1538 which Thayer defines as:

each, every

In other words, it appears that the word "woman" has been added by the translators to improve the English readability. In any event, the Greek word for woman, if it were present, as demonstrated above, can also be translated women or wives and therefore this phrase also does not support the argument that scripture prohibits a man from having more than one wife.

c. 1 TIMOTHY 3:2

1 Timothy 3:2 was cited as evidence that church leaders should only have one wife and therefore, seemingly by extension, that what was good for church leaders should also be good for their flock. This verse, together with 1 Timothy 3:12 and Titus 1:6 seem to represent three of the key scriptures on which the doctrine of enforced monogamy is based and from which it is argued that Jesus changed the law.

1 Timothy 3:1-16 states:

- 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 behaviour, 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.*
- 14 *These things I write to you, though I hope to come to you shortly;*
- 15 *but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.*
- 16 *And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory. (NKJ)*

Titus 1:4-11 states:

- 4 *To Titus, a true son in our common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.*
- 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.*
- 10 *For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision,*
- 11 *whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. (NKJ)*

Seemingly this is definitive, these passages clearly state that a Bishop (or overseer), a Deacon and an elder must all be the husband of one wife?

However, if we consider the Greek word translated "one" we find that it is the word *mias* (mee'-ah) number 3391.

Strong Defines 3391 mia (mee'-ah);

*irregular feminine of 1520; one **or first**:*

KJV-- a (certain), + agree, first, one, X other.

There is certainly a great difference between "one" and "first". If we apply the latter interpretation does that not mean that the Bishop, Deacon or Elder must be the **"husband of his first wife"**? In other words, he should NOT BE DIVORCED or have put away his wife! Does this not, in turn, suggest that he should have the love of God shed abroad in his heart to the extent that, if necessary, he can love even a difficult wife through times of difficulty and tension and bring her out on the other side? Would such a man not be well suited to dealing with typical tensions and difficulties in the body of Christ?

Can this interpretation be confirmed?

Matthew 28:1:

*1 In the end of the sabbath, as it began to dawn toward the **first** day of the week, came Mary Magdalene and the other Mary to see the sepulchre. (KJV)*

Here mia is applied to the **first** day of the week.

Matthew 26:69:

*69 Now Peter sat without in the palace: and **a** damsel came unto him, saying, Thou also wast with Jesus of Galilee. (KJV)*

Here we see another interpretation of mia "a" damsel, could we read the passages in Timothy and Titus to say that a Bishop, etc **should be the husband of "a" wife - in other words they must be married?** In other words, if a man does not know how to lead a family with at least one wife, he cannot lead a congregation? If we consider the case of the one interviewee, his wives assisted him in his healing ministry as a traditional healer.

Mark 12:42:

*42 And there came a **certain** poor widow, and she threw in two mites, which make a farthing. (KJV)*

There are several passages where mia is translated "certain". It certainly is not uniformly translated "one".

Luke 24:1:

*1 Now on the **first** day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. (NKJ)*

John 20:1:

1 On the **first** day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. (NKJ)

Acts 4:32:

32 Now the multitude of those who believed were **of one** heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. (NKJ)

In this case one is used to relate to a group of people who were "one". So it would appear that mia can also signify a group of people who are of one heart - presumably this could apply to a man with several wives who are of "one" heart with him?

1 Corinthians 16:2:

2 On the **first** day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come. (NKJ)

Titus 3:10:

10 Reject a divisive man after the **first** and second admonition, (NKJ)

Here we see two chapters further on in the SAME book of the Bible the translators have translated mia as "first" not one! **Can it not reasonably be argued that the translators filtered the translation through the doctrine of monogamy that prevailed at the time they translated the scriptures?** A complete set of scriptures containing the word "mia" are contained in Appendix C, page 47.

This interpretation of mia is supported by Vines with regard to "FIRST":

mia ^3391^, a grammatically feminine form of *heis*, "one," is translated "first" in certain occurrences of the phrase "on the first day of the week," e. g., <Luke 24:1; 1 Cor. 16:2>; cf. A, and see DAY; also in <Titus 3:10>, of a "first" admonition to a heretical man. See ONE.

D. Noun. (from Vine's Expository Dictionary of Biblical Words)
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Seemingly these words and these passages of scripture cannot be used to construct a doctrine of enforced monogamy? Not even for pastors!

If we apply the information concerning "gune" to the scriptures concerning "one" wife, we find the following to be possible:

1 Timothy 3:2

2 *A bishop then must be blameless, the husband of [first wives / a wife] one wife, temperate, sober-minded, of good behaviour, hospitable, able to teach; (NKJ)*

1 Timothy 3:12

12 *Let deacons be the husbands of [first wives / a wife] one wife, ruling their children and their own houses well. (NKJ)*

Titus 1:6

6 *if a man is blameless, the husband of [first wives / a wife] one wife, having faithful children not accused of dissipation or insubordination. (NKJ)*

It would seem reasonable to apply such an interpretation to a society where it was common place for a man to have more than one wife. A more appropriate translation might then be **"still married to his first wives", if indeed the intention is not that a bishop, deacon or elder should be married and have AT LEAST one wife!**

As best I can determine, in Jesus' day there was virtually no such thing as an adult woman who was not married unless she was a widow (seems to include those legitimately divorced) or a harlot. It would appear that a thirty year old virgin was to all intents and purposes unheard of. It seems that girls reached puberty at about twelve years old, at which time they were regarded as "virgins" - women ready for intercourse but not yet married. Subsequently they were betrothed and thereafter married. Since a man was permitted to have more than one wife there was absolutely no statistical reason for her not to marry and since marriages were arranged by the parents there was no emotional reason.

d. GENESIS 2:24

Genesis 2:24 was cited as indicating that THE LORD intended a man to have only one wife at the time of creation before the fall and that therefore the perfect state for marriage is for a man to have only one wife.

This argument has already been addressed to a point in previous sections. However, the Genesis 2:24 argument falls into the same trap as 1 Corinthians 7:2, the word for wife here is the Hebrew "ishshah" which, as in the Greek, signifies one or many and so this verse could also read "joined to his WIVES". I have consulted Jewish scholars on this subject and they assure me that there is no way the original Hebrew prescribes monogamy.

Equally, as with Matthew 19:4-6 above, which cites Genesis 2:24, the 1 + 1 = 1 argument applies to Genesis 2:24. See also the discussion in appendix F, page 74 on virginity which convincingly demonstrates that THE LORD intended man to be able to have more than one wife from creation and BEFORE the fall.

e. THE "CORRUPT LINE OF CAIN" AND GENESIS 4:19

Reference was made to a man having more than one wife for the first time in "the corrupt line of Cain" in the case of Lamech in Genesis 4:19. It seems that this remark was intended to suggest that in some way Lamech is not a model for good Christians. Perhaps this is so, perhaps not, we are expressly told not to judge others. Matthew 7:1-2 states:

- 1 *"Judge not, that you be not judged.*
- 2 *"For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. (NKJ)*

But, if we take account of the viewers' position it would seem that whether Lamech was righteous or not is not the point. If the viewer is correct and scripture does not prevent a man having more than one wife then there are millions, if not billions of people out there who are not living in accordance with this ideal of one wife, who have more than one wife as depicted on the Television program who it is alleged are living in sin and who the viewer alleges cannot accept the Gospel of Jesus Christ as a result of an allegedly ungodly hurdle.

This would appear to include Moslems and Jews who know that the books of Moses permit a man to have more than one wife and that God never changes. The author has personally encountered a situation in Malawi where the church allows a Moslem convert with four wives to keep all his wives but prevents a Moslem convert with one wife from taking more than one wife -- result, many do not accept Christ! It would seem, based on the analysis thus far, that this activity might be making the Word of God of no effect! If this is correct, it would appear possible that many millions of souls could indeed be burning in hell, as alleged, as a consequence of the doctrine of "enforced monogamy".

f. NO COMMONERS WITH MORE THAN ONE WIFE IN SAMUEL AND KINGS

It was suggested in the commentary that there are no "commoners" in Samuel or Kings who had more than one wife. The implication seemed to be that somehow commoners were more Godly than Royalty and that the fact that Royalty in the books of Samuel and Kings clearly had more than one wife did not in any way signify that THE LORD approved.

However, 1 Samuel 1:1-2 states:

1 Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

*2 And **he had two wives**: the name of one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. (NKJ)*

There is nothing to indicate that Elkanah was not a commoner, in fact, at the time of Elkanah there was no such thing as Royalty in Israel. It would seem that this argument is disproved in chapter 1 verse 2 of the first book! Furthermore, Samuel, Kings and Chronicles are ABOUT THE KINGS OF ISRAEL so it would seem reasonable NOT to expect to find many references in those books to commoners!

In this case one could be hard pressed not to question the integrity and / or the scriptural knowledge of the person who made that statement.

On further inspection of the books of Samuel and Kings we find a number of other instances of men with more than one wife. These include David:

1 Samuel 25:43 states:

43 David also took Ahinoam of Jezreel, and so both of them were his wives. (NKJ)

At this point, before he became king, in fact while a fugitive and therefore presumably a "commoner" by most peoples definition, David had two wives in addition to his first wife.

2 Samuel 5:13 states:

13 And David took more concubines and wives from Jerusalem, after he had come from Hebron. Also more sons and daughters were born to David. (NKJ)

This was shortly after his arrival in Jerusalem as King of the united kingdom after he had reigned as king over Judah for seven years in Hebron.

David is repeatedly referred to as **a man after God's own heart** (Acts 13:22, 1 Samuel 13:14, etc). In a case such as this one has to ask how any person who fears God can speak out against a man having more than one wife when David, a man with a significant number of wives and concubines is referred to as a man after God's own heart?

It seems that God has said that it is HIS heart to have more than one wife and yet the person who wrote the commentary speaks against it.

Since Samuel was raised, let us consider also 2 Samuel 12:7-8:

*"Then Nathan said to David, "You are the man! **Thus says the LORD God of Israel:** 'I anointed you king over Israel, and I delivered you from the hand of Saul. **I gave you** your master's house and **your master's wives** into your keeping, and gave you the house of Israel and Judah. And if that had been too little, I also would have given you much more!" (NKJ)*

Here we see that God says that HE gave David Saul's WIVES and yet the commentator says God is opposed to a man having more than one wife! Is this not blatant hypocrisy bordering on blasphemy!

Since Kings was also raised, let us consider 1 Kings 15:5:

*"because **David did what was right in the eyes of the LORD**, and had not turned aside from anything that He commanded him **all the days of his life, except in the matter of Uriah the Hittite.**" (NKJ)*

David did what was right in the eyes of the LORD **all** the days of his life EXCEPT IN THE MATTER OF URIAH THE HITTITE. It seems hard to conceive how anyone who reads that verse can ever again speak against a man having more than one wife. Is there not a

possibility that if one speaks against a man whom God refers to as a man after His own heart that it may cause one to face the most fearful judgment?

Similarly, Abraham is referred to as the friend of God (James 2:23) and had more than one wife, Moses is referred to as the Man of God (Ezra 3:2, Joshua 14:6, etc) and had more than one wife. It increasingly would seem that no person who fears God can claim that it is against the will of God for a man to have more than one wife.

g. IT IS CLEAR THAT THE MOST COMMON FORM OF MARRIAGE WAS MONOGAMY

It was stated in the commentary:

Interviewer 2:

"Under the judges and monarchy the rule of man, NOT God, Israel shifted towards a looser form of polygamy but it is clear that the most common form of marriage was monogamy and amongst the commoners no cases of polygamy are found in the books of Samuel or Kings."

I have been unable to locate any scripture which indicates that "the most common form of marriage was monogamy". As best I can determine scripture is entirely silent and the commentator seems to be adding to the Word of God.

h. EZEKIAL 16

Reference was made to Ezekial 16:1-63 indicating monogamy as the ideal as seen by the prophets.

On closer inspection we see that this passage refers only to the unfaithfulness of Judah. Ezekial 23 takes the metaphor further and describes God as also being married to Samaria (Israel) AS WELL. In other words, God, Himself, describes Himself as married to two women!

Again one is forced to question the integrity and / or scriptural knowledge of someone who could cause such a statement to be broadcast on National Television.

i. EPHESIANS

Reference was made to EPHESIANS 5:23 as a parallel to the verses in Ezekial as an indication that it is God's will for a man to have only one wife. On closer inspection, however, it turns out that the whole of Ephesians 5:22-33 turns on "gune", in other words these verses could just as well refer to "wives" as wife. Seemingly, Ephesians 5:22-33 could be translated:

22 Wives, submit to your own husbands, as to the Lord.

*23 For the husband is head of the **wife** [**wives**], as also Christ is head of the church; and He is the Savior of the body.*

*24 Therefore, just as the church is subject to Christ, so let the **wives** be to their own husbands in everything.*

*25 Husbands, love your **wives**, just as Christ also loved the church and gave Himself for her,*

26 *that He might sanctify and cleanse her with the washing of water by the word,*
 27 *that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.*
 28 *So husbands ought to love their own wives as their own bodies; he who loves his wife [wives] loves himself.*
 29 *For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.*
 30 *For we are members of His body, of His flesh and of His bones.*
 31 *"For this reason a man shall leave his father and mother and be joined to his wife [wives], and the two shall become one flesh."* (Authors note: take account of the discussion of 1 + 1 = 1 in section 8.a, page 18)
 32 *This is a great mystery, but I speak concerning Christ and the church.*
 33 *Nevertheless let each one of you in particular so love his own wife [wives] as himself, and let the wife [wives] see that she [they] respects her husband.* (NKJ) (Authors note: "she" is a translators addition)

THE BODY OF CHRIST COMPRISES "MANY" BODIES

Furthermore, it seems that the Ephesians 5 argument ignores the parallel that the bride (singular) which is the church comprises many bodies 1 Corinthians 12:12 states:

12 For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. (NKJ)

This is supported by other scriptures - "we who are many are one body", in the same way it would seem that many wives are all one flesh or one body with the husband. Ephesians 5:31-32 seemingly makes this absolutely clear:

*31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."
 32 This is a great mystery, but I speak concerning Christ and the church. (NKJ)*

It certainly seems clear that there is a direct parallel between the Bride of Christ comprising many bodies and a man being "one flesh" with a number of wives.

Furthermore, Revelation clearly refers to seven churches. It certainly seems that God has provided a perfect pattern of the bride of Christ in marriage between a man and his WIVES. It would seem irrational and illogical to argue that the many people who are the church are one body but that Genesis 2:24 and Ephesians 5:23 dictate monogamy. It would certainly seem possible that this could cause a person who considers themselves to be logical to stumble over any doctrine which states that scripture prevents a man having more than one wife.

j. "MONOGAMY WAS HIGHLY REGARDED DURING THE TALMUDIC PERIOD"

It was stated that "during the Talmudic period monogamy was highly regarded". This is an interesting statement since Jesus condemned the scribes and Pharisees whose Talmudic law made the word of God of no effect (Matthew 23 and many other verses).

In addition, it appears that many Jews know that the Bible permits a man to have more than one wife, for example, The Living Torah, in a footnote to Exodus 21:10 states:

another wife, Polygamy (sic) was permitted by Torah Law. It was only forbidden later by a ban pronounced by all European rabbis under the leadership of Rabbenu Gershom (circa 965-1029).

Apart from the fact that this text uses the term polygamy to describe polygyny (a man having more than one wife) a widespread semantic error referred to in more detail in section 6, page 16, it makes it quite clear that scriptural marriage in which a man can have more than one wife, was still practised by the Jews until about 1,000 years after the death of Jesus Christ. Maurice Lamm, in his book, "The Jewish Way in Love and Marriage", published by Jonathan David Publishers, Inc, Middle Village, New York 11379 in 1980 reports that this ban was *"renewed for all Jews by Israel's Chief Rabbi when it expired in 1950. Known as the 'Cherem de Rabbenu Gershom,' it is in force regardless of the wishes of the husband or the consent of the wife."*

From considering other sources regarding the systematic distancing of the Gentile church from the Jewish roots of Christianity as a consequence of Roman influence as early as 300 AD resulting in steadily increasing persecution of Jews, it appears that the Rabbinical decree was as a consequence of increasing persecution by the Roman church seeking to enforce the proclamation by Justinian enforcing monogamy about three hundred years earlier.

From conversations with a few Jews on this matter it appears that the rabbinical decree is widely known as is the fact that monogamy is a Roman heresy instituted by the Christian church. It seems that in at least some Jewish quarters this is taken as a further indication that Jesus Christ could not possibly be the Messiah. This, in turn, must surely be a contributor to the difficulty that most Jews have in accepting conversion to Christianity.

Other documents indicate that monogamy was outlawed in the Christian religion by the emperor Justinian in the sixth century, apparently after he married a reformed prostitute.

Taking account of this information one is obliged to ask why, if the Bible has always prescribed monogamy, it was necessary for the Jews AND the Christians to outlaw it?

Accordingly it would seem that the Talmudic argument also does not provide a basis to establish that scripture prevents a man from having more than one wife nor does it prescribe enforced monogamy.

k. CONCLUSION : THE COMMENTARY

On the basis of the above information it would appear that the arguments presented in the commentary include a number of scripture references which either indicate that the person writing the commentary was either not very knowledgeable of scripture or was being deliberately misleading. Other arguments appear to be irrational and

still others seem to reflect an inadequate knowledge of the Greek or Hebrew sources.

Accordingly it seems necessary to conclude that the commentator failed to prove in any material form that scripture prescribes "enforced monogamy" or prohibits a man having more than one wife.

9. THE VIEWER'S OPINION

Let us now consider the opinions expressed by the viewer, as reported in section 7, page 17.

a. SCRIPTURES WHICH EXPLICITLY PERMIT A MAN TO HAVE MORE THAN ONE WIFE

The viewer stated:

"Deuteronomy 21:15 states: "If a man has two wives, one loved and the other unloved,"

"Clearly in this, and dozens of other scriptures, God permits a man to have more than one wife!"

Is this the case?

Exodus 21:10 states :

10 "If he takes another wife, he shall not diminish her food, her clothing, and her marriage rights." (NKJ)

This seems clear enough. A man is permitted to take another wife subject to certain conditions. Appendix D, page 51 lists further scriptures which support this view.

If one is seeking to be even handed in considering both cases one has to ask why the person who prepared the Television commentary did not address these scriptures.

b. MILLIONS REJECT CHRIST BECAUSE OF MONOGAMY

The viewer stated:

"Millions of non-Christians cannot accept monogamy as being from God and reject Christ.

On the face of it this may be rather difficult to prove. However, the author has encountered a situation in Malawi where it was reported that Moslem men who were on the point of making a decision for Christ decided not to accept Jesus Christ as Lord when they realized that they would not be permitted to take further wives if they did. If this is extrapolated

across the many parts of the world where men have had more than one wife throughout history it is not difficult to conclude that this statement could be correct.

c. MONOGAMY HAS DESTROYED THE FABRIC OF FAMILY LIFE

The viewer stated:

"Monogamy has destroyed the fabric of family life in many nations.

Again this statement initially appears difficult to prove. However, if we consider the example in Malawi, by implication those men who converted to Christianity without the traditional number of wives would not have taken further wives and this could conceivably have resulted in an imbalance. One of the panel members on the original Television programme asserted that there were more women than men in society and that enforced monogamy forced many women to go without husbands. It is alleged that many of these women then turn to prostitution or have "affairs" with married men breaking up their marriages. There are also reports of missionaries informing new converts that they must get rid of all but their first wife with resultant heartbreak and social dislocation.

If these reports are correct, which I have not been able to validate in any meaningful way, it appears possible that enforced monogamy could indeed be contributing to the break-down of family life. Conceivably this could then be contributing to the spread of AIDS in Africa?

d. MANY CANNOT ACCEPT THE YOKE OF MONOGAMY

The viewer stated:

"Millions of men and women fail to live within the yoke of monogamy.

Casual inspection of the newspapers, television "soap operas", magazines and the like confirms that many men and women have sexual relationships with more than one partner. The furore during 1999 with regard to the sexual relationship of a powerful world leader with one of his female aids also supports this view.

On the face of it there can be little doubt that a large proportion of men have sexual relations with more than one woman during their lives which implies that they have a desire for more than one wife. The high divorce rate inside and outside the church, reportedly in excess of 60% indicates a form of serial polygamy which must also support this conclusion.

e. THE SCRIPTURAL IMPORTANCE OF VIRGINITY IS DISREGARDED AND ADULTERY IS CONDONED

The viewer stated:

"The crucial scriptural importance of virginity is disregarded and adultery is condoned.

In the commentary on the viewer's opinion all that was said ignored the issue of virginity.

Deuteronomy 22:13-21 states:

- 13 *"If any man takes a wife, **and goes in to her**, and detests her,*
14 *"and charges her with shameful conduct, and brings a bad name on her, and says, 'I took this woman, and when I came to her I found she was not a virgin,'*
15 *"then the father and mother of the young woman shall take and bring out the **evidence of the young woman's virginity** to the elders of the city at the gate.*
16 *"And the young woman's father shall say to the elders, 'I gave my daughter to this man as wife, and he detests her;*
17 *'now he has charged her with shameful conduct, saying, "I found your daughter was not a virgin," and yet these are the evidences of my daughter's virginity.' And they shall spread the cloth before the elders of the city.*
18 *"Then the elders of that city shall take that man and punish him;*
19 *"and they shall fine him one hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name on a virgin of Israel. **And she shall be his wife; he cannot divorce her all his days.***
20 *"But if the thing is true, and evidences of virginity are not found for the young woman,*
21 *"then they shall bring out the young woman to the door of her father's house, and **the men of her city shall stone her to death with stones, because she has done a disgraceful thing in Israel, to play the harlot in her father's house; so you shall put away the evil from among you.***

This passage of scripture clearly identifies that a woman must be a virgin when she gets married. If she is not she is a harlot and is to be put to death. If she is not put to death it does not mean that she will not have a part in the lake of fire and brimstone, as will any other man who has sex with her. Appendix F, page 74, offers a detailed analysis of this and related scriptures and reveals that the act of a man penetrating a virgin, thereby causing the flow of blood from her hymen, is the actual act of cutting the marriage covenant. A woman can only cut covenant once and therefore she can only marry once.

Virginity is a female attribute and is associated with a physical piece of flesh. It can only be taken once and it can be taken by a man who already has a wife. Once a woman has lost her virginity she cannot marry another man unless she is a widow or divorced for porneia (fornication - both spiritual and physical), scripture is quite clear. Therefore it is quite clear that THE LORD created man and woman from the outset for a man to have more than one wife. This scripture taken on it's own clearly demonstrates that a woman cannot have more than one husband unless the first husband dies or the woman is divorced for scripturally acceptable conditions relating to "porneia" or treachery on the part of the husband as laid down in Matthew 5, Matthew 19 and elsewhere.

It therefore seems clear that virginity is a spiritual safety seal. A man having sex with a virgin marries her and a man having sex with a woman who is not a virgin commits adultery in almost all cases. It also seems apparent that man has no corresponding safety seal and that a man is therefore capable of consummating marriage with many virgins. **Since the**

woman is no longer free to marry after she has lost her virginity, by extension, God created man to be able to have more than one wife from before the fall of Adam and Eve!

In considering the subject of adultery, consider 1 Corinthians 6:9:

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, (KJV)

Surely any doctrine which is causing people to become unwitting adulterers or adulteresses is to be avoided at all costs?

f. CHRISTIAN WOMEN CANNOT FIND HUSBANDS AS PROPHESED IN ISAIAH 4:1

The viewer stated:

"Many Christian women cannot find husbands; as prophesied in Isaiah 4:1.

Isaiah 4:1-3 states:

- 1 And in that day seven women shall take hold of one man, saying, "We will eat our own food and wear our own apparel; only let us be called by your name, to take away our reproach."*
- 2 In that day the Branch of the LORD shall be beautiful and glorious; and the fruit of the earth shall be excellent and appealing for those of Israel who have escaped.*
- 3 And it shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy-- everyone who is recorded among the living in Jerusalem. (NKJ)*

The "Branch" referred to in the second verse is widely accepted as the Messiah, Jesus Christ and the rest of Isaiah 4 must surely refer to His coming. The use of Jerusalem here, in Revelation and elsewhere is widely regarded as referring to the spiritual church or true church of the Lord Jesus Christ which endures to the end. **The implication of Isaiah 4:1 is therefore that at the end of the age, arguably the present age, there will be seven times more women in the body of Christ than men and those women will be desperate for Godly husbands!**

A casual inspection of most of the Christian congregations around the country will reveal that there are considerably more women than men. In some cases one can count as many as ten women to one man! Many of those women are desperately seeking a mature Christian husband without success, many others are trapped in marriages to unbelieving husbands, some of whom abuse them terribly. Others are trapped in situations where unscrupulous men take advantage of them and then dump them.

It does indeed seem reasonable to conclude that THE LORD desires all those women who have chosen Jesus Christ as Lord and Saviour to have Christian husbands. We serve a

compassionate God, not a legalistic demonic god who condemns his followers to hell on earth, that is the god of this world NOT the God who is the Father of the Lord Jesus Christ!

The reality is that over 60% of the church is divorced AND remarried - that makes them polygamists in the TRUE sense of the word and then the commentator speaks against polygamy and polygyny. Surely that is gross HYPOCRISY?

g. ENFORCED MONOGAMY IS A STUMBLING BLOCK TO THE GOSPEL SENDING MILLIONS TO HELL

The viewer stated:

"Enforced monogamy is a stumbling block to the Gospel of Jesus Christ that is sending millions of souls to hell!"

As with a number of the earlier opinions, this is difficult to prove definitively. However, if many people are rejecting the Gospel of Jesus Christ on the grounds of not being able to accept enforced monogamy and if the disregard for virginity which is highlighted above is real, which it is, then it seems reasonable to conclude that there are indeed many souls in hell who might otherwise have been in heaven.

Given that Jesus said in Luke 15:7:

7 "I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. (NKJ)"

Consequently, if the doctrine of enforced monogamy is not scriptural, which this analysis seems convincingly to demonstrate AND if it is keeping even one soul out of heaven, then surely any person who loves the Lord Jesus Christ should have no difficulty in accepting that a man may have more than one wife?

h. ENFORCED MONOGAMY IS A DOCTRINE OF DEMONS

The viewer stated:

"1 Timothy 4 prophesies that in these days many will give heed to doctrines of demons and forbid people to marry. Surely this relates to forbidding marriage to more than one wife?"

1 Timothy 4:1-3 states:

*1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,
2 speaking lies in hypocrisy, having their own conscience seared with a hot iron,*

3 *forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. (NKJ)*

Based on the analysis thus far it certainly seems that enforced monogamy is NOT scriptural. It would also appear that the person who prepared the commentary was either extremely ignorant of scripture or was speaking lies in hypocrisy. Certainly they were forbidding people to marry.

It would therefore appear that the viewer's claim regarding this prophesy was confirmed through the commentary.

i. ENFORCED MONOGAMY IS HERESY OF THE WORST KIND

The viewer stated:

"Clearly, enforced monogamy is heresy of the worst kind!"

From consideration of the discussion thus far it certainly seems that the doctrine of enforced monogamy is, indeed, heresy. If it is indeed committing the number of souls to hell that has been suggested, which appears likely to be the case, then it would appear that we must conclude that enforced monogamy IS INDEED heresy of the worst kind!

10. CONCLUSION

A reasonably comprehensive analysis of the scriptural case for and against polygamy and enforced monogamy in contrast to a man being permitted to have more than one wife (polygyny), has been presented.

It is concluded that there is overwhelming scriptural evidence to support the view that it is indeed scriptural and in fact probably God's own heart and plan, that a man should have more than one wife.

It is further concluded that there is considerable evidence to suggest that millions, if not billions, of people are being kept out of the Kingdom of God or at the very least consigned to a part in the lake of fire and brimstone. Consequently it is concluded that the doctrine of enforced monogamy is, indeed, heresy of the worst kind!

At the end of the day, every person has a constitutional right to an informed decision, they also have a scriptural right not to be lied to about something as fundamental as marriage. Equally, those who are deceived and propagate this heresy have a right to be afforded the opportunity to repent before they find themselves before the Judgment Seat of Christ with the eternal damnation of millions of souls charged to their account.

It seems that everyone who reads this document has an awesome responsibility to publish these truths!

May THE LORD bless you and keep you;
THE LORD make His face shine upon you, and be gracious to you;
THE LORD lift up His countenance upon you, and give you peace.

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NOTE: The word "YAHWEH" is used in this document to reflect the fact that the correct translation of the Hebrew word generally translated "THE LORD" in the King James Version and many others is, in fact, "YAHWEH". YAHWEH is the proper name for our God and occurs 6,828 times in the Old Testament. Vines states:

"LORD

*The divine name YHWH appears only in the Bible. Its precise meaning is much debated. **God chose it as His personal name by which He related specifically to His chosen or covenant people.**" (from Vines's Expository Dictionary of Biblical Words, (Copyright (C) 1985, Thomas Nelson Publishers)*

By way of analogy, my proper name is "James" and I have the designation of "husband" to my wife, it would not be indicative of a meaningful marriage relationship if my wife were to constantly refer to me as "husband" rather than "James". In the same way, it is not indicative of a meaningful relationship with our God to refer to Him as "Lord" rather than "YAHWEH" when He has given us His name to use and uses it throughout scripture.

For more information refer to the book "The Sacred Name" published by Qadesh La Yahweh Press, available on the internet at:

<http://www.yahweh.org/publications/pdf1/sacrednm.pdf>

APPENDIX A

TEXT FROM VINE'S EXPOSITORY DICTIONARY REGARDING THE WORDS FOR WIFE / WIVES / WOMAN / WOMEN

Vine's with regard to the Hebrew links to Woman when searching for Wife. There is no separate reference to wives or women as both are translations of the same root word:

WIFE refers to WOMAN, WIVES and WOMEN

'ishshah ^802^, "woman; wife; betrothed one; bride; each." This word has cognates in Akkadian, Ugaritic, Aramaic, Arabic, and Ethiopic. It appears about 781 times in biblical Hebrew and in all periods of the language.

This noun connotes one who is a female human being regardless of her age or virginity. Therefore, it appears in correlation to "man" (*ish*): "...she shall be called Woman, because she was taken out of Man" <Gen. 2:23>. This is its meaning in its first biblical usage: "And the rib, which the Lord God had taken from man [*adam*], made he a woman, and brought her unto the man" <Gen. 2:22>. **The stress here is on identification of womanhood rather than a family role.**

The stress on the family role of a "wife" appears in passages such as <Gen. 8:16>: "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." In one special nuance the word connotes "wife" in the sense of a woman who is under a man's authority and protection; the emphasis is on the family relationship considered as a legal and social entity: "And Abram took Sarai his wife and Lot his brother's son, and all their substance that they had gathered..." <Gen. 12:5>.

In <Lam. 2:20> *'ishshah* is a synonym for "mother": "Shall the women eat their [offspring, the little ones who were born healthy]?" In <Gen. 29:21> (cf. <Deut. 22:24>) it appears to connote "bride" or "betrothed one": "And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her." <Eccl. 7:26> uses the word generically of "woman" conceived in general, or womanhood: "And I find more bitter than death the woman, whose heart is snares and nets..." (cf. <Gen. 31:35>).

This word is used only infrequently of animals: "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female" <Gen. 7:2>.

This word can also be used figuratively describing foreign warriors and or heroes as "women," in other words as weak, unmanly, and cowardly: "In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts..." <Isa. 19:16>.

In a few passages *'ishshah* means "each" or "every": "But every woman shall borrow of her neighbor, and of her that sojourneth in her house..." <Exod. 3:22>; cf. <Amos 4:3>. A special use of this nuance occurs in passages such as <Jer. 9:20>, where

in conjunction with re`ut ("neighbor") it means "one" (female): "Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbor lamentation."
(from Vine's Expository Dictionary of Biblical Words)
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With regard to the Greek words WIFE, WIVES, Vines states:

1. *gune* ^1135^ denotes (1) **"a woman, married or unmarried"** (see WOMAN); (2) "a wife," e. g., <Matt. 1:20; 1 Cor. 7:3,4>; in <1 Tim. 3:11>, RV, "women," the reference may be to the "wives" of deacons, as the KJV takes it.
 2. *gunaikeios* ^1134^, an adjective denoting **"womanly, female,"** is used as a noun in <1 Pet. 3:7>, KJV, "wife," RV, "woman."#
Note: In <John 19:25> the article stands idiomatically for "the wife (of)"; in <Matt. 1:6>, the article is rendered "her that had been the wife (of)."
- (from Vine's Expository Dictionary of Biblical Words)
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With regard to the Greek word WOMAN, (there is no separate reference for Women since the same root is translated in both forms) Vines states:

1. *gune* ^1135^, **for which see also WIFE, is used of a "woman" unmarried or married**, e. g., <Matt. 11:11; 14:21; Luke 4:26>, of a "widow"; <Rom. 7:2>; in the vocative case, used in addressing a "woman," it is a term not of reproof or severity, but of endearment or respect, <Matt. 15:28; John 2:4>, where the Lord's words to His mother at the wedding in Cana, are neither rebuff nor rebuke. The question is, lit., "What to Me and to thee?" and the word "woman," the term of endearment, follows this. The meaning is "There is no obligation on Me or you, but love will supply the need." She confides in Him, He responds to her faith. There was lovingkindness in both hearts. His next words about "His hour" suit this; they were not unfamiliar to her. Cana is in the path to Calvary; Calvary was not yet, but it made the beginning of signs possible. See also <4:21; 19:26>.
In <Gal. 4:4> the phrase "born of a woman" is in accordance with the subject there, viz., the real humanity of the Lord Jesus; this the words attest. They declare the method of His incarnation and "suggest the means whereby that humanity was made free from the taint of sin consequent upon the Fall, viz., that He was not born through the natural process of ordinary generation, but was conceived by the power of the Holy Spirit... To have written 'born of a virgin' would have carried the argument in a wrong direction... Since that man is born of woman is a universal fact, the statement would be superfluous if the Lord Jesus were no more than man" (Notes on Galatians, by Hogg and Vine, pp. 184f.).
2. *gunaikarion* ^1133^, a diminutive of No. 1, a "little woman," is used contemptuously in <2 Tim. 3:6>, "a silly woman."#
3. *presbuteros* ^4245^, "elder, older," in the feminine plural, denotes "elder women" in <1 Tim. 5:2>. See ELDER, A, No. 1.

4. *presbutis* ^4247^, the feminine of *presbutes*, "aged," is used in the plural and translated "aged women" in <Titus 2:3>.#

5. *theleia* ^2338^, the feminine of the adjective *thelus*, denotes "female," and is used as a noun, <Rom. 1:26,27>. See FEMALE.

(from *Vine's Expository Dictionary of Biblical Words*, Copyright (C) 1985, Thomas Nelson Publishers)

APPENDIX B

SCRIPTURE REFERENCES INCLUDING THE GREEK WORD 1135 "GUNE" WIFE / WIVES / WOMAN / WOMEN

Following are many scriptures all of which contain the Greek word "gune". Readers are encouraged to observe the extent to which gune is variously translated and the English usage is determined by the context. There are a number of instances where the singular can be replaced with the plural. Note also the extent to which woman and wife, women and wives can be interchanged.

Matt 1:20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. (NKJ)

Matt 1:24 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, (NKJ)

Matt 5:28 "But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. (NKJ)

Matt 5:31 "Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.' (NKJ)

Matt 5:32 "But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery. (NKJ)

Matt 9:20 And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. (NKJ)

Matt 9:22 But Jesus turned around, and when He saw her He said, "Be of good cheer, daughter; your faith has made you well." And the woman was made well from that hour. (NKJ)

Matt 11:11 "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. (NKJ)

Matt 13:33 Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened." (NKJ)

Matt 14:3 For Herod had laid hold of John and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. (NKJ)

Matt 14:21 Now those who had eaten were about five thousand men, besides women and children. (NKJ)

Matt 15:22 And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed." (NKJ)

Matt 15:28 Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour. (NKJ)

Matt 15:38 Now those who ate were four thousand men, besides women and children. (NKJ)

Matt 18:25 "But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. (NKJ)

Matt 19:3 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?" (NKJ)

Matt 19:5 "and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?' (NKJ)

Matt 19:8 He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. (NKJ)

Matt 19:9 "And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery." (NKJ)

Matt 19:10 His disciples said to Him, "If such is the case of the man with his wife, it is better not to marry." (NKJ)

Matt 22:24 saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. (NKJ)

Matt 22:25 "Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. (NKJ)

Matt 22:27 "Last of all the woman died also. (NKJ)

Matt 22:28 "Therefore, in the resurrection, whose wife of the seven will she be? For they all had her." (NKJ)

Matt 26:7 a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table. (NKJ)

Matt 26:10 But when Jesus was aware of it, He said to them, "Why do you trouble the woman? For she has done a good work for Me. (NKJ)

Matt 27:19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him." (NKJ)

Matt 27:55 And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar. (NKJ)

Matt 28:5 But the angel answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. (NKJ)

Mark 5:25 Now a certain woman had a flow of blood for twelve years. (NKJ)

Mark 5:33 But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. (NKJ)

Mark 6:17 For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. (NKJ)

Mark 6:18 For John had said to Herod, "It is not lawful for you to have your brother's wife." (NKJ)

Mark 7:25 For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet. (NKJ)

Mark 7:26 The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter. (NKJ)

Mark 10:2 *The Pharisees came and asked Him, "Is it lawful for a man to divorce his wife?" testing Him. (NKJ)*

Mark 10:7 *For this reason a man shall leave his father and mother and be joined to his wife, (NKJ)*

Mark 10:11 *So He said to them, "Whoever divorces his wife and marries another commits adultery against her. (NKJ)*

Mark 12:19 *"Teacher, Moses wrote to us that if a man's brother dies, and leaves his wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother. (NKJ)*

Mark 12:19 *"Teacher, Moses wrote to us that if a man's brother dies, and leaves his wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother. (NKJ)*

Mark 12:20 *"Now there were seven brothers. The first took a wife; and dying, he left no offspring. (NKJ)*

Mark 12:22 *"So the seven had her and left no offspring. Last of all the woman died also. (NKJ)*

Mark 12:23 *"Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife." (NKJ)*

Mark 14:3 *And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured it on His head. (NKJ)*

Mark 15:40 *There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, (NKJ)*

Luke 1:5 *There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. (NKJ)*

Luke 1:13 *But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. (NKJ)*

Luke 1:18 *And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is well advanced in years." (NKJ)*

Luke 1:24 *Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, (NKJ)*

Luke 1:42 *Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! (NKJ)*

Luke 3:19 *But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip's wife, and for all the evils which Herod had done, (NKJ)*

Luke 4:26 *"but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow. (NKJ)*

Luke 7:28 *"For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he." (NKJ)*

Luke 7:37 *And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, (NKJ)*

Luke 7:39 *Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, "This man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner." (NKJ)*

Luke 7:44 *Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. (NKJ)*

Luke 7:44 *Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. (NKJ)*

Luke 7:50 *Then He said to the woman, "Your faith has saved you. Go in peace." (NKJ)*

Luke 8:2 *and certain women who had been healed of evil spirits and infirmities-- Mary called Magdalene, out of whom had come seven demons, (NKJ)*

Luke 8:3 *and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for Him from their substance. (NKJ)*

Luke 8:43 *Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, (NKJ)*

Luke 8:47 *Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. (NKJ)*

Luke 10:38 *Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. (NKJ)*

Luke 11:27 *And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!" (NKJ)*

Luke 13:11 *And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. (NKJ)*

Luke 13:12 *But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." (NKJ)*

Luke 13:21 *"It is like leaven, which a woman took and hid in three measures of meal till it was all leavened." (NKJ)*

Luke 14:20 *"Still another said, 'I have married a wife, and therefore I cannot come.' (NKJ)*

Luke 14:26 *"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. (NKJ)*

Luke 15:8 *"Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it? (NKJ)*

Luke 16:18 *"Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery. (NKJ)*

Luke 17:32 *"Remember Lot's wife. (NKJ)*

Luke 18:29 *So He said to them, "Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, (NKJ)*

Luke 20:28 *saying: "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother. (NKJ)*

Luke 20:28 *saying: "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother. (NKJ)*

Luke 20:29 *"Now there were seven brothers. And the first took a wife, and died without children. (NKJ)*

Luke 20:32 *"Last of all the woman died also. (NKJ)*

Luke 20:33 *"Therefore, in the resurrection, whose wife does she become? For all seven had her as wife." (NKJ)*

Luke 22:57 *But he denied Him, saying, "Woman, I do not know Him." (NKJ)*

Luke 23:27 *And a great multitude of the people followed Him, and women who also mourned and lamented Him. (NKJ)*

Luke 23:49 *But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things. (NKJ)*

Luke 23:55 *And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. (NKJ)*

Luke 24:22 *"Yes, and certain women of our company, who arrived at the tomb early, astonished us. (NKJ)*

Luke 24:24 *"And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see." (NKJ)*

John 2:4 *Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come." (NKJ)*

John 4:7 *A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." (NKJ)*

John 4:9 Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. (NKJ)

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John 4:11 The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?" (NKJ)

John 4:15 The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." (NKJ)

John 4:17 The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' (NKJ)

John 4:19 The woman said to Him, "Sir, I perceive that You are a prophet. (NKJ)

John 4:21 Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. (NKJ)

John 4:25 The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." (NKJ)

John 4:27 And at this point His disciples came, and they marvelled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?" (NKJ)

John 4:28 The woman then left her waterpot, went her way into the city, and said to the men, (NKJ)

John 4:39 And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." (NKJ)

John 4:42 Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world." (NKJ)

John 8:3 Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, (NKJ)

John 8:4 they said to Him, "Teacher, this woman was caught in adultery, in the very act. (NKJ)

John 8:9 Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst. (NKJ)

John 8:10 When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?" (NKJ)

John 16:21 "A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. (NKJ)

John 19:26 When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" (NKJ)

John 20:13 Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." (NKJ)

John 20:15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away." (NKJ)

Acts 1:14 These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers. (NKJ)

Acts 5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession. (NKJ)

Acts 5:2 And he kept back part of the proceeds, his wife also being aware of it, and brought a certain part and laid it at the apostles' feet. (NKJ)

Acts 5:7 Now it was about three hours later when his wife came in, not knowing what had happened. (NKJ)

Acts 5:14 And believers were increasingly added to the Lord, multitudes of both men and women, (NKJ)

Acts 8:3 As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison. (NKJ)

Acts 8:12 But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. (NKJ)

Acts 9:2 and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. (NKJ)

Acts 13:50 But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region. (NKJ)

Acts 16:1 Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. (NKJ)

Acts 16:1 Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. (NKJ)

Acts 16:13 And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met there. (NKJ)

Acts 16:14 Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. (NKJ)

Acts 17:4 And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas. (NKJ)

Acts 17:12 Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men. (NKJ)

Acts 17:34 However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them. (NKJ)

Acts 18:2 And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. (NKJ)

Acts 21:5 When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed. (NKJ)

Acts 22:4 "I persecuted this Way to the death, binding and delivering into prisons both men and women, (NKJ)

Acts 24:24 And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ. (NKJ)

Acts 24:24 And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ. (NKJ)

Rom 7:2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. (NKJ)

1 Cor 5:1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles-- that a man has his father's wife! (NKJ)

1 Cor 7:1 Now concerning the things of which you wrote to me: It is good for a man not to touch a woman. (NKJ)

1 Cor 7:2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. (NKJ)

1 Cor 7:3 Let the husband render to his wife the affection due her, and likewise also the wife to her husband. (NKJ)

1 Cor 7:4 The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does. (NKJ)

1 Cor 7:10 Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband. (NKJ)
1 Cor 7:11 But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife. (NKJ)
1 Cor 7:12 But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. (NKJ)
1 Cor 7:13 And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him. (NKJ)
1 Cor 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy. (NKJ)
1 Cor 7:16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife? (NKJ)
1 Cor 7:27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife. (NKJ)
1 Cor 7:29 But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none, (NKJ)
1 Cor 7:33 But he who is married cares about the things of the world-- how he may please his wife. (NKJ)
1 Cor 7:34 There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world-- how she may please her husband. (NKJ)
1 Cor 7:39 A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord. (NKJ)
1 Cor 9:5 Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? (NKJ)
1 Cor 11:3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. (NKJ)
1 Cor 11:5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. (NKJ)
1 Cor 11:6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. (NKJ)
1 Cor 11:7 For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. (NKJ)
1 Cor 11:8 For man is not from woman, but woman from man. (NKJ)
1 Cor 11:9 Nor was man created for the woman, but woman for the man. (NKJ)
1 Cor 11:10 For this reason the woman ought to have a symbol of authority on her head, because of the angels. (NKJ)
1 Cor 11:11 Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. (NKJ)
1 Cor 11:11 Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. (NKJ)
1 Cor 11:12 For as woman came from man, even so man also comes through woman; but all things are from God. (NKJ)
1 Cor 11:13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? (NKJ)
1 Cor 11:15 But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering. (NKJ)
1 Cor 14:34 Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. (NKJ)
1 Cor 14:35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. (NKJ)
Gal 4:4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, (NKJ)
Eph 5:22 Wives, submit to your own husbands, as to the Lord. (NKJ)
Eph 5:23 For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. (NKJ)
Eph 5:24 Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. (NKJ)
Eph 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, (NKJ)
Eph 5:28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. (NKJ)
Eph 5:31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." (NKJ)
Eph 5:33 Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband. (NKJ)
Eph 5:33 Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband. (NKJ)
Col 3:18 Wives, submit to your own husbands, as is fitting in the Lord. (NKJ)
Col 3:19 Husbands, love your wives and do not be bitter toward them. (NKJ)
1 Tim 2:9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, (NKJ)
1 Tim 2:10 but, which is proper for women professing godliness, with good works. (NKJ)
1 Tim 2:11 Let a woman learn in silence with all submission. (NKJ)
1 Tim 2:12 And I do not permit a woman to teach or to have authority over a man, but to be in silence. (NKJ)
1 Tim 2:14 And Adam was not deceived, but the woman being deceived, fell into transgression. (NKJ)
1 Tim 3:2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behaviour, hospitable, able to teach; (NKJ)
1 Tim 3:11 Likewise their wives must be reverent, not slanderers, temperate, faithful in all things. (NKJ)
1 Tim 3:12 Let deacons be the husbands of one wife, ruling their children and their own houses well. (NKJ)
1 Tim 5:9 Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, (NKJ)
Titus 1:6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. (NKJ)
Heb 11:35 Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection. (NKJ)
1 Pet 3:1 Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, (NKJ)
1 Pet 3:5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, (NKJ)
Rev 2:20 "Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. (NKJ)
Rev 9:8 They had hair like women's hair, and their teeth were like lions' teeth. (NKJ)
Rev 12:1 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. (NKJ)
Rev 12:4 His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. (NKJ)
Rev 12:6 Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days. (NKJ)
Rev 12:13 Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. (NKJ)

Rev 12:14 But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. (NKJ)

Rev 12:15 So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. (NKJ)

Rev 12:16 But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. (NKJ)

Rev 12:17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. (NKJ)

Rev 14:4 These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. (NKJ)

Rev 17:3 So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns. (NKJ)

Rev 17:4 The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. (NKJ)

Rev 17:6 I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marvelled with great amazement. (NKJ)

Rev 17:7 But the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. (NKJ)

Rev 17:9 "Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits. (NKJ)

Rev 17:18 "And the woman whom you saw is that great city which reigns over the kings of the earth." (NKJ)

Rev 19:7 "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." (NKJ)

Rev 21:9 Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife." (NKJ)

APPENDIX C

ALL SCRIPTURE REFERENCES INCLUDING THE GREEK WORD 3391 "MIA" ONE / FIRST / ETC

The following passages all include the greek word mia, not all of them refer to "one".

Matt 5:18 "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. (NKJ)

Matt 5:19 "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. (NKJ)

Matt 5:36 "Nor shall you swear by your head, because you cannot make one hair white or black. (NKJ)

Matt 17:4 Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." (NKJ)

Matt 19:5 "and said, `For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? (NKJ)

Matt 19:6 "So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate." (NKJ)

Matt 20:12 "saying, `These last men have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.' (NKJ)

Matt 21:19 And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." And immediately the fig tree withered away. (NKJ)

Matt 24:41 "Two women will be grinding at the mill: one will be taken and the other left. (NKJ)

Matt 26:40 Then He came to the disciples and found them asleep, and said to Peter, "What? Could you not watch with Me one hour? (NKJ)

Matt 26:69 Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee." (NKJ)

Matt 28:1 Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. (NKJ)

Mark 9:5 Then Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"-- (NKJ)

Mark 10:8 `and the two shall become one flesh'; so then they are no longer two, but one flesh. (NKJ)

Mark 12:42 Then one poor widow came and threw in two mites, which make a quadrans. (NKJ)

Mark 14:37 Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour? (NKJ)

Mark 14:66 Now as Peter was below in the courtyard, one of the servant girls of the high priest came. (NKJ)

Mark 16:2 Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen. (NKJ)

*Luke 5:12 And it came to pass, when he was in a **certain** city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. (KJV)*

Luke 5:17 And it came to pass on a **certain** day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. (KJV)

Luke 8:22 Now it came to pass on a **certain** day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. (KJV)

Luke 9:33 Then it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"-- not knowing what he said. (NKJ)

Luke 13:10 Now He was teaching in one of the synagogues on the Sabbath. (NKJ)

Luke 14:18 "But they all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.'" (NKJ)

Luke 15:8 "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it?" (NKJ)

Luke 16:17 "And it is easier for heaven and earth to pass away than for one tittle of the law to fail. (NKJ)

Luke 17:22 Then He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. (NKJ)

Luke 17:34 "I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. (NKJ)

Luke 17:35 "Two women will be grinding together: the one will be taken and the other left. (NKJ)

Luke 20:1 Now it happened on one of those days, as He taught the people in the temple and preached the gospel, that the chief priests and the scribes, together with the elders, confronted Him (NKJ)

Luke 22:59 Then after about an hour had passed, another confidently affirmed, saying, "Surely this fellow also was with Him, for he is a Galilean." (NKJ)

Luke 24:1 Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. (NKJ)

John 10:16 "And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd. (NKJ)

John 20:1 On the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. (NKJ)

John 20:19 Then, the same day at evening, being the **first** day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you." (NKJ)

Acts 4:32 Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. (NKJ)

Acts 12:10 When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him. (NKJ)

Acts 19:34 But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great is Diana of the Ephesians!" (NKJ)

Acts 20:7 Now on the **first** day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. (NKJ)

Acts 21:7 And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day. (NKJ)

Acts 24:21 "unless it is for this one statement which I cried out, standing among them, 'Concerning the resurrection of the dead I am being judged by you this day.'" (NKJ)

Acts 28:13 *From there we circled round and reached Rhegium. And after one day the south wind blew; and the next day we came to Puteoli, (NKJ)*

1 Cor 6:16 *Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh." (NKJ)*

1 Cor 10:8 *Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; (NKJ)*

1 Cor 16:2 *On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come. (NKJ)*

2 Cor 11:24 *From the Jews five times I received forty stripes minus one. (NKJ)*

Gal 4:24 *which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar-- (NKJ)*

Eph 4:4 *There is one body and one Spirit, just as you were called in one hope of your calling; (NKJ)*

Eph 4:5 *one Lord, one faith, one baptism; (NKJ)*

Eph 5:31 *"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." (NKJ)*

Phil 1:27 *Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, (NKJ)*

1 Tim 3:2 *A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behaviour, hospitable, able to teach; (NKJ)*

1 Tim 3:12 *Let deacons be the husbands of one wife, ruling their children and their own houses well. (NKJ)*

Titus 1:6 *if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. (NKJ)*

Titus 3:10 *Reject a divisive man after the first and second admonition, (NKJ)*

Heb 10:12 *But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, (NKJ)*

Heb 10:14 *For by one offering He has perfected forever those who are being sanctified. (NKJ)*

Heb 12:16 *lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. (NKJ)*

2 Pet 3:8 *But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. (NKJ)*

2 Pet 3:8 *But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. (NKJ)*

Rev 6:1 *Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, "Come and see." (NKJ)*

Rev 9:12 *One woe is past. Behold, still two more woes are coming after these things. (NKJ)*

Rev 9:13 *Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God, (NKJ)*

Rev 13:3 *And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marvelled and followed the beast. (NKJ)*

Rev 17:12 *"The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast. (NKJ)*

Rev 17:13 *"These are of one mind, and they will give their power and authority to the beast. (NKJ)*

Rev 17:17 *"For God has put it into their hearts to fulfil His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled. (NKJ)*

Rev 18:8 *"Therefore her plagues will come in one day-- death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who judges her. (NKJ)*

Rev 18:10 *"standing at a distance for fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.' (NKJ)*

Rev 18:17 'For in one hour such great riches came to nothing.' Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance (NKJ)

Rev 18:19 "They threw dust on their heads and cried out, weeping and wailing, and saying, 'Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.' (NKJ)

APPENDIX D

VARIOUS SCRIPTURE REFERENCES TO MORE THAN ONE WIFE

In recognition of challenges presented in the commentary concerning scriptures regarding a man having more than one wife not being definitive, this appendix offers additional scriptural support for the fact that God permits a man to have more than one wife.

Above all, no matter how much you may have difficulty in accepting this principle, I urge you to submit to the Word of God as the final authority, NOT the teachings of man.

1. EXPLICIT COMMANDMENTS REGARDING MORE THAN ONE WIFE

a. DEUTERONOMY 21:15-17 STATES:

- 15 *"If a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and if the firstborn son is of her who is unloved,*
- 16 *"then it shall be, on the day he bequeaths his possessions to his sons, that he must not bestow firstborn status on the son of the loved wife in preference to the son of the unloved, the true firstborn.*
- 17 *"But he shall acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all that he has, for he is the beginning of his strength; the right of the firstborn is his. (NKJ)*

This scripture explicitly deals with a situation in which a man has two wives. It was recorded by Moses in a portion of scripture (variously named the Pentateuch by Western Christians, the Torah by Jews and the Tawrat by Moslems) where Christians, Jews and Moslems alike agree that the scripture is inspired by God. As best I understand, there are more people in the world who believe that the five books of Moses are inspired by God than any other passage of scripture. This must carry weight in this situation.

2. SCRIPTURES WHICH EXPRESSLY REFER TO MORE THAN ONE WIFE

This section presents a further selection of scriptures with explicit reference to two or more wives. These scriptures are presented over and above those cited in the body of this discourse and are offered simply to assist you to appreciate the weight of scripture which is behind what is presented here.

a. GENESIS 4:19

19 Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. (NKJ)

This is the first explicit reference to a man having more than one wife and apparently occurs between about 200 and 500 years after the creation of Adam. There is no indication that this was anything special or unusual or that it represented some departure from what occurred prior to that time.

b. GENESIS 17:15-23

15 Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

16 "And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her."

17 Then Abraham fell on his face and laughed, and said in his heart, "Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?"

18 And Abraham said to God, "Oh, that Ishmael might live before You!"

*19 **Then God said:** "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him.*

*20 **"And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.***

21 "But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year."

22 Then He finished talking with him, and God went up from Abraham.

23 So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that very same day, as God had said to him. (NKJ)

In this scripture, we see God appearing in manifest form, many believe this was Jesus, and speaking to Abraham face to face. Not only does He not rebuke Abraham for taking Hagar as a concubine, which surely He would have done had the taking of a second wife or concubine have been contrary to God's Word, He does not even caution Abraham that it was not "His best". He even goes on to bless Ishmael and to declare that he will be the father of twelve princes. A statement which probably indicates that Ishmael was likely to take more than one wife!

Surely we must accept from this scripture alone that God is not in the least opposed to a man having more than one wife? Could we not at least gain the impression that God might even favour such an arrangement?

c. GENESIS 22:20-24

- 20 *Now it came to pass after these things that it was told Abraham, saying, "Indeed **Milcah also has borne children to your brother Nahor:***
21 *"Huz his firstborn, Buz his brother, Kemuel the father of Aram,*
22 *"Chesed, Hazo, Pildash, Jidlaph, and Bethuel."
23 *And Bethuel begot Rebekah. These eight Milcah bore to Nahor, Abraham's brother.*
24 ***His concubine, whose name was Reumah, also bore Tebah, Gaham, Thahash, and Maachah. (NKJ)****

Here we see that in Abraham's immediate family it was common for a man to have more than one wife. Note that Abraham's father had more than one wife as well, that was why Sarai was his half-sister!

d. GENESIS 25:6

- 6 *But Abraham gave gifts to the sons of **the concubines which Abraham had**; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east. (NKJ)*

Here we see that ultimately Abraham had several concubines and yet James 2:23-24 states:

- 23 *And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And **he was called the friend of God.***
24 *You see then that a man is justified by works, and not by faith only. (NKJ)*

So we see that it is possible for a man to have more than one wife or a wife and several concubines and yet be called "the friend of God". Dare we speak evil of Abraham, or call him an adulterer, and not fear the wrath of God against us for speaking against His covenant partner and friend?

Dear reader, please understand, these are not matters to be taken lightly, they are not matters in which we can hide behind uncertainty with regard to the interpretation of scripture. These are Words of God that are yea and amen! We dare not speak against him whom God has called His friend without opening ourselves up to the most awful judgement and granting Satan an enormous foothold in our lives!

e. GENESIS 25:12-17

- 12 *Now this is the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.*
13 *And these were the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam,*
14 *Mishma, Dumah, Massa,*
15 *Hadar, Tema, Jetur, Naphish, and Kedemah.*
16 *These were the sons of Ishmael and these were their names, by their towns and their settlements, twelve princes according to their nations.*

17 *These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. (NKJ)*

Here we see that God's promise to Abraham with regard to Ishmael having twelve son's is fulfilled, quite possible through several wives.

f. GENESIS 30:1-27

- 1 *Now when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, "Give me children, or else I die!"*
- 2 *And Jacob's anger was aroused against Rachel, and he said, "**Am I in the place of God**, who has withheld from you the fruit of the womb?"*
- 3 *So she said, "Here is my maid Bilhah; go in to her, and she will bear a child on my knees, that I also may have children by her."*
- 4 ***Then she gave him Bilhah her maid as wife, and Jacob went in to her.***
- 5 *And Bilhah conceived and bore Jacob a son.*
- 6 *Then Rachel said, "God has judged my case; and He has also heard my voice and given me a son." Therefore she called his name Dan.*
- 7 *And Rachel's maid Bilhah conceived again and bore Jacob a second son.*
- 8 *Then Rachel said, "With great wrestlings I have wrestled with my sister, and indeed I have prevailed." So she called his name Naphtali.*
- 9 ***When Leah saw that she had stopped bearing, she took Zilpah her maid and gave her to Jacob as wife.***
- 10 *And Leah's maid Zilpah bore Jacob a son.*
- 11 *Then Leah said, "A troop comes!" So she called his name Gad.*
- 12 *And Leah's maid Zilpah bore Jacob a second son.*
- 13 *Then Leah said, "I am happy, for the daughters will call me blessed." So she called his name Asher.*
- 14 *Now Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."*
- 15 *But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?" And Rachel said, "Therefore he will lie with you tonight for your son's mandrakes."*
- 16 *When Jacob came out of the field in the evening, Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." And he lay with her that night.*
- 17 ***And God listened to Leah, and she conceived and bore Jacob a fifth son.***
- 18 ***Leah said, "God has given me my wages, because I have given my maid to my husband." So she called his name Issachar.***
- 19 *Then Leah conceived again and bore Jacob a sixth son.*
- 20 ***And Leah said, "God has endowed me with a good endowment; now my husband will dwell with me, because I have borne him six sons." So she called his name Zebulun.***
- 21 *Afterward she bore a daughter, and called her name Dinah.*
- 22 ***Then God remembered Rachel, and God listened to her and opened her womb.***
- 23 *And she conceived and bore a son, and said, "**God has taken away my reproach.**"*

- 24 *So she called his name Joseph, and said, "**The LORD shall add to me another son.**"*
- 25 *And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my country.*
- 26 *"**Give me my wives** and my children for whom I have served you, and let me go; for you know my service which I have done for you."*
- 27 *And Laban said to him, "Please stay, if I have found favor in your eyes, **for I have learned by experience that the LORD has blessed me for your sake.**" (NKJ)*

In this passage, not only do we see the chronology of Jacob taking his two concubines, and also see some of his marital challenges, we see that both of his first two wives voluntarily offered him their maids as concubines. In addition, we see that throughout the passage reference is made to God. In verse 27 we clearly see that "*the Lord has blessed*". Again, how can we dare to presume that God had frowned on Jacob's marriage to Laban's two daughters AND their two hand maids?

g. GENESIS 32:32

- 22 *And he [Jacob] arose that night and took his **two wives, his two female servants**, and his eleven sons, and crossed over the ford of Jabbok.*
- 23 *He took them, sent them over the brook, and sent over what he had.*
- 24 ***Then Jacob was left alone; and a Man wrestled with him** until the breaking of day.*
- 25 *Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him.*
- 26 *And He said, "**Let Me go, for the day breaks.**" But he said, "**I will not let You go unless You bless me!**"*
- 27 *So He said to him, "What is your name?" And he said, "Jacob."*
- 28 *And He said, "**Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.**"*
- 29 *Then Jacob asked, saying, "**Tell me Your name, I pray.**" And He said, "**Why is it that you ask about My name?**" And He blessed him there.*
- 30 *And Jacob called the name of the place Peniel: "**For I have seen God face to face, and my life is preserved.**"*
- 31 *Just as he crossed over Penuel the sun rose on him, and he limped on his hip.*
- 32 *Therefore to this day the children of Israel do not eat the muscle that shrank, which is on the hip socket, because He touched the socket of Jacob's hip in the muscle that shrank. (NKJ)*

Here we seek Jacob wrestling with God face to face, receiving the name Israel (central to the entire balance of scripture) and being blessed by God. How can we presume to suggest that God in any way frowned on Jacob / Israel for having more than one wife? Is that not presumption bordering on blasphemy?

h. 1 SAMUEL 1:1-2

- 1 *Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.*
- 2 *And **he had two wives**: the name of one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. (NKJ)*

Here we see that Samuel, one of the great prophets of scripture, was the son of a man who had two wives. Later in this passage we read that God answered Hannah's prayers and granted her a child (Samuel) whom she dedicated to God and whom God spoke to clearly when he was still a child AND throughout his life. Dare we suggest that Samuel was "illegitimate" or a "bastard" - the terms that would be applied to him today?

i. 1 SAMUEL 13:13-14

- 13 *And Samuel said to Saul, "You have done foolishly. You have not kept the commandment of the LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever.*
- 14 *"But now your kingdom shall not continue. **The LORD has sought for Himself a man after His own heart**, and the LORD has commanded him to be commander over His people, because you have not kept what the LORD commanded you." (NKJ)*

In this passage, God, speaking through Samuel, informs Saul that God has rejected him and informs him that God has chosen "a man after His own heart", who we learn later is David. Subsequently, long after David's death, God, speaking through Paul, reported in Acts 13:21-23 says:

- 21 *"And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.*
- 22 *"And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, '**I have found David the son of Jesse, a man after My own heart, who will do all My will.**'*
- 23 *"From this man's seed, according to the promise, God raised up for Israel a Savior-- Jesus-- (NKJ)*

Here we see that despite all his eleven (?) wives and ten (?) concubines and despite a number of errors of which David was quick to repent, God referred to David as "a man after His own heart" about one thousand years after David's death! Surely it is utter foolishness to suggest that David was an adulterer, as some have done?

I Kings 15:4-5 also records after David's death:

- 4 *Nevertheless for David's sake the LORD his God gave him a lamp in Jerusalem, by setting up his son after him and by establishing Jerusalem;*
- 5 ***because David did what was right in the eyes of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the matter of Uriah the Hittite. (NKJ)***

How dare we suggest that David was an adulterer or had adultery in his heart from his youth because he had several wives. Few other men in history have received an accolade like this from the Living God!! Has the reverent fear of God and His judgment departed from the church that people think that they can speak against David?

j. 1 SAMUEL 27:3

3 *So David dwelt with Achish at Gath, he and his men, each man with his household, and David with **his two wives**, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's widow. (NKJ)*

k. 1 SAMUEL 30:5-8

5 *And **David's two wives**, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite, had been taken captive.*

6 *Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. **But David strengthened himself in the LORD his God.***

7 *Then David said to Abiathar the priest, Ahimelech's son, "Please bring the ephod here to me." And Abiathar brought the ephod to David.*

8 ***So David inquired of the LORD**, saying, "Shall I pursue this troop? Shall I overtake them?" And **He answered him**, "Pursue, for you shall surely overtake them and without fail recover all." (NKJ)*

Here we see that at a relatively early stage of his life David already had two wives. At this time he "inquired of the LORD" and the LORD "answered him". Surely if David were sinning by having two wives God would have taken this opportunity to point this sin out to him? Instead, we read in 1 Samuel 30:18

18 *So David recovered all that the Amalekites had carried away, and **David rescued his two wives**. (NKJ)*

So God not only answered him, but He granted David's petition!

l. 2 SAMUEL 5:13

13 *And **David took more concubines and wives** from Jerusalem, after he had come from Hebron. Also more sons and daughters were born to David. (NKJ)*

At this time, God did not see fit to warn or rebuke David in any way. However, after the incident with Bathsheba, we read in 2 Samuel 12:5-14, after God sent Nathan the prophet to David:

5 *So David's anger was greatly aroused against the man, and he said to Nathan, "As the LORD lives, the man who has done this shall surely die!*

6 *"And he shall restore fourfold for the lamb, because he did this thing and because he had no pity."*

- 7 *Then Nathan said to David, "You are the man! Thus says the LORD God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul.*
- 8 ***'I gave you your master's house and your master's wives*** *into your keeping, and gave you the house of Israel and Judah. And if that had been too little, I also would have given you much more!*
- 9 ***'Why have you despised the commandment of the LORD, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon.***
- 10 *'Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.'*
- 11 *"Thus says the LORD: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun.*
- 12 *'For you did it secretly, but I will do this thing before all Israel, before the sun.'"*
- 13 *So David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die.*
- 14 *"However, because **by this deed you have given great occasion to the enemies of the LORD to blaspheme**, the child also who is born to you shall surely die." (NKJ)*

God clearly and unambiguously rebukes David, He also states that HE (GOD) GAVE DAVID SAUL'S WIVES! How can we call David an adulterer after this?

God also makes it quite clear to us that David's adultery had given the enemies of the Lord occasion to blaspheme. How much more has the heresy of monogamy and false adultery, giving rise to wholesale fornication, given even those who would serve the Lord occasion to blaspheme. **Indeed what a great burden of judgment awaits those who in this age with access to Bibles in numerous translations insist on perpetuating the heresy of monogamy!**

In addition, God is quite specific about David's sin and about the penalties that David would pay. Can we doubt for a moment that David's plurality of wives was NOT adultery but that his intercourse with another man's wife WAS? In 2 Samuel 16:21 we see God's judgement on David fulfilled through his OWN son!

- 21 *And Ahithophel said to Absalom, "**Go in to your father's concubines**, whom he has left to keep the house; and all Israel will hear that you are abhorred by your father. Then the hands of all who are with you will be strong."*
- 22 *So they pitched a tent for Absalom on the top of the house, and **Absalom went in to his father's concubines in the sight of all Israel.** (NKJ)*

In 2 Samuel 20:3 we read about David's subsequent actions:

- 3 *Now David came to his house at Jerusalem. And the king took the ten women, his concubines whom he had left to keep the house, and put them in seclusion and supported them, but did not go in to them. So they were shut up to the day of their death, living in widowhood. (NKJ)*

It would appear that David had such respect for the commandment of the Lord after his rebuke through Nathan that he set aside his concubines because of their forced adultery through rape rather than again incur the wrath of God! Would that most Christians had this reverence for the Word of God with regard to their treatment of the consequences of casual adultery and "one night stands"!

m. I KINGS 11:1-4

- 1 *But King Solomon **loved** many **foreign women**, as well as the daughter of **Pharaoh**: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites--*
- 2 ***from the nations of whom the LORD had said to the children of Israel, "You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods."** Solomon clung to these in love.*
- 3 *And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.*
- 4 *For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the LORD his God, as was the heart of his father David. (NKJ)*

In this passage it is quite clear that Solomon's error was to marry foreign wives, against the commandment of the Lord. NOT that he had more than one wife. He also multiplied wives (hundreds of them) which is directly contrary to Deuteronomy 17:15-17.

- 15 *"you shall surely set a king over you whom the LORD your God chooses; one from among your brethren you shall set as king over you; you may not set a foreigner over you, who is not your brother.*
- 16 *"But **he shall not multiply horses** for himself, nor cause the people to return to Egypt to multiply horses, for the LORD has said to you, 'You shall not return that way again.'*
- 17 *"**Neither shall he multiply wives** for himself, lest his heart turn away; **nor shall he greatly multiply silver and gold for himself.** (NKJ)*

However, in the light of other scriptures in this section it does not seem reasonable to conclude that "multiply wives" refers to two wives, it certainly applies to seven hundred wives and three hundred concubines! Surely it would be stretching a point to apply Deuteronomy 17:17 to David, as an example, seeing as there is NO indication of even the slightest rebuke to David?

In addition, we note that Solomon also "multiplied horses" and "multiplied silver and gold for himself" in direct contradiction of this scripture.

In addition, the word "love" in I Kings 11:1 is the word "'ahab", Strong's number 157:

'ahab (aw-hab');

or 'ahab (aw-habe'); a primitive root; to have affection for (sexually or otherwise):

KJV-- (be-) love (-d, -ly, -r), like, friend.

This is far removed from the "agape" love of God described in 1 Corinthians 13 in section 2, page 78. This must surely be lust not love? Is this not the curse of our age? And is the fact that the root word of this love is "ahab" perhaps more than a coincidence seeing that the indications are that much of the false doctrine of monogamy appears to owe its source to Jezebel and Ahab?

n. 1 CHRONICLES 4:5

5 *And Ashhur the father of Tekoa **had two wives**, Helah and Naarah. (NKJ)*

Here we see a specific reference to a man with two wives in Chronicles. Careful reading of Chronicles will reveal that the majority of significant personalities in Chronicles had more than one wife. In fact, it is probably correct to say that it was the norm among the majority of Israelite leaders.

o. 2 CHRONICLES 11:21

21 *Now Rehoboam loved Maachah the granddaughter of Absalom more than **all his wives and his concubines**; for he took **eighteen wives and sixty concubines**, and begot twenty-eight sons and sixty daughters. (NKJ)*

Another example of a leader who had more than one wife.

p. ESTHER 2:8-18

8 *So it was, when the king's command and decree were heard, and when many young women were gathered at Shushan the citadel, under the custody of Hegai, that **Esther** also was taken to the king's palace, into the care of Hegai the custodian of the women.*

9 *Now the young woman pleased him, and she obtained his favor; so he readily gave beauty preparations to her, besides her allowance. Then seven choice maidservants were provided for her from the king's palace, and he moved her and her maidservants to the best place in the house of the women.*

10 *Esther had not revealed her people or family, for Mordecai had charged her not to reveal it.*

11 *And every day Mordecai paced in front of the court of the women's quarters, to learn of Esther's welfare and what was happening to her.*

12 ***Each young woman's turn came to go in to King Ahasuerus after she had completed twelve months' preparation**, according to the regulations for the women, for thus were the days of their preparation apportioned: six months with oil of myrrh, and six months with perfumes and preparations for beautifying women.*

14 ***In the evening she went, and in the morning she returned to the second house of the women, to the custody of Shaashgaz, the king's eunuch who kept the concubines**. She would not go in to the king again unless the king delighted in her and called for her by name.*

15 *Now when the turn came for Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter, to go in to the king, she requested nothing but*

- what Hegai the king's eunuch, the custodian of the women, advised. And Esther obtained favor in the sight of all who saw her.
- 16 So Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which is the month of Tebeth, in the seventh year of his reign.
- 17 **The king loved Esther more than all the other women, and she obtained grace and favor in his sight more than all the virgins; so he set the royal crown upon her head and made her queen instead of Vashti.**
- 18 Then the king made a great feast, the Feast of Esther, for all his officials and servants; and he proclaimed a holiday in the provinces and gave gifts according to the generosity of a king. (NKJ)

Here we see that Esther must have been at least the 366 th woman to lie with King Ahaseurus, in all probability many more went before her. According to modern doctrine this would make the king a wholesale adulterer and Esther an adulteress. Yet God used Esther to save His people and, in verses 4:7-17 and 5:1-3 we read:

- 7 And Mordecai told him all that had happened to him, and the sum of money that Haman had promised to pay into the king's treasuries to destroy the Jews.
- 8 He also gave him a copy of the written decree for their destruction, which was given at Shushan, that he might show it to Esther and explain it to her, and that he might command her to go in to the king to make supplication to him and plead before him for her people.
- 9 So Hathach returned and told Esther the words of Mordecai.
- 10 Then Esther spoke to Hathach, and gave him a command for Mordecai:
- 11 "All the king's servants and the people of the king's provinces know that any man or woman who goes into the inner court to the king, who has not been called, he has but one law: put all to death, except the one to whom the king holds out the golden scepter, that he may live. Yet I myself have not been called to go in to the king these thirty days."
- 12 So they told Mordecai Esther's words.
- 13 Then Mordecai told them to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews.
- 14 "For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. **Yet who knows whether you have come to the kingdom for such a time as this?"**
- 15 Then Esther told them to reply to Mordecai:
- 16 **"Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king, which is against the law; and if I perish, I perish!"**
- 17 So Mordecai went his way and did according to all that Esther commanded him.

CHAPTER 5

- 1 Now it happened on the third day that Esther put on her royal robes and stood in the inner court of the king's palace, across from the king's house, while the king sat on his royal throne in the royal house, facing the entrance of the house.
- 2 **So it was, when the king saw Queen Esther standing in the court, that she found favor in his sight, and the king held out to Esther the golden scepter that was in his hand. Then Esther went near and touched the top of the scepter.**
- 3 And the king said to her, "What do you wish, Queen Esther? What is your request? **It shall be given to you-- up to half the kingdom!"** (NKJ)

Here we see that it appears that God placed Esther in the court as queen, for "such a time as this" in order to save His people. Surely He would not have placed her there in this fashion were it to have required her to commit a sin as serious as adultery?

We also note that He heard her prayers although we know from John 9:31 that God "does not hear sinners":

John 9:30-33 reporting the conversation between the blind man to whom Jesus granted his sight, and the Pharisees, states:

30 *The man answered and said to them, "Why, this is a marvellous thing, that you do not know where He is from; yet He has opened my eyes!*

31 *"Now we know that **God does not hear sinners; but if anyone is a worshipper of God and does His will, He hears him.***

32 *"Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.*

33 *"If this Man were not from God, He could do nothing." (NKJ)*

Can we not infer from this scripture that Esther was a worshipper of God AND did His will, otherwise God would not have heard her prayer? If this is the case, surely we must draw the same conclusion regarding Abraham, Jacob, David and others? In other words, **THEY WERE IN THE WILL OF GOD WHEN THEY TOOK ADDITIONAL WIVES!!!**

q. **SONG OF SOLOMON 6:8**

8 *There are **sixty queens and eighty concubines, and virgins without number.***

9 *My dove, my perfect one, is the only one, the only one of her mother, the favorite of the one who bore her. The daughters saw her and called her blessed, the queens and the concubines, and they praised her. (NKJ)*

Song of Solomon is perhaps not a particularly good source of information on this subject given Solomon's apparently flagrant sins of multiplying foreign wives, horses and silver and gold, referred to above. However, it is important to note that Song of Solomon is generally cited in the Christian Church as the authoritative scripture on marriage, love and romance and is quite widely quoted. **Surely it is gross hypocrisy to cite the writings of a man who had numerous wives and concubines and THEN preach against a man having more than one wife? Surely scripture is quite explicit about the fate of hypocrites?**

r. **DANIEL 5:2**

2 *While he tasted the wine, Belshazzar gave the command to bring the gold and silver vessels which his father Nebuchadnezzar had taken from the temple which had been in Jerusalem, that the king and his lords, **his wives, and his concubines** might drink from them. (NKJ)*

From this scripture we gather that Belshazzar had wives AND concubines. In the same passage verse 5:23 we read how Daniel offers Belshazzar the interpretation of the writing of the "finger of God" on the wall in the banquet hall:

23 *"And you have lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your **wives and your concubines**, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who holds your breath in His hand and owns all your ways, you have not glorified. (NKJ)*

Surely God would have added in a rebuke for having more than one wife if that were another major sin?

3. INFERENCE OF MANY WIVES BASED ON NUMBER OF OFFSPRING

A careful reading of scripture will also reveal many instances where, although the number of wives of a man are not explicitly defined, the number of children borne to that man are suggestive of there having been more than one wife. Each of the instances below are from the book of Judges. The judges were ordained by God and were anointed by Him to Judge. Accordingly, since they were required to judge according to the Law of Moses it would seem reasonable to conclude that they were more or less in the will of God most of the time and it is therefore perhaps even more notable that they had the number of children which they did:

a. JUDGES 8:30

30 *Gideon had seventy sons who were his own offspring, **for he had many wives**. (NKJ)*

b. JUDGES 12:8-9

8 *After him, Ibzan of Bethlehem judged Israel.*

9 *He had **thirty sons**. And he gave away **thirty daughters** in marriage, and brought in thirty daughters from elsewhere for his sons. He (NKJ)*

c. JUDGES 12:13-14

13 *After him, Abdon the son of Hillel the Pirathonite judged Israel.*

14 *He had **forty sons** and thirty grandsons, who rode on seventy young donkeys. He judged Israel eight years. (NKJ)*

APPENDIX E

WOW! SO THAT'S HOW JESUS LOVES ME!

The following article was published in the October 1999 issue of Joy Magazine, Box 377, Merrivale 3291, South Africa, email: joymag@iafrica.com. The article is titled "**WOW! So that's how Jesus loves me!**" and was written by John & Helen Gardiner. This article came to my attention in January 2000 and provides a powerful additional focus to why the subject of this documents is so important. While the author's of this article clearly do not yet share the revelation contained in this document, it is apparent that what is contained in this article and what is contained in this document are, of necessity, complimentary in Yahweh's scheme of things.

"THE Lord began speaking to us recently about marriage - and giving us some understanding of why so many marriages are in a mess or out of order, and even why so few Christian marriages are what they could be.

Daily we seem to hear of people suffering the most terrible abuse and unhappiness and fear within marriages, and hear of more and more Christian marriages ending in the cataclysm of divorce.

Something that God purposed to be one of His greatest sources of joy and blessing to people often ends up as a curse and misery.

The Lord began to reveal that the reason why marriage is under such incredible attack is *because of what He meant it to be.*

You see, God purposed marriage to be a prophetic sign and a wonder.

Yet the enemy so often succeeds in making it a laughing stock instead of a prophetic signpost that points the way to something much deeper.

Ephesians 5:21-33 says: "*Submit to one another out of reverence for Christ. Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Saviour.*"

"Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the

washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless."

"In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no-one ever hated his own body, but he feeds and cares for it, just as Christ does the church - for we are members of his body."

"For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' This is a profound mystery - but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband."

Paul says this is a great or profound mystery he's speaking about. The only other great or profound mystery is found in 1 Timothy 3:16 *"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory."*

Whenever scripture speaks of a mystery, it is something that can only be understood by divine revelation - how much more so a *great* mystery? However, these mysteries are something God wants us to understand - because if we don't, the enemy will run riot in that area of ignorance in our lives.

So Paul is saying, "When I'm talking about marriage, I'm talking about Christ and the church." He is saying that every time you look at a Christian marriage you should be able to say: "A-ha - so *that's* how Jesus loves His church, and that's how we as the church should respond to Him!

Marriage was made by God to be a sign that shows the world how much Jesus loves His church. Yet how many of us can say we've seen even a handful of marriages in our lifetimes that have been this?

Marriages where you look at the way the husband loves his wife, and you can say "Wow! That's how Jesus loves me as part of his church." Or you look at the wife and are able to say "Yes, I see now, I understand now how I as a Christian need to submit to Jesus in love."

Because this man and this woman have painted a prophetic picture for you, you now have a greater understanding of this great mystery!

Now do you begin to see why satan hates marriage - and especially Christian marriages - with such a passion?

Why he will do everything within his power to pervert, make a mockery of, and destroy marriages? Because every time he does that he's not just causing

misery in the lives of the people concerned, he is also destroying and pulling down something that God purposed to be a prophetic signpost.

When there are problems in a marriage, you're not just dealing with difficult people, you're dealing with all the hoards of hell trying their utmost to make a mockery of a prophetic statement that God wanted to make.

Those who are in difficult marriage situations, or who have areas of their marriage that are out of order, must wake up to this truth. It's not just that you and your spouse cannot get along with each other - it's also because you have powerful demonic forces working against your marriage becoming a prophetic sign and statement!

You need to start pulling down those demonic strongholds over your relationship. Not just in your spouse! But strongholds in you and *over* your relationship that cause both of you to react and allow friction and division to rush in.

Every area of marriage was purposed to be a prophetic sign. If you want to understand what idolatry does to the heart of God, then look at what sexual infidelity does to a marriage.

If you want to gain a clearer understanding of what it does to God when we have other gods other things that elicit our love and devotion - then look at what adultery does to a marriage. It's a prophetic sign!

You will often find in a marriage the same extremes as you find in the church. Lust in marriage is the same as spiritual licentiousness in the church - the same as just binging and going overboard on grace with no boundaries.

Then, at the other end of the scale you get frigidity in marriage - which is the same as legalism and a religious spirit in the church - cold, hard, truth with no love.

You often get these two forces at work in the same marriage, just as you get them at work in the church, and they're both just as destructive. Lust in a marriage and licentiousness in the church are just as destructive as frigidity in marriage and legalism in the church.

You also find rebellion and reaction against God's order and authority are a problem in both marriage and in the church. Just as you also get domination, manipulation and control both in marriage and in the church.

We have got to start waking up to what marriage is meant to be, and why so pitifully few are what they should be!

People get married so lightly without really understanding what they're doing. Few people who go into marriage realise they are entering into something that was meant to be a blood covenant.

This is why virginity is so important.

God's purpose for marriage was that on the wedding night the marriage covenant would be sealed with blood. Again, this is a prophetic picture of Jesus' blood covenant with us. Yet how many marriages are that today?

We want to say to any young people (both male and female!) reading this: Your virginity is one of the most precious gifts God has given you. Don't ever let the devil snatch it away from you.

In biblical times if a man took away a woman's virginity they stoned him to death. Nowadays, they label him a superstud or a loverboy or something like that!

God purposed marriage to be a blood covenant, and it is our firm belief that if you have two people entering into a marriage as virgins, and with an understanding of the awesomeness and sacredness of what they're doing on their wedding night, then God will honour that covenant and protect that marriage supernaturally. If those getting married are not virgins, they at least need to have an understanding of this awesome *covenant* relationship they're entering into.

God cannot fully bless and anoint and rebuke the devourer over many marriages today because they were never established on the foundation of covenant. People went through all the man-made rituals of the wedding ceremony, but never entered into a true covenant with each other.

If you look at the average wedding ceremony today, much of what goes on has its roots in the occult.

The veil was originally believed to ward off evil spirits. Confetti was also originally purposed to chase away evil spirits. Tradition has it that it's bad *luck* for the groom to see the bride before the wedding ceremony, and that it is good *luck* for the bride to wear something old, something new, something borrowed and something blue. Then there's the whole ritual of catching the garter and bouquet and the *lucky* souls who catch them.

The average wedding table is filled with *lucky* horseshoes or wishbones, and then the lucky couple are sent on their way to the strains of "Wish me luck as you wave me goodbye..."

All this "good luck" is just a smokescreen to distract people away from the real meaning of the ceremony - that it was meant by God to be a time of two people cutting covenant with each other before their God.

The average wedding ceremony today is a total mockery of what God intended. You get two people who've been sleeping together for years going through a silly little ritual that has no real binding upon their souls. And then people wonder why the whole thing ends up in the divorce courts two years down the road!

God wants us to begin to understand the sacredness of marriage.

If you look at what marriage entailed in biblical times, you begin to understand just how much points to Jesus - and why Jesus even said some of the things He said.

At marrying age, the young man might be attracted to a young woman, or his parents might have chosen an appropriate bride for him. The procedure could be followed by one of three different parties:

The father making the arrangements for his son, as Samson's father did for him in Judges 14: 1-10.

An agent working on behalf of the father, as Eliezer did on behalf of Abraham in Genesis 24:1-67.

Or it could be done by the young man himself.

For illustration's sake, an example of the last possibility will be used.

A young man went to the home of his potential bride-to-be. He carried three things with him: a large sum of money in order to pay the price for his bride, a betrothal contract called a *Shitre Erusin*, and a skin of wine.

Of course, anyone arriving with these things would immediately arouse the curiosity of the household! The man approached the girl's father and older brothers. The contract was laid out, and the bride-price was discussed.

Finally, a glass of wine was poured. If the father approved, then the young lady was called in. If she also approved, then she would drink the wine. In doing so, she committed herself to this man, agreeing to follow the contract that now was a legal document between the two.

They would be called husband and wife at this time, and their union could only be dissolved by a divorce. However, their status was that of betrothed, rather than that of fully married. This is where we as the church are today: the contract has been signed, the price has been paid in full. We are betrothed.

After the wine had been drunk, the man made the statement that he would go to his father's house and prepare a place for her. This place was known as the *chadar* (chamber, or a bed with a canopy).

The young Jewish bridegroom would make the following speech as he was leaving: *"In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am."* Does that sound familiar to you? Our Lord Jesus spoke those same words of us in John 14:2-3!

From the time that the *Shitre Erusin* was ratified, the young woman was consecrated, *kiddushin*, set apart to her husband. That's how we as Christians should be.

She has been bought with a price and her body is no longer her own. 1 Corinthians 6:20 says "*You were bought at a price. Therefore honour God with your body*" and 1 Corinthians 7:23 says "*You were bought at a price; do not become slaves of men.*"

She must spend her time preparing to live as a wife and mother in Israel. Her days of waiting for her wedding are spent in learning how to please her husband.

Meanwhile, the young man returned to his father's home, and the *chadar* went under construction.

The room is provided with every comfort, as they will retire here for a whole week following their wedding ceremony. We see this seven day period in: Genesis 29:22-28. Laban says - "*Finish this daughter's bridal week; then we will give you the younger one also, in return for another seven years of work.*" And Jacob did so. He finished the week with Leah, and then Laban gave him his daughter Rachel to be his wife." And read Judges 14:10-18, too.

The young man, if asked when the day of his wedding would be, replied, "*No man knows except my father.*" In Israel the father had to be satisfied that every preparation had been made by his son before he gave him permission to go and get his bride. Jesus spoke these same words of His wedding day.

The groom secured two close friends to assist him in securing his bride and during the actual ceremony. These two are known as "*the friends of the bridegroom.*" They functioned as the two witnesses required for a Jewish wedding. One of them was to assist the bride, and to lead her to the ceremony, while the other was stationed with the groom. He performed a special task when the couple retired into the *chadar* after the ceremony.

During the ceremony, known as *Kiddushin*, a second contract was brought forth called a *Ketubah*. This marriage contract was witnessed by the friends of the bridegroom and turned over to the parents of the bride. It contained the promises that the groom pledged to his wife.

As at all weddings, focus was centred on the bride and groom. For this one day they were looked at as king and queen. Every effort was made, and no expense was spared to ensure their joy. On this day, tradition says, their sins were forgiven. They stood pure, without spot or blemish as they were united.

Ephesians 5:25-32, "*Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, And to present her to himself as a*

radiant church, without stain or wrinkle or any other blemish, but holy and blameless."

Following the ceremony, the bride and groom entered the *chadar*. Here the groom gave gifts to the bride (Genesis 34:12 & Genesis 24:53).

The couple spent seven days under the *chupah*, or literally in the chamber. The friend of the bridegroom stood at the door. All the guests of the wedding assembled outside, waiting for the friend of the bridegroom to announce the consummation of the marriage covenant, which was related to him by the groom.

John 3:26-30: *"They came to John and said to him, 'Rabbi, that man who was with you on the other side of the Jordan - the one you testified about - well, He is baptising, and everyone is going to him. 'To this John replied, 'A man can receive only what is given him from heaven. You yourselves can testify that I said, "I am not the Christ but am sent ahead of him. "The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less."*

At this signal, great rejoicing broke forth in a week long celebration, until the two emerged from the *chupah* to begin the actual wedding feast.

Revelation 19:4-9: *"The twenty-four elders and the four living creatures fell down and worshipped God, who was seated on the throne. And they cried: 'Amen, Hallelujah!' Then a voice came from the throne, saying: 'Praise our God, all you his servants, you who fear him, both small and great!'"*

"Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: 'Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.' (Fine linen stands for the righteous acts of the saints.) Then the angel said to me, "Write: "Blessed are those who are invited to the wedding supper of the Lamb!" And he added, "These are the true words of God."

Do you begin to understand the enormity of what we're touching here? You need to start looking at marriage through new eyes!

Even as the first trump (shofar) announced the betrothal, so the last trump announced the wedding. Today, when the shofar is blown in churches we are reminded that we are betrothed - and that there's a wedding feast yet to come!

In Psalm 45 we are brought to the biblical portrayal of not only the wedding of the Messiah but also His coronation. The guests are assembled, and gifts are distributed.

Isaiah 61:10 - 62:5 shows the glory of the bride and groom bedecked in all their wedding finery: *"For He has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels. The nations will see your righteousness, and all kings your glory; you will be called by a new name that the mouth of the LORD will bestow. You will be a crown of splendour in the Lord's hand, a royal diadem in the hand of your God. No longer will they call you Deserted, or name your land Desolate. But you will be called Hephzibah, and your land Beulah; for the LORD will take delight in you, and your land will be married. As a young man marries a maiden, so will your sons marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you."*

But we've left the best for last...

Before the wedding the groom required three days to prepare. We know that one day is as a thousand years to the Lord. And just as with working out the three days of the death and resurrection of Jesus, we know that the Jewish method of measuring days is different to ours.

So, we are on the brink of the third millennium, the third day. Yes, the third day is almost upon us. Our bridegroom has been preparing Himself for three days. He is fully prepared and fully expectant, longing to be with His bride. The marriage supper of the lamb could be any day now.

No one knows the exact day except the Father.

The third day is upon us - and the bridegroom is fully prepared.

But are we?

God wants to release us out of much and into much when it comes to our understanding of marriage.

He wants to pull down and smash man-made myths and perceptions of marriage. He wants us to throw out all the Mills & Boon and Bold & Beautiful junk, and begin to come into a Biblical understanding of what marriage is all about.

He wants to pull down demonic strongholds over existing and past and future marriages - strongholds of lust and frigidity, strongholds that have been established because the enemy has done everything in his power to make a mockery of God's prophetic purposes.

Some of you are sitting in marriages with things over you, some of you who are divorced are still bound by hurts and bitterness, others are sitting under things that keep you from being released into marriage - because of fear and demonic oppression.

There are some to whom God would say: *"I've kept you from marriage. You've fought and kicked and got angry because you've never got married, but it's been My grace that has kept you and protected you from entering into something that would just be a pale, weak, wishy-washy counterfeit of what I've really purposed for you."*

And as those strongholds come down, you will begin to find marriages restored and unsaved partners coming to the Lord. Good marriages will become even better as they are elevated into the realm of becoming prophetic statements. Becoming a sign and a wonder that people will look at and say, *"So that's how Jesus loves his betrothed, so that's how we as the church should submit and respond to Jesus!"*

Father, in Jesus' name forgive me for taking marriage so lightly, forgive me for my perverted and wrong understandings of what marriage is meant to be. And Father as You forgive me, I pray that you will deliver me from every stronghold that is over my life in the area of marriage. Strongholds that have come down through the generations, as well as strongholds that I have allowed to become established through my own fears and sin.

"Lord I ask you to give me a revelation in my heart of Your purpose for marriage - so that my marriage (or future marriage) will become the prophetic sign and wonder to the world that You purposed it be. I ask You to do this in the precious and powerful name of Jesus through the power of Your holy Spirit."

With acknowledgements to Greg Killian for his information on Biblical wedding ceremonies.

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APPENDIX F

HOW DOES SCRIPTURE DEFINE THE MARRIAGE COVENANT? AND HOW DOES THIS RELATE TO VIRGINITY

The following appendix examines what the scriptures say concerning virginity and the marriage covenant in some detail.

1. VIRGINITY : WHAT IS MARRIAGE

In order to define marriage, let us see what the Bible says. Deuteronomy 22:13-21 states:

- 13 *"If any man takes a wife, **and goes in to her**, and detests her,*
14 *"and charges her with shameful conduct, and brings a bad name on her, and says,*
'I took this woman, and when I came to her I found she was not a virgin,'
15 *"then the father and mother of the young woman shall take and bring out the **evidence of the young woman's virginity** to the elders of the city at the gate.*
16 *"And the young woman's father shall say to the elders, 'I gave my daughter to this man as wife, and he detests her;*
17 *'now he has charged her with shameful conduct, saying, "I found your daughter was not a virgin," and yet these are the evidences of my daughter's virginity.' And they shall spread the cloth before the elders of the city.*
18 *"Then the elders of that city shall take that man and punish him;*
19 *"and they shall fine him one hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name on a virgin of Israel. **And she shall be his wife; he cannot divorce her all his days.***
20 *"But if the thing is true, and evidences of virginity are not found for the young woman,*
21 *"then they shall bring out the young woman to the door of her father's house, and **the men of her city shall stone her to death with stones, because she has done a disgraceful thing in Israel, to play the harlot in her father's house; so you shall put away the evil from among you.***

Deuteronomy 22:14 in Lamsa's translation states:

- 14 *And give an occasion of speech against her, **charging her with adultery**, and bring an evil name upon her, and say, I took this woman, and **when I lay with her**, I found her not a virgin. (LAM)*

This translation clearly equates the lack of virginity with evidence of adultery.

Deuteronomy 22:14 in the New International Version states:

14 and slanders her and gives her a bad name, saying, "I married this woman, but **when I approached her**, I did not find proof of her virginity," (NIV)

This translation more clearly indicates that the man approached the young woman to consummate the marriage but, presumably on inspection, found her not to be a virgin.

Deuteronomy 22:19 in the King James Version states:

19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; **he may not put her away** all his days. (KJV)

Consider also Deuteronomy 22:28-29 in the King James version:

28 If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, **he may not put her away** all his days. (KJV)

Supplementing this scripture, Exodus 22:16-17 states:

16 "If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her to be his wife.

17 "If her father utterly refuses to give her to him, he shall pay money according to the bride-price of virgins. (NKJ)

a. VIRGINITY IS A PRE-REQUISITE FOR GODLY MARRIAGE

These scriptures give rise to the following comments:

- i. The evidence of the woman's virginity is without doubt a cloth used to collect the blood shed from the young woman's hymen when she was penetrated in sexual intercourse the first time.
- ii. I do not believe that there is any disagreement that the word "virgin" in the context of a woman refers to a woman who has never had sexual intercourse and, in scriptural terms, whose hymen is intact.
- iii. It is equally clear that the man who accuses his bride of not being a virgin after he "goes into her" or "approaches" her is married to her and this marriage cannot be dissolved if he has brought a false accusation.
- iv. BUT if his accusation is correct then the young woman is defined by the Word of God as a "harlot" and is sentenced to die immediately.
- v. If a man takes a virgin forcibly he is responsible for her for life, he may never put her away or "divorce" her.

- vi. If a man entices a virgin and lies with her, her father may refuse to permit her to marry the man when the father first hears about it, if the father does not refuse to permit her to marry then they are considered to be married. If the father does not permit her to marry it would appear that Deuteronomy 22:13-21 prohibits her from ever remarrying.

b. VIRGINITY IS SACRED

The following interpretation can be derived from this:

- i. Virginity is sacred and Holy, it is not negotiable in the sight of God.
- ii. A woman who is not a virgin is only eligible to marry if she is a widow or divorced on scripturally acceptable grounds (refer Matthew 5:31-32, Matthew 19:3-10, Mark 10:2-12 where Jesus makes it quite clear that there are certain specific conditions under which sexual union with a scripturally divorced woman is not adultery, see also the discussion on divorce in section 17, page 71.
- iii. A woman who was a harlot or adulteress is only eligible to marry if she has come to salvation and / or she has come to true repentance of her sin and deliverance therefrom. She must be divorced in the sight of God from the man who took her virginity and any man to whom she may have been technically (legally) married in the sight of the world. Such a woman should only be married by a man who is absolutely certain that God has released her for marriage.

c. SOME ASIDES REGARDING VIRGINITY

There are some side issues necessary to fully understand this scripture and therefore to avoid misinterpreting it in the current age:

- i. The virgin referred to in this passage of scripture was typically approximately twelve and a half years old and was on the point of commencing menstruation or had only just commenced. This is confirmed in the Talmud and other sources. The Talmud, Steinsaltz Edition, Volume IX, Tractate Ketubot Part III, published by Random House New York, pages 1 to 13 repeatedly defines a virgin as being a girl between the age of twelve and twelve and a half years corresponding to the point at which a girl allegedly attains sexual maturity and is regarded as an adult woman.

Accordingly, the physical factors which can give rise to perforation of the hymen in older virgins would not have been experienced. Note that so-called "child brides" were still common in the Middle East until recently. I have met a woman of Lebanese descent whose parents' generation frequently married brides in the age group 12 to 15.

I mention this, not with a view to stimulating controversy about the acceptable age of a girl at marriage but to overcome any difficulty that modern readers may have with this scripture based on the tendency for modern, athletically active, young women to damage their hymens before marriage. It is important to understand that it is spiritual folly to marry a woman with a damaged hymen unless one is absolutely certain that God has declared her free to marry. Failing this the man will be committing adultery.

- ii. To the best of my knowledge, the hymen, like the foreskin, serves no known biological purpose of material significance. It only serves as a warning to the bridegroom to the effect that *"if this seal is broken, do not marry"*.

We must therefore ask the question, "Why did God create woman with a hymen?" And surely, the answer can only be "To warn the bridegroom of impending spiritual danger if it is damaged or absent!".

d. THE CRITICAL CONCLUSIONS : SEXUAL INTERCOURSE WITH A VIRGIN IS MARRIAGE AND WOMAN WAS CREATED FROM THE BEGINNING TO HAVE ONLY ONE HUSBAND

The critical conclusions that can be derived from this scripture are:

- i. *Since God created woman to lose her virginity only once, she was only intended to marry once and therefore to only marry one man, in other words, biblical marriage IS sexual intercourse with a virgin!*
- ii. Since it is equally clear that once a man has penetrated a virgin and taken her virginity, he is married to her, we must conclude that God permits a man to marry more than one wife since it is perfectly possible for a man to take the virginity of more than one woman.
- iii. God ordained woman to be this way from creation NOT after the fall of Adam and Eve. There is no scripture to indicate that after the fall God re-engineered Eve and added the hymen as an after-thought!
- iv. Therefore, whatever acceptable sexual states God foresaw for woman at creation, as measured by this unique "seal of virginity" must still surely prevail in our fallen state although God did introduce divorce for certain critical cases of spiritual or sexual fornication or treachery.

Appendix D, page 51, contains many more examples of scriptures which support the fact that THE LORD permits a man to have more than one wife.

e. VIRGINITY : CAVEATS

The above discussion on virginity is intended to highlight the importance of virginity in the sight of God. At the same time, current social practice presents us with a situation in which women typically marry at an age considerably older than twelve and a half years, use tampons and participate in activities which give rise to a greatly increase likelihood of the hymen being innocently perforated before marriage. This introduces some serious complexity in the life of any God-fearing man since it is apparent from scripture that adultery is a very serious sin which leads to the guilty parties having a part in the lake of fire and brimstone if not repented of. **Consequently a man faced with the prospect of consummating a marriage with a woman with a perforated hymen would be well advised to earnestly seek the Lord for absolutely unambiguous confirmation that God will permit him to marry her and that he will not be committing adultery.**

I am also advised that in older women where the hymen is intact it may become tough with the result that great pain is experienced in first intercourse but the hymen does not tear and no blood is shed. However, in such an instance there should be little or no doubt that the woman is a virgin.

2. WHAT IS THE MARRIAGE COVENANT?

I think it is generally accepted within the church that marriage is a covenant relationship, however, there are diverse explanations of the nature and form of this covenant and how it comes into existence. This section seeks to understand the true scriptural marriage covenant.

a. COVENANT REQUIRES THE SHEDDING OF BLOOD

What is the actual sign of the marriage covenant? Hebrews 9:18-20 states:

18 Therefore not even the first covenant was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

20 saying, "This is the blood of the covenant which God has commanded you." (NKJ)

Clearly a covenant cannot be dedicated without blood.

b. COVENANT REQUIRES THE CLEAVING / SPLITTING OR CUTTING OF SOME LIVING CREATURE

Referring to Genesis 15:4-21 we read concerning Abram:

4 And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir."

5 Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

6 And he believed in the LORD, and He accounted it to him for righteousness.

7 Then He said to him, "I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

8 And he said, "Lord GOD, how shall I know that I will inherit it?"

9 So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon."

10 Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.

11 And when the vultures came down on the carcasses, Abram drove them away.

12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.

- 13 *Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.*
- 14 *"And also the nation whom they serve I will judge; afterward they shall come out with great possessions.*
- 15 *"Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.*
- 16 *"But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete."*
- 17 *And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that **passed between those pieces.***
- 18 ***On the same day the LORD made a covenant with Abram,** saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates--*
- 19 *"the Kenites, the Kenezites, and the Kadmonites,*
- 20 *"the Hittites, the Perizzites, and the Rephaim,*
- 21 *"the Amorites, the Canaanites, the Girgashites, and the Jebusites." (NKJ)*

This is the passage (verse 6) where Abram believed God and it was accounted to him for righteousness as referred to in Galatians 3:6:

just as Abraham "believed God, and it was accounted to him for righteousness." (NKJ)

and in Romans 4:9-12 we read:

- 9 *Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that **faith was accounted to Abraham for righteousness.***
- 10 *How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.*
- 11 *And he received the sign of circumcision, a seal of the righteousness of the **faith which he had while still uncircumcised,** that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,*
- 12 *and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised. (NKJ)*

In this passage there appears to be a clear correlation between the covenant under which Christians now walk and the covenant that God cut with Abram in Genesis 15:4-21. There is also a correlation with a subsequent covenant cut between God and Abraham by way of circumcision, as discussed in section 3, below.

However there is another principle contained in Genesis 15, specifically in verse 10:

Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other;

in verse 17 we read:

. . . .a smoking oven and a burning torch that **passed between those pieces**.

The smoking oven and burning torch are widely regarded as being manifestations of the presence of God since verse 18 states that "**On the same day the LORD made a covenant with Abram**". So it would appear that God passed between the halves of the animals in making the covenant.

Is there confirmation of this interpretation in scripture?

Jeremiah 34:18 states:

*'And I will give the men who have transgressed My covenant, who have not performed the words of **the covenant which they made before Me, when they cut the calf in two and passed between the parts of it--** (NKJ)*

It appears clear in this case that the covenant made with God by the Princes of Judah and others referred to in the subsequent verses involved cutting a calf in two and passing between the parts of it. Essentially the same actions that we see in Genesis 15:10 to 18.

However, there is more to it. The Living Torah, a modern Jewish translation by Rabbi Aryeh Kaplan, published by Maznaim Publishing Corporation, New York and Jerusalem, translates **Genesis 15:10:**

*[Abram] brought all these for Him. He **split** them in half, and placed one half opposite the other.*

Here we see the word translated "cut" in the New King James Version, translated split.

The footnote to Genesis 15:10 in the Living Torah states:

*"**split them** . . . This was the way of making a covenant (Rashi). Indeed, **the words b'rith (covenant) and bathar (split) appear to be closely related** (.....) It symbolized that just as the two halves of the animal were really one, so were the two people making the covenant. Moreover, **just as one side cannot live without the other, so the two cannot live without each other** (.....). It was also seen as a malediction; **anyone violating the oath would be torn asunder like the animals** (.....)."*

In this one note we begin to see the deeper meaning embodied in Deuteronomy 22:13-30, cited above, revealed:

- i. The covenant is made by splitting or cutting some living thing and shedding blood.
- ii. People who make a blood covenant become one and cannot live without one another.
- iii. A person who breaks covenant is to be put to death.

This is confirmed by a variety of independent sources who have studied the blood covenant in scripture and also in pagan practice. Refer teachings by Kenneth Copeland on "Covenant Made by Blood : Hesed - Agape", ISBN 0-88114-790-7, published by Kenneth Copeland Ministries.

The Oxford English Dictionary defines:

*"split ... Break forcibly, be broken into parts esp. longitudinally or with the grain or **plane of cleavage**; ..."*

Consider also the physical reality of a "meat cleaver" as something that cleaves or cuts into the meat.

c. THE MARRIAGE COVENANT IS CUT WHEN A MAN CLEAVES INTO HIS VIRGIN WIFE

Bringing this together Genesis 2:21-25 in the King James Translation states:

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

*24 Therefore shall a man leave his father and his mother, and shall **cleave unto his wife: and they shall be one flesh.***

*25 And they were both naked, the man and his wife, and were not ashamed.
(KJV)*

Thus we see the man cleaving or splitting his wife, forcibly breaking apart her hymen on the plane of cleavage, shedding blood. He then proceeds to "walk" or "pass between" the two halves completing the covenant act.

The imagery is vivid and powerful. If we put aside our prudery for a moment and wonder at the physical appearance of the external female sexual organ, we should be even further amazed at the imagery which our God has encapsulated in what superficially is an organ whose structure and design makes no earthly sense. It is not intended to, it faithfully recreates the two halves of the covenant animal, even to the hair covering the animal! Surely we must conclude that God knew the end from the beginning and designed woman to be symbolic of His covenant with Man!

Taking it further, He symbolically recreates the cutting of the covenant every time a wife who truly loves her husband and gives herself totally to him experiences sexual orgasm coupled with a flood of blood into the labia minora!

How can we conclude other than that the sexual act is the most sublimely holy representation of the act of covenant? How can we be other than appalled at how this symbolism has been lost and distorted?

The sexual act is an act of such enormous spiritual significance - is it any wonder that Satan has expended the energy that he has to deceive us for so long?!

How can we for a moment suggest that there is another purpose for virginity?

d. THE FEMALE SEXUAL ORGAN IS THE SYMBOL OF THE MARRIAGE COVENANT

Clearly every time a covenant minded man sees his wife's sexual organ he is instinctively reminded of his covenant with her. Clearly it is an abomination for any other man to have sight of the outward symbol of that covenant, let alone to penetrate it, thus breaking the covenant.

Surely the symbolic portrayal of the female sexual organ, aroused and provocatively displayed in the form of the blood red "heart" (♥), used on Valentine's day cards, to say "I love you" and as a seemingly innocuous symbol of love throughout our society represents one of the most effective devices that Satan has used to distract us totally from the true meaning of the love that God intended to exist between man and woman? Do you realise that every time you see a red heart, Satan is tricking you subliminally to contemplate woman's most private AND most Holy part! As one gains an understanding of the "one flesh bond" it becomes apparent that, in a very real sense this is the door to her heart.

Remember that 1 Corinthians 12:23-24 states:

*23 And those members of the body which we think to be less honorable, on these we bestow greater honor; and **our unpresentable parts have greater modesty,***

*24 but our presentable parts have no need. But **God composed the body, having given greater honor to that part which lacks it,** (NKJ)*

e. THE CLOSE CORRELATION BETWEEN THE CHRISTIAN COVENANT AND THE MARRIAGE COVENANT

BUT WAIT - IT GOES FURTHER!

Ephesians 5:22-33 in the King James Version states:

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

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

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

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

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

- 27 *That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*
- 28 *So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*
- 29 *For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:*
- 30 *For we are members of his body, of his flesh, and of his bones.*
- 31 *For this cause shall a man leave his father and mother, **and shall be joined unto his wife, and they two shall be one flesh.***
- 32 ***This is a great mystery: but I speak concerning Christ and the church.***
- 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. (KJV)*

Surely here we see one of the most perfect examples of God's infinite attention to detail, His wonder and His majesty. We see the blood covenant between Christ and His bride the church, neatly tied in to the blood covenant between a man and his wife both demonstrated symbolically by the covenant cut by walking between the halves of the animal that has been "cleaved".

If I return for a moment to the three points made earlier:

- i. The covenant is made by splitting or cutting some living thing and shedding blood:
 - 1) Between man and man - an animal.
 - 2) Between man and woman - the hymen of the woman.
 - 3) **Between man and God - the precious Blood of our Lord and Saviour, Jesus Christ of Nazareth, shed on the cross at Calvary by the crown of thorns, the lashes, the nails and the spear all of which cleaved into His flesh.**
- ii. People who make a blood covenant become one and cannot live without one another:
 - 1) Between man and man - spiritual curses come into effect, something which our generation is woefully ignorant of, but that is a subject for another discourse.
 - 2) Between man and woman - the one flesh bond, a powerful spiritual bond which literally unites and ties them together "until death do us part".
 - 3) Between man and God - the born again reality, a powerful spiritual force in which the Spirit of Jesus comes to live within the Temple of the Believer who believes in their heart and confesses with their mouth that Jesus Christ is Lord.
- iii. A person who breaks covenant is to be put to death:
 - 1) Between man and man, long since lost. Numbers 30:2 states:

- 2 *"If a man vows a vow to the LORD, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth. (NKJ)*

Today a man's word is seldom his bond. Yet there are still potentially eternal consequences since Revelation 21:8 is quite clear that "ALL liars" will have their part in the lake of fire and brimstone.

- 2) Between man and woman, long since lost in the natural but as I understand it spiritual death still results from unrepented adultery. Today adultery hardly seems to be regarded as serious sin, even in the church. Many preach that it is easily "repented" of. In reality, the covenant bond can only be broken by the death of one spouse unless God, in His mercy and in response to humble petition in the name of Jesus, cuts the tie. But He will only do this as a consequence of persistent treachery on the part of one spouse.

But the offender who does not repent in this life will have their part in the lake of fire and brimstone!

- 3) Between man and God the penalty REMAINS ETERNAL SEPARATION FROM GOD - REAL DEATH. Nothing has changed even though modern man and the church make light of this. People are breaking covenant with God all the time and turning their backs on Him to go to Hell, they just do not realize it. The deception that it is not serious for people to break their word and for people to commit adultery has given rise to a far worse deception, that it is acceptable to betray and disobey God!!

3. A KEY CONTRAST : THE FORESKIN

In contrast to the verses from Deuteronomy 22:13-30 cited above in the discussion on virginity and the sacredness and scriptural importance of the hymen, consider what Genesis 17:9-14 says about the foreskin of man:

- 9 *And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations.*
- 10 *"This is **My covenant** which you shall keep, between Me and you and your descendants after you: **Every male child among you shall be circumcised;***
- 11 *"and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.*
- 12 *"He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.*
- 13 *"He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.*
- 14 *"**And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.**" (NKJ)*

This is just the first of numerous scriptures on the subject of circumcision and the removal of the foreskin.

a. THE FORESKIN SERVES NO USEFUL PURPOSE

In Genesis 17:9-14 cited above, we see certain parallels with the previous passage on virginity. In particular:

- i. Blood is shed by the cutting of flesh - the foreskin in this case versus the hymen in the previous.
- ii. The flesh that is cut off in this case again appears to serve no useful anatomical or biological purpose. It is apparently redundant and can therefore be removed without any long term harm. In fact, males who are not circumcised have, particularly in earlier generations, been prone to infection under the foreskin. It is, to a point a liability and a health hazard if not removed.
- iii. If the man is not circumcised he is cut off from his people. David referred to Goliath as an "uncircumcised Philistine" (1 Samuel 17:26 and 36) signifying that Goliath did not have a covenant with God and was therefore not entitled to His protection and His promises while David did.

b. THE FORESKIN IS ONLY USEFUL FOR CUTTING COVENANT WITH GOD

The only interpretation that can be placed on the foregoing conclusions is that the foreskin was created for a specific purpose, to signify covenant with God.

c. SOME ASIDES REGARDING THE FORESKIN

- i. It would seem to be intentional on the part of God that He chose to place the sign of His covenant on an organ which man was obliged to take notice of on a daily basis and could therefore be constantly reminded of his covenant with God.
- ii. The presence or absence of a foreskin has no relevance with regard to marriage and virginity. **God did not provide any safety mechanism comparable to the hymen to warn a bride that a man was not a "virgin".**
- iii. Therefore, if God ever intended a man to be restricted to one wife he was grossly unjust in providing a fail safe mechanism to protect men against adultery and providing no such mechanism to protect women!

d. THE CRITICAL CONCLUSION : NOTHING IN CREATION PREVENTS A MAN FROM CONSUMMATING MARRIAGE WITH MORE THAN ONE WOMAN

These two passages regarding virginity and the foreskin bring us directly to what you may regard as a rather shocking conclusion:

- i. There is nothing in scripture which prevents a man from consummating marriage with more than one woman. Therefore, God created man and woman from the outset for a man to be married to several women at the same time.**

- ii. Therefore, the current doctrine of the church regarding a man only having one wife is not correct.**