

# **REVIEW DRAFT FOR COMMENT NOT FOR DISTRIBUTION**

**This book is in course of preparation and is incomplete  
it may still contain grammatical errors or omissions.  
The logical flow may require attention - suggestions for improvement are welcome.**

15 November 2001 - IMPORTANT NOTE:

This book was written several years ago before the writer had a revelation of the true Names of Yahweh and Yahshua and that Christ is NOT an alternative name for Yahshua but simply means “the Anointing of the Set Apart Holy Spirit of Yahweh” or refers to one who is so anointed and that “God” is the name of a pagan deity and is a wrong translation of “Elohim” which means “mighty one” and that “the LORD” has nothing to do with the Creator but is actually a translation of “Baal” and that the name of the Saviour is “Yahshua” which means “the salvation of Yahweh” and cannot truly be Jesus. Also that Yahshua was hung on a tree, NOT crucified on a cross and that the cross has Satanic connotations.

Time has not permitted editing of this document to make these changes but readers are urged to take note of this and to adjust their own usage as an act of love toward our Heavenly Father!

## **THE SCRIPTURAL DEFINITION OF MARRIAGE**

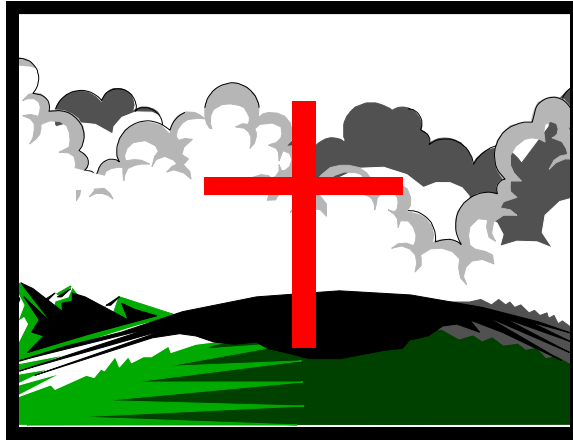
*What the scriptures  
really say about marriage,  
putting away ("divorce"),  
adultery and the relationships  
between men and women  
as a type  
of our relationship with  
the  
LORD JESUS CHRIST*

**AN END TIME ISSUES PUBLICATION**

By  
James Robertson

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# Jesus Christ is Lord



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 ..... (NKJ)*

This book provides a comprehensive scriptural analysis of what the Word of God really says about marriage, divorce, adultery and related subjects. It takes particular account of 1 Corinthians 6:9 and other scriptures which clearly indicate that adulterers will not inherit the kingdom of God and offers a comprehensive scriptural analysis of the scriptural definition of fornication, adultery, marriage and divorce. The book clearly shows that the act of sexual intercourse with a virgin IS the ACT of marriage and that the marriage covenant is cut in the virgin flesh (hymen) of the woman.

In 1 Samuel 13:14, Samuel, speaking to Saul, declares David to be a man after THE LORD'S "own heart". In 1 Samuel 25:42-44 we see that subsequent to this David took two wives in addition to the wife that he already had. In 2 Samuel 5:13, we see that David took further wives. Yet in 2 Samuel 12:7-8, after God sent Nathan the prophet to David to rebuke David for his adultery with Bathsheba we see that God says that HE gave David Saul's wives. In 1 Kings 15:5 we read that AFTER David's death, scripture STILL say's that David had done right in the sight of God. In fact, we find at least fourteen (14) instances in the books of Kings and Chronicles where we are told subsequent to his death that David "did right in the eyes of THE LORD all the days of his life".

Subsequently, about one thousand years after David's death, God, speaking through Paul, reported in Acts 13:21-23, confirms that David was a "man after THE LORD'S own heart" and from David's seed God raised up for Israel a Saviour (Jesus):

- 22 *"... 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 Saviour-- Jesus-- (NKJ)*

Here we see that despite his approximately 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 for having more than one wife, as some have done? This book presents a comprehensive analysis of scripture to demonstrate that it is indeed GOD'S OWN HEART that a man should have more than one wife! It also demonstrates that Isaiah 4:1 indeed applies to this age:

- 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." (NKJ)*

Finally, from a variety of secular references the book provides some clues as to how the heresy of enforced monogamy came into existence in the Christian church and why this heresy is such an important part of Satan's plan to prevent the return of our Lord and Saviour Jesus Christ.

This is a challenging book which requires the reader to set aside all preconceived ideas and put THE WORD OF GOD FIRST.

***If you are truly committed to serving THE LORD YOUR GOD with ALL your heart, all your soul, all your mind and all your strength (Mark 12:30), this is a book you cannot afford not to read.***

**AN  
END TIME ISSUES  
PUBLICATION**

*"Hear me, O Judah  
and you inhabitants of Jerusalem:  
Believe in the Lord your God,  
and you shall be established;  
believe His prophets,  
and you shall prosper."....*

*...."Praise the Lord,  
For His mercy endures forever."  
2 Chronicles 20:20,21*



# THE SCRIPTURAL DEFINITION OF MARRIAGE

*What the scriptures  
really say about marriage,  
putting away ("divorce"), adultery  
and the relationships  
between men and women  
as a type  
of our relationship with  
the  
LORD JESUS CHRIST*

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# CAUTION

This book contains many scriptures which will almost certainly require you to reconsider most, if not all, that you have believed the Bible says about marriage, divorce, adultery, sexual conduct and related matters. In the process you will almost certainly have many opportunities to be offended by what is contained herein.

**If you are not committed to putting the written Word of God above all other sources of information, this book is probably not for you!**

If you do regard the written Word of God in it's original, Holy Spirit inspired text, as the ultimate authority for the conduct of your life, then read on.

Remember John 1:14:

*14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (NKJ)*

Jesus Christ is **The Word**, He is THE inspiration for all that is written in the Bible. Remember also Romans 9:32-33:

*32 Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. 33 As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, and whoever believes on **Him** will not be put to shame." (NKJ)*

Jesus Christ, "The Word" is the stumbling stone and rock of offense to those who seek truth by law (the teachings of men) and not by faith. And Jesus Christ, Himself, said in Matthew 15:6-9:

*6 ..... Thus you have made the commandment of God of no effect by your tradition. 7 "Hypocrites! Well did Isaiah prophesy about you, saying: 8 "These people draw near to Me with their mouth, and honour Me with their lips, but their heart is far from Me. 9 **And in vain they worship Me, teaching as doctrines the commandments of men.**" " (NKJ)*

In this book many teachings of the modern church which are, in fact, commandments and doctrines of men, will be exposed.

If you fear man and place your comfort and your pride in your own knowledge above the Word of God, you may not receive what is contained in this book. If you fear God and you fear His judgment, consider carefully what is written in this book and seek diligently to rightly divide the word of truth (2 Timothy 2:15) remembering that 2 Corinthians 5:9-11 states:

*9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him. 10 **For we must all appear before the judgment seat of Christ**, that each one may receive the things done in the body, according to what he has done, whether good or bad. 11 Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences. (NKJ)*

## PREFACE

### JOHN 17

- 1 *Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, .....*
- 8 *"For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.*
- 9 *"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.*
- 10 *"And all Mine are Yours, and Yours are Mine, and I am glorified in them.*
- 11 *"Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, **that they may be one as We are.** .....*
- 20 *"I do not pray for these alone, but also for those who will believe in Me through their word;*
- 21 ***"that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.***
- 22 *"And the glory which You gave Me I have given them, **that they may be one just as We are one:***
- 23 *"I in them, and You in Me; **that they may be made perfect in one,** and that the world may know that You have sent Me, and have loved them as You have loved Me.*
- 24 *"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.*
- 25 *"O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.*
- 26 *"And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."*

*In early 1995 I became greatly concerned about the high level of divorce (scripturally "putting away") in the Church of the Lord Jesus Christ. I was particularly troubled by the number of hurting and abandoned women and I started to seek God to know the reason. Since then He has been exercising my faith and my understanding with regard to what is contained in His Word on the subject of marriage and related subjects.*

*In late 1995, while visiting the church in Malawi, I had a powerful encounter with the Spirit of God in which the Spirit came upon me in a manner which I have never again experienced. While the Power of God was upon me, He spoke through me to a group of three other people on various subjects and, in the process, confirmed that the core message of this book was from Him and that those who were saying that He was condoning the divorce that was taking place in much of the church, were committing "an abomination" in His sight and that He would "spit them out". At the same time He called me to obedience even unto the "death of the cross". Since then I have been led by His Spirit into increasing revelation with regard to the subject of this book and have been in the process of writing this book over a period of approximately a year, commencing in mid 1999.*

*Since 1995 I have increasingly come to realize that the Lord Jesus Christ has shown us in the passage quoted above and in many other scriptures that the body of Christ must become united and learn to walk in unity if we are to accomplish all that we have been called to do. I have also come to realize that while there is so much putting away ("divorce") and trauma in Christian marriages the church will never come to a place of real unity. As much as marriage is an earthly shadow of what awaits us in heaven when the Lord Jesus Christ returns, so much is Satan determined to destroy marriage as God ordained it.*

*As you read this book you will realize that virtually everything that you have believed about what you thought the Bible says about marriage is at best highly suspect, at worst the most appalling heresy, the legacy of nearly two thousand years of pagan influence on the Church of the Lord Jesus Christ.*

*It is my prayer that once you have prayerfully considered the scriptures in this book you will come to realize the magnitude of the challenge that we are facing. At the same time, I pray that you will see new hope to bring about an end to marital separation (putting away or "divorce") and fornication in The body of Christ and a new hope for Godly marriages which endure and overcome all that Satan can bring against them.*

*James Robertson*



## ***HOW TO USE THIS BOOK***

This book is not intended to be a formal book, it is intended to be, in a sense, a *conversation* with the reader.

It is based on innumerable questions to God the Father in the name of His Son the Lord Jesus Christ. It draws on innumerable instances where He has led me into situations to show me the truth, many instances where He has led me to purchase secular and Christian books to answer my questions. He has taken me on journeys of many thousands of miles to validate the revelations that He has given me and to permit me to meet face to face others to whom He has been speaking on these subjects. It has been refined through persecution, abuse and false accusation combined with spiritual attack on almost everything there was in my life that was open to attack.

In the process I came to a realization that I could not serve Him with all my heart, all my mind, all my soul and all my strength if I did not publish what He had shown me, no matter what the cost. In order to reach that place I had to reach a place of understanding the magnitude of the problem in terms of billions of souls burning in hell for eternity as a consequence of false teachings.

Dear reader, in the light of my own experience, I encourage you to persevere to the end of this book and not to give up. Read further in faith trusting Yahweh God through His Holy Spirit to lead you to the truth. Be constantly in His Word and in fellowship with His Spirit. Be always alert for His leading to buy a book or tape, listen to a radio programme, visit a church, help or talk to a stranger or do anything else contrary to your routine that will lead you to a source of knowledge.

Remember that only God knows your thoughts so don't keep talking about what He is showing you and, as far as possible, NEVER tell anyone your questions. Satan's cohorts (demons and angels) infest the atmosphere and those around you and are constantly listening for useful information to use against you. Pray silently within your heart, believing in Faith that He hears you and that He will answer your questions. If the answer rattles your paradigm and does not seem as though it could possibly be of God, ask Him in faith for confirmation. He loves you and He wants to lead you into all truth. He has great patience and He recognizes our difficulty in hearing and believing Him. If you walk in faith without doubting HE WILL LEAD YOU TO THE TRUTH YOU NEED.

Be prepared for a challenging and exciting ride! Recognize that God is no respecter of persons and no respecter of our traditions and doctrines. Expect Him to show you things that you will have great difficulty accepting. Expect Him to require you to do things and deal with things which are sometimes VERY challenging and uncomfortable.

If you truly want to serve HIM and you truly want to walk in His will and His blessings, then I encourage you to take up the challenge. By faith, hold onto your hat and enjoy the ride and His blessings!

***God Bless You***  
***James Robertson***

## ***ABOUT THE AUTHOR***

In order to assist readers to better understand the context of this book it is perhaps important to know something about the author.

The author has BSc and PhD degrees in Civil Engineering with over twenty five years of post graduate experience. He is also a retired part time Citizen Force Military Commander with the rank of Lieutenant Colonel. Since 1989 he has been in business as an independent Management Consultant specializing in Business Information Systems Architecture and Business Strategy development and implementation. He has published widely in these fields and presented papers at numerous international conferences with particular emphasis on "The Real Issues in Information Technology : Why 70% of Corporations are dissatisfied with their computer investments". As a consequence of this work he has been listed in "Who's Who in Science and Engineering" since 1998 and in "Who's Who in the World" (one of only 40,000 people) since 1999.

With this background his approach to his Christian walk and to the scriptures has been highly analytical. This followed a major intellectual struggle to recognize the original Holy Scriptures as breathed by the Spirit of God Himself. Having taken a decision to live by faith and to subjugate his intellectual incapacity to understand the scriptures with his own understanding, he has spent much time in reading the Word of God and in asking the Father in the name of Jesus to answer those questions which arose in reading the scriptures by faith. In this process he has become increasingly aware of the discrepancies between current doctrine and the Word of God and this has given rise to a series of documents which address what might be termed "The Real Issues in the Christian Walk".

Because of his background, this document might best be described as a technical analysis of scripture and it should be read against this back drop. The author makes no claim to being a salesman or a "people person" and his writing style may therefore appear harsh to many readers. This is not intended, it is simply a reflection of a long term training and career in technical and engineering writing and reporting.

In spiritual terms, the author walks in the office of Apostle with a specific calling regarding the restoration of certain lost truths of which the subject of this book is one.

## ***A PRAYER TO START WITH***

This book is intended to open up a treasure chest of topics for you to PRAY and SEEK GOD about in order to determine what is applicable to your life TODAY in order to redefine your paradigm of Christian and Godly marriage to conform to what God requires of us today. Different parts will apply at different times. Some may never apply. Some you may revisit again and again. Others may not be covered in this book. As you learn to trust God to lead you into the truth you need day by day, you will find that the walk becomes spiritually easier although it may become more demanding in terms of what you can see in the natural. Ultimately, it is all part of learning to be Spirit Led that you may one day justly claim to be a true Son of God (Romans 8:14).

The following prayer is offered to assist you get started, trust God to lead you in prayer day by day. Pray it IN FAITH WITHOUT DOUBTING AND HE WILL ANSWER YOU:

*Father God, I come to you in the name of Jesus. I thank you that you know the parts of this book that apply to me and that are correct for me. I thank you that, as I start to read, you will quicken to my spirit that which is immediately relevant and that you will conceal from me that which is chaff or of no relevance right now.*

*I thank you that, as you open this book to me, you will teach me what to pray and you will give me utterance in my spirit in order that I may pray your will over my life and that which you have called me to do.*

*I thank you that, as I bring sections, paragraphs, concepts and thoughts before you and lay my questions at your Holy throne, you will answer me.*

*I ask you, in the name of Jesus, to speak to me through Your Word, to lead me to the passages that apply to me and that will answer my questions. I thank you that Your Word contains all the answers that I will ever need to live my life according to your will and to achieve the impact that you have purposed for me at this time.*

*I thank you that you will speak to me through books, teaching tapes and videos, apostles, prophets, evangelists, pastors and preachers, teachers and other people whom you will bring across my path. I thank you that you will lead me wherever I need to go to receive the answers to my questions and that your Holy Spirit is with me always to lead me into ALL TRUTH.*

*Help me Father to hear your voice clearly and close my eyes and ears to all that is not of you.*

***OUT LOUD: "Satan, I bind you and your cohorts from blinding or confusing me in receiving anything that God has provided for me in this book. In Jesus Name."***

*I thank you Father that your Angels are encamped around me to protect me and to keep the enemy from interfering in my studies and I ask you to cover my family and myself with the Blood of Jesus from the top of our heads to the soles of our feet.*

*I thank you Father that Your Word states that as a born again believer, I have the Mind of Christ. I thank you for leading me to victory.*

***In Jesus Name***



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## CONVENTIONS USED IN THIS BOOK

The book has been written as a technical scriptural reference work, accordingly the style may in places appear terse. It is intended to provide a reasonably comprehensive collection of scriptures on the subjects discussed and to permit the scriptures to interpret themselves as far as possible with minimum commentary.

In this book the following conventions have been adopted:

### 1. TECHNICAL DESIGN OF THIS BOOK

The following documentation techniques have been applied in this book:

- a. Comprehensive scripture quotation have been provided for every reference in order to ensure that the scriptures speak as far as possible without my intervention and in order to spare readers the inconvenience of looking up the scriptures themselves.
- b. Verses of scripture before and after the verses of interest are quoted in order to provide the full context of the scriptures cited and avoid quoting scriptures out of context. It will be seen that in many cases these contextual scriptures provide interesting juxtapositions or reinforce just how seriously God views the matter under discussion.
- c. As far as possible I have also sought to quote related scriptures rather than simply using words which occur in scripture and assuming that readers are familiar with them.
- d. A wide variety of appendices are included to provide more comprehensive lists of supporting scriptures, more detailed commentary on the meaning of certain words and extracts from other books and commentaries which are important in supporting certain assertions made in the body of the text.
- e. Extensive use is made of numbered section and sub-section headings are included in order to ensure that the table of contents provides a reasonably comprehensive tool for locating specific concepts.
- f. Extensive use is made of cross references within the body of the text to reference related discussions within the book.
- g. A comprehensive "Table of Scripture References" is provided at page 339 listing all scripture references used in the book.
- h. A comprehensive "Index of Key Words" is provided at page 340 to assist readers to locate particular thoughts and principles.
- i. Prayers for salvation, repentance, deliverance and for spirit led guidance are provided at page 213 in order to assist readers who may find themselves convicted of sin or faced with particular spiritual challenges as a consequence of the teachings in this book.
- j. A list of Internet addresses for Web sites which discuss issues related to the main subjects of this book are provided at page 217.

2. SCRIPTURE REFERENCE SOURCES AND ABBREVIATIONS

a. COMPUTER BASED REFERENCE SOURCES

In preparing this book extensive use has been made of the "PC Study Bible for Windows" version 2.1G, October 1997, produced by Biblesoft, 22014 7th Avenue South, Seattle, WA 98198, USA. Telephone ++ (206) 824-0547, Copyright 1988-1997 by James Gilbertson.

This computer based reference work includes the following translations and reference works which have been referred to in this book:

i. KJV - The King James Version

ii. NAS - The New American Standard Version

The Bible text designated (NAS) is from the New American Standard Bible. Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, by The Lockman Foundation. Used by permission. All rights reserved.

iii. NAU - The New American Standard Version Update

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iv. NIV - The New International Version

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v. NKJ - The New King James Version

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viii. Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright © 1994 Biblesoft and International Bible Translators, Inc. All rights reserved.



- ix. **VINE'S - Vine's Expository Dictionary of Biblical Words.** Copyright © 1985 by Thomas Nelson Publishers. All rights reserved. Used by permission.
- x. **The Online Bible Thayer's Greek Lexicon and Brown Driver and Briggs' Hebrew Lexicon.** Copyright © 1993, Woodside Bible Fellowship, Ontario, Canada. Licensed from the Institute for Creation Research. Used by permission. First published in Canada by Online Bible.

**b. PAPER BASED REFERENCE SOURCES AND ABBREVIATIONS**

In addition, the following paper based translations and reference sources are referred to:

**i. TLT - The Living Torah**

**The Living Torah**, a modern Jewish translation by Rabbi Aryeh Kaplan, published by Maznaim Publishing Corporation, New York and Jerusalem.

**ii. LAM - Holy Bible from the Ancient Eastern Text : George M Lamsa's Translation from the Aramaic of the Peshitta**

Published by Harper Collins.

**3. GREEK AND HEBREW REFERENCE SOURCES**

The Old Testament scriptures referred to in this book are all translated from the Hebrew. The New Testament scriptures, with exception with certain scriptures from George Lamsa's translation from the Aramaic are all translated from the Greek texts.

Section 36, page 104 and Appendix I, page 253 provide more detail on the Lamsa translation from the Aramaic. However, since the vast majority of reference material is based on the New Testament translations from the Greek, these are the translations primarily used.

In interpreting various passages of scripture it has been necessary to return to the source languages in order to confirm or adjust the translation in order to return to the original meaning of the scriptures.

For those readers not familiar with these resources the following may be helpful:

**a. STRONG'S NUMBERS**

Every word in the Hebrew Old Testament and Greek New Testament has been catalogued by Strong and allocated a unique reference number. This number is extensively used in Biblical analysis to link English translations back to the original Hebrew, to link all scriptures where the same word occurs and as a uniform means of referencing between different works. The Strong's numbers are associated with the King James Version.

These numbers are also used in the Interlinear Bible.

Accordingly, wherever reference is made in the text to a "Strong's number", this is the significance.

## b. STRONG'S DEFINITION

Strong also produced a dictionary which is cited to define the meaning of words throughout this book. Accordingly the reference "Strong's Definition" indicates a definition drawn from Strong's Dictionary.

## c. THAYER'S DEFINITION

Thayer's Dictionary performs a similar function to Strong's and references take the same form.

## d. BROWN-DRIVER-BRIGGS DEFINITION

Brown-Driver-Briggs Dictionary performs a similar function to Strong's and references take the same form.

## e. VINE'S DEFINITION

Vine's Expository Dictionary of Biblical Words performs a similar function to Strong's and references take the same form. Vine's definitions are more detailed and are therefore used to a lesser extent than the other reference works.

## 4. YAHWEH AS THE NAME OF GOD THE FATHER

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 Vine'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>

Accordingly, the name "Yahweh" is used throughout this book interchangeably with "God" and "God the Father" as a more technically accurate translation of the name of our God to English.

## 5. TYPOGRAPHIC CONVENTIONS

The book as a whole is written in Times Roman 12 point font. The following typographic conventions are used:

### a. NORMAL TIMES ROMAN 12 POINT

Normal Times Roman text such as this is used for the writings of the author.

### b. ITALIC TIMES ROMAN 12 POINT

*Italic Times Roman text such as this is used for quotations from scripture, irrespective of translation.*

c. **ARIEL 12 POINT TEXT**

Ariel 12 point text in is used for text quoted verbatim from other sources such as Strong's, Vine's, etc.

d. **ARIEL 12 POINT ITALIC TEXT**

*Ariel 12 point text in Italic's is used for quotations or emphasis in text quoted verbatim from other sources.*

e. **BOLD TEXT**

**Bold text such as this is used for emphasis of the writings of the author or selected passages of scripture.**

f. **BOLD AND LARGE TEXT**

**Bold and large text such as this is used for the writings of the author or selected passages of scripture which are central to the thinking of this book. The intention, which may not have been fully achieved in the present version, is to enable readers to scan the book reading only the large bold text and obtain the heart of the message.**

**Very large and extra large** text are used to emphasise points which are regarded as absolutely critical.



# THE SCRIPTURAL DEFINITION OF MARRIAGE

*What the scriptures really say about marriage,  
putting away ("divorce"), adultery and the relationships  
between men and women as a type  
of our relationship with  
the  
LORD JESUS CHRIST*

## CHAPTER 1

### INTRODUCTION AND CONCEPTS

#### 1. INTRODUCTION

Do you desire to see the Power of God manifest in this world? Is your desire for Godly marriages in the Body of Christ rather than escalating marital strife, division and putting away ("divorce")? Would you like to see a church in which men are equipped and empowered to be the men God created them to be and women are empowered and equipped to be the women God created them to be and both are fulfilled in their respective roles? Would you like to see husband and wife united as Jesus and His Father are united? Would you like to see the Body of Christ united as never before?

As I was completing the first draft of this book I was given an article entitled "Wow! So that's how Jesus loves me!" published in the October 1999 issue of Joy Magazine. This article states that "Marriage was meant by God to be a prophetic sign and wonder to the world,". The article confirms many of the points in this book regarding marriage as a type of our relationship with the Lord Jesus Christ and some of what is written about marriage traditions. It is reproduced in appendix Q, page 281. **Readers are encouraged to read this article as a powerful demonstration of the incredibly beautiful plan that God has for scriptural marriage.**

In this book I will present a wealth of scripture which will show you how the Body of Christ can overcome marital strife and separation (putting away - commonly referred to as "divorce") AND learn to live together in unity in a manner which will give power to the Gospel such as we cannot currently imagine. In order to do this it is necessary that we understand what scripture REALLY says about marriage, divorce, putting

away, adultery and other matters which impact this objective. This book seeks to present scripture on these topics in a framework intended to assist you to evaluate and decide for yourself the extent to which that contained in this book indeed lays the foundation for this objective.

Do you desire at the time of your judgment not to find yourself to have been a Pharisee and to have been opposing God (Acts 5:34-40)? In the process of reading this book you will discover false teachings which are literally responsible for the eternal damnation of millions if not billions of souls. You will have the opportunity for the Holy Spirit to unlock truths which are of immense importance to the end time church and to the age which is to come. You will also have many opportunities to be offended but I urge you not to stumble on the rock of offense which is Christ for the truths herein are ignored at our peril (1 Peter 2:8).

In early 1995 I became greatly concerned about the high level of what is generally referred to as "divorce" in the Church of the Lord Jesus Christ. I was particularly troubled by the number of hurting and abandoned women and I started to seek God to know the reason. Since then He has been exercising my faith and my understanding with regard to what is contained in His Word on the subject of marriage and related subjects. He has also shown me that most of what we today refer to as divorce is, in fact, according to scripture "putting away" - separating from a spouse for unscriptural reasons. He has also shown me that the principal factor behind the high level of putting away in the church and the world is a series of wrong beliefs which affect many areas of church teaching.

#### a. WE ARE ONE BODY IN CHRIST

As a starting point, consider that **2 Corinthians 11:2** states:

*2 For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. (NKJ)*

Who is the "you" referred to here? Surely it is all those who have accepted Jesus Christ as Lord?

**Romans 12:4-5** states:

*4 For as we have many members in one body, but all the members do not have the same function,  
5 so we, being many, are one body in Christ, and individually members of one another. (NKJ)*

#### b. MARRIAGE IS A TYPE OF OUR RELATIONSHIP WITH JESUS

Consider also **Ephesians 5:25-33**:

*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 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, and the two shall become one flesh."*

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 as himself, and let the wife see that she respects her husband. (NKJ)*

These verses together clearly establish a very close and intimate relationship between marriage between man and woman and the marriage between Jesus Christ and His Church. Surely, while His bride is so riven with putting away (divorce) and we do not even know how to live together in harmony as man and wife, we can never approach being a bride without ***"spot or wrinkle or any such thing, but ..... holy and without blemish."***

**c. WHEN THE WORLD SEES TRUE CHRISTIAN UNITY THEY WILL BELIEVE THAT THE FATHER SENT JESUS**

**John 17:20-22 states:**

20 *"I do not pray for these alone, but also for those who will believe in Me through their word;*

21 ***"that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.***

22 *"And the glory which You gave Me I have given them, that they may be one just as We are one: (NKJ)*

Does this not clearly state that the world will believe that Jesus Christ was sent by God the Father when we **all are one**? Does this not indicate that unity in the church is a prerequisite to preaching the Gospel with real power and effect?

**d. WE ARE WARNED OF DOCTRINES OF DEMONS FORBIDDING TO MARRY**

**1 Timothy 4:1-3 further 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)***

Given that there appear to be reasonable grounds to believe that we are indeed in the latter times, we must also ask ourselves what the relevance is of "doctrines of demons" to "forbidding to marry" and whether it has any relevance to the level of putting away (divorce) in the church. **I have no doubt that it does and in this book I will present scriptures in support of my argument.**

These conclusions are presented only after many hours of prayer and Holy Spirit guided research and much persecution and personal loss which has brought me to a point of sincere and utter conviction that what is written below is an accurate reflection of the Word AND Will of God on this matter as best I understand it today.

I fully appreciate that most readers will find this book extremely challenging and many may well be offended and reject it. For this reason I will endeavour to make maximum use of scripture and minimum use of my own interpretation.

e. **WE MUST EACH PREPARE TO BE JUDGED**

**Each of us will be judged according to the revelation knowledge of the Word of God that was available to us and what we did with it.**

**James 3:1 states:**

*My brethren, let not many of you become teachers, knowing that **we shall receive a stricter judgment.** (NKJ)*

**Accordingly, I urge you not to summarily discard what is written here but to prayerfully take note and seek the guidance of the Holy Spirit. Should you require further information, please do not hesitate to contact me.**

## 2. WHY SHOULD YOU CONSIDER THIS INTERPRETATION?

You may ask why you should read this discourse and why you should analyze the interpretation presented herein.

If this interpretation is correct then those who are teaching another doctrine are causing many to sin and many others to be turned away from Jesus Christ. If this is so then surely they can expect to find much blood on their hands when they stand before the Judgement Seat of Christ.

**Romans 14:10 states:**

*10 But why do you judge your brother? Or why do you show contempt for your brother? For **we shall all stand before the judgment seat of Christ.** (NKJ)*

It is my earnest desire not to find myself in such a position and I am certain most readers will have the same desire.

a. **MANY BELIEVERS ARE CURRENTLY TAKEN PRISONER BY THE ENEMY**

The book, the Final Quest, by Rick Joyner, which reports a series of visions in which the author was taken up into the third heaven, clearly shows that many in the Body of Christ are currently prisoners of the enemy. Part of this vision is quoted in appendix R, page 289. This . This is graphically confirmed in a further vision reported by Joyner in his sequel, The Call. This vision is quoted in appendix \*\*\*

b. **IF WE LOVE GOD WE WILL KEEP HIS COMMANDMENTS**

**Furthermore, I John 2:1-5 states:**

- 1 *My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.*
- 2 *And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.*
- 3 *Now by this we know that we know Him, if we keep His commandments.*



- 4 *He who says, "I know Him," and does not keep His commandments, is **a liar**, and the truth is not in him.*
- 5 *But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. (NKJ)*

**I John 5:3 states further:**

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

Can there be any doubt that if we love God we will seek to keep His commandments and that if we do not keep His commandments we are not in Him?

**c. GOD'S STATUTES ARE RIGHTEOUS AND WE MAY NOT ADD TO OR TAKE ANYTHING AWAY FROM THEM**

**Deuteronomy 4:2 states:**

- 2 *"You shall not add to the word which I command you, nor take anything from it, that you may keep the commandments of the LORD your God which I command you. (NKJ)*

**Deuteronomy 4:7-8 states:**

- 7 *"For what great nation is there that has God so near to it, as the LORD our God is to us, for whatever reason we may call upon Him?*
- 8 *"And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day? (NKJ)*

Surely, if God's statutes and judgments are righteous we would not want to add to or take away from them? Surely He knows far better than we do how things were created to be? If you can truly agree with this I urge you to read on, no matter how difficult you may find some of the sections that follow!

**d. THE HOLY SPIRIT IS THE TEACHER**

**Let us also consider 2 Peter 1:20-21:**

- 20 *knowing this first, that **no prophecy of Scripture is of any private interpretation,***
- 21 *for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. (NKJ)*

Clearly no scripture is open to private interpretation by man, no matter how many men may agree. **It is only the interpretation of Scripture which is God's interpretation which carries any weight!**

**Furthermore, in Matthew 23:8-13, Jesus Himself states:**

- 8 **"But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren.**
- 9 *"Do not call anyone on earth your father; for One is your Father, He who is in heaven.*
- 10 **"And do not be called teachers; for One is your Teacher, the Christ.**
- 11 *"But he who is greatest among you shall be your servant.*
- 12 *"And whoever exalts himself will be humbled, and he who humbles himself will be exalted.*
- 13 **"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. (NKJ)**

It is quite clear that no man on earth is to be given a title which suggests that he is a teacher, the teacher is the Spirit of Truth.

**In John 14:15-31 Jesus states:**

- 15 *"If you love Me, keep My commandments.*
- 16 **"And I will pray the Father, and He will give you another Helper, that He may abide with you forever--**
- 17 **"the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.**
- 18 *"I will not leave you orphans; I will come to you.*
- 19 *"A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.*
- 20 *"At that day you will know that I am in My Father, and you in Me, and I in you.*
- 21 *"He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."*
- 22 *Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?"*
- 23 *Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.*
- 24 *"He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me.*
- 25 *"These things I have spoken to you while being present with you.*
- 26 **"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.**
- 27 *"Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.*
- 28 *"You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I.*
- 29 *"And now I have told you before it comes, that when it does come to pass, you may believe.*
- 30 *"I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me.*
- 31 *"But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here. (NKJ)*

Jesus refers here to "the Spirit of truth" and also to "the Holy Spirit" as being a helper whom He will send to those who love Him and states that this Helper will "teach you all things"

**Clearly we are not to rely on men to interpret scripture. They may share with us what they believe God has shown them BUT we are each accountable for determining whether that interpretation is of God or not.**

Remember that the Mosaic Covenant (the "Old Covenant") provided for Priests, Levites and Judges to interpret the Law and they were anointed with the spirit of God. This is demonstrated in **Numbers 11:24-29**:

*24 So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle.*

*25 Then the LORD came down in the cloud, and spoke to him, and **took of the Spirit that was upon him, and placed the same upon the seventy elders**; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again.*

*26 But two men had remained in the camp: the name of one was Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp.*

*27 And a young man ran and told Moses, and said, "Eldad and Medad are prophesying in the camp."*

*28 So Joshua the son of Nun, Moses' assistant, one of his choice men, answered and said, "Moses my lord, forbid them!"*

*29 Then Moses said to him, "Are you zealous for my sake? **Oh, that all the LORD'S people were prophets and that the LORD would put His Spirit upon them!**" (NKJ)*

With the coming of the New Covenant, which was to be taken to the Gentiles, it would no longer be practical to retain the Temple Service and the Priestly order. Accordingly, God unfolded the next step in His plan of redemption and gave His Holy Spirit to dwell in every born again believer in order to teach them. Since we have been privileged to receive greater and more precious gifts than those under the Old Covenant, we must be that much more diligent to ensure that we rely on the Holy Spirit to interpret the Word of God for us.

#### **e. WE ARE TOLD TO BEWARE OF DOCTRINES OF DEMONS IN THE LATTER TIMES**

**1 Timothy 4:1-3** warns us:

*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)*

We are certainly in the latter times and this scripture clearly applies to people who are in "the faith" who depart therefrom by "giving heed to deceiving spirits and doctrines of demons". Surely it is clear that this refers to believers who listen to deceiving spirits and / or accept doctrines of demons? Clearly we must be on our guard!

#### **f. THE FATE OF FALSE WITNESSES AND LIARS**

**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)

**Proverbs 21:28 in the NIV states:**

*A false witness will perish, and whoever listens to him will be destroyed for ever.* (NIV)

**Revelation 21:8 states:**

8 *"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)

There are various other scriptures which indicate that the preaching or teaching of false doctrine or lies will lead to a harsh judgment against those who utter such teachings AS WELL AS those who listen to (accept?) such teachings.

Accordingly there would seem to be good grounds to test all teachings carefully before we accept them.

#### **g. ADULTERY SENDS PEOPLE TO HELL**

Consider also that Proverbs 7:27, referring to an adulteress, states:

27 *Her house is **the way to hell**, descending to the chambers of death.* (NKJ)

Surely, if adultery can send a person to hell we should be clear what the scriptural definition of adultery actually is. We should also be diligent not to define something as adultery when it is not or to define something as not being adultery when it is. As you read this book you will find a number of instances where current church doctrine is doing both of these things.

**I urge all readers to take careful account of what is written here in the light of these scriptures!**

### **3. THE SHAME OF THE CHURCH AND EMPTY THRONES : PREPARE YOURSELF FOR JUDGMENT**

In the book, "The Final Quest", Joyner reports a number of incidents during his experience in the Judgment Hall of heaven which should profoundly influence the thinking of every Christian who reads this book. The three passages that follow seem to me to be of cardinal importance:

#### **a. THE CHURCH IS WITHOUT JUDGES AND THEREFORE COVERED WITH SHAME**

On page 128 to 129 of "The Final Quest", the Lord Jesus is reported as saying:

*"There is a freedom that comes when you perceive truth, but whoever I set free is free indeed. The freedom of My presence is greater than just knowing truth. You have experienced liberation in My presence, but there is yet much more for you to understand about My judgments. When I judge I am not seeking to condemn, or to justify, but to bring forth righteousness. Righteousness is only found in union with Me. That is the righteous judgment, bringing men into unity with Me.*

**"My church is now clothed with shame because she does not have judges. She does not have judges because she does not know Me as the judge. I will now raise up judges for My people who know My judgment. They will not just decide between people or issues, but to make things right, which is to bring them into agreement with Me.**

"When I appeared to Joshua as the Captain of the Host, I declared that I was for neither him nor his enemies. I never come to take sides. When I come it is to take over, not to take sides. I appeared as the Captain of the Host before Israel could enter her Promised Land. The church is now about to enter her Promised Land, and I am again about to appear as the Captain of the Host. When I do I will remove all who have been forcing My people to take sides against their brothers. My justice does not take sides in human conflicts, even those of My own people. What I was doing through Israel I was doing for their enemies, too, not against them. It is only because you see from the earthly, temporal perspective that you do not see My justice. You must see My justice to walk in My authority because righteousness and justice are the foundation of My throne.

**"I have imputed righteousness to the people I have chosen, but like Israel in the wilderness, even the greatest saints of the church age have only aligned themselves with My ways a small part of the time, or with a small part of their minds and hearts. I am not for them or against their enemies, but I am coming to use My people to save their enemies. I love all men, and desire for all to be saved."**

I could not help thinking of the great battle that we had fought on the mountain. We did wound many of our own brethren as we fought against the evil controlling them. There were still many of them in the camp of the enemy, either being used by him, or kept as his prisoners. I started to wonder if the next battle would be against our own brothers again. The Lord was watching me ponder all of this, and then He continued.

**"Until last battle is over, there will always be some of our brothers who are being used by the enemy. But that is not why I am telling you this now. I am telling you this to help you see how the enemy gets into your own heart and mind, and how he uses you! Even now you still do not see everything the way that I do.**

**"This is common with My people. At this time, even My greatest leaders are seldom in harmony with Me. Many are doing good works, but very few are doing what I have called them to do. This is the result of divisions among you. I am not coming to take sides with any one group, but I am calling for those who will come over to My side....."**

This extract clearly indicates that there are currently few, if any, Christians who are really in the will of God much. It also clearly indicates that the church is not walking in justice and integrity. Until we become acutely aware of the coming judgment and measure ourselves against what the Word of God tells us awaits us on the day of judgment, few will be concerned about the possibility that their doctrine is false. As you read this book I urge you to become judgment minded. It is likely that you will find much in this book to offend you, however, I truly believe that most of what is presented herein is a reasonably accurate reflection of the Word of God AND the Will of God and, accordingly, I urge you to examine yourself closely in the mirror of the Word any time you are offended by what is contained herein.

b. **THE MINISTRY AND THE MESSAGE OF THE MODERN CHURCH IS HARDLY RECOGNIZED BY THE EARLY APOSTLES**

On page 135 to 136 of "The Final Quest", Joyner reports an interview with the Apostle Paul.

Then he continued, "There are two more things that we attained in our time that were lost very quickly by the church, and they have not yet been recovered. You must recover them."

"What are they?" I inquired, feeling that what he was about to say was more than just an addendum to what he had already said.

"You must recover the ministry, and the message," he said emphatically.

I looked at the Lord, and He nodded His affirmation, adding, *"It is right that Paul should say this to you. Until this time he has been the most faithful with both of these."*

"Please explain," I implored Paul.

"Alright," he replied. "Except for a few small places in the world where there is great persecution or difficulties now, we can hardly recognize either the ministry or the message that is being preached today. Therefore, the church is now but a phantom of what it was even in our time, and we were far from all that we were called to be. When we served, being in ministry was the greatest sacrifice one could make and this reflected the message of the greatest sacrifice that was made - the cross. The cross is the power of God, and it is the center of all that we are called to live by. You have so little power to transform the minds and hearts of the disciples now because you do not live, and do not preach, the cross. Therefore, we have difficulty seeing much difference between the disciples and the heathen. That is not the gospel or the salvation with which we were entrusted. You must return to the cross."

With those words he squeezed my shoulders like a father, and then returned to his seat. I felt like I had received both an incredible blessing and a profound rebuke.

Here we clearly see that the ministry and the message of the church are far removed from those of the early church. While I do not mean to suggest that the message of this book is central to bringing the church back to where she belongs, I believe that it is a critical component of what must be addressed before the church can serve God as He has called her to serve. From personal experience I must also warn you that spreading the truths contained in this book is likely to bring intense persecution. In the light of the above passage I would encourage you to recognize that the very occurrence of persecution with regard to these truths serves to indicate how important they are and therefore how much energy Satan has expended and continues to expend to prevent the publication and teaching of these truths.

c. **MANY THRONES IN HEAVEN ARE CURRENTLY EMPTY YET THEY COULD HAVE BEEN FILLED BY ANY GENERATION**

Having progressed through the judgment experience, and met many people whom he had understood to be prominent men of God yet who are in the lowest rank in heaven, Joyner finds himself standing before the Lord Jesus Christ:

The Lord then looked at the galleries and said, ***"Those empty seats could have been filled in any generation. I gave the invitation to sit here to everyone who has called upon My name. They are still available. Now the last battle***

has come, and many who are last shall be first. These seats will be filled before the battle is over. Those who will sit here will be known by two things: they will wear the mantle of humility, and they will have My likeness. You now have the mantle. If you can keep it and do not lose it in the battle, when you return you will also have My likeness. Then you will be worthy to sit with these, because I will have made you worthy. All authority and power has been given to Me, and I alone can wield it. You will prevail, and you will be trusted with My authority only when you have come to fully abide in Me. Now turn and look at My household."

**I turned and looked back in the direction I had come from. From before His throne I could see the entire room. The spectacle was beyond any comparison in its glory. Millions filled the ranks. Each individual in the lowest rank was more awesome than an army, and had more power. It was far beyond my capacity to absorb such a panorama of glory. Even so, I could see that only a very small portion of the great room was occupied.**

I then looked back at the Lord and was astonished to see tears in His eyes. He had wiped the tears away from every eye here, except His own. As a tear ran down His cheek he caught it in His hand. He then offered it to me.

*"This is My cup. Will you drink it with Me?"*

There was no way that I could refuse Him. As the Lord continued to look at Me I began to feel His great love. Even as foul as I was He still loved me. As undeserving as I was He wanted me to be close to Him. Then He said:

*"I love all of these with a love that you cannot now understand. I also love all who are supposed to be here but did not come. I have left the ninety-nine to go after the one who was lost. **My shepherds would not leave the one to go after the ninety-nine who are still lost.** I came to save the lost. Will you share My heart to go to save the lost? Will you help to fill this room? Will you help to fill these thrones, and every other seat in this hall? Will you take up this quest to bring joy to heaven, to Me and to My Father? This judgment is for My own household, and **My own house is not full.** The last battle will not be over until My house is full. Only then will it be time for us to redeem the earth, and remove the evil from My creation. If you drink My cup you will love the lost the way that I love them."*

From this passage it is clear that the thrones in heaven are largely yet unoccupied and even the throne room in heaven is largely empty. In other words, billions of souls who might have spent eternity in heaven with Christ are burning in Hell for eternity. I truly believe that the heresies and false teachings exposed in this book account for a large percentage of the souls who are not in heaven today. Accordingly, I urge you, if you desire to have the Lord's heart for the lost, earnestly examine what is written here and challenge yourself to take the truth and broadcast it to the world, I have no doubt that God requires this of every one who reads this book.

At the same time, many are heaping up wrath for themselves on the day of judgment by teaching these heresies despite having more access to the written Word of God than any generation that has ever lived. I implore you, as you read further, consider well what is written in this book and prayerfully consider what you should do before you respond to whatever offence Satan may bring your way.

d. **THERE ARE MANY MORE WOMEN IN HIGH OFFICE IN HEAVEN THAN MEN**

In the last paragraph on page 117 of The Final Quest, referring to the High Thrones in Heaven, Joyner states:

*"However, it seemed that **faithful, praying women and mothers occupied more thrones** than any other single group."*

In the first paragraph on page 23, referring to those in the forefront of the battle against the enemy, Joyner states:

*"To my further surprise, **the great majority of these soldiers were women and children.**"*

This confirms a point that is developed in section 9.j, 9.j, page 33 and section 55, page 153 regarding Isaiah 4:1. There are many more women than men in the Body of Christ today and this is God's intention. It is time that the church comes to understand how this apparent imbalance is to be accommodated in a manner that is in accordance with the Word of God AND the Will of God. This book seeks to develop the understanding of what this entails.

**4. A WORD OF CLARIFICATION - NOTHING IN THIS BOOK IS INTENDED TO UNDER-STATE THE DELIVERANCE PURCHASED FOR MANKIND THROUGH JESUS' SACRIFICE AT CALVARY**

Sadly, the knowledge of the Word of God in the modern church, as we have seen in the extracts from the Final Quest in section 3.a, 3.b, page 10 is not nearly what it should be. Accordingly, in my experience of seeking to share the truths in this book with other believers, many think that in some way this teaching is seeking to dilute what Jesus did at Calvary.

I would like to make it quite clear that this is not the case. The knowledge of the church has diverged so far from the truth of scripture that our paradigm results in things which are entirely scriptural appearing unscriptural and things which are entirely unscriptural are regarded as scriptural. As you read this book you will find numerous instances of this phenomenon. As you encounter such instances I urge you not to be offended but rather to examine how your personal knowledge and experience, when closely examined in the light of what is written here, in fact corroborates what is written and, likewise, the extent to which you have, over the years, compromised your understanding in deference to the doctrines of men whom you thought were more knowledgeable than you.

Let me sum up:

- a. Jesus Christ is the Son of God, incarnate through the virgin, Mary.
- b. He was crucified at Calvary, He died and was buried.
- c. On the third day, He rose again and sit's on the right hand of the Father in heaven.
- d. He will judge the living and the dead.
- e. He will return to gather his church to Him and to rule the world.
- f. Through His sacrifice on the Cross He purchased for us:



- i. Salvation and eternal life for those who believe in their hearts and confess with their mouths that Jesus Christ is Lord.
- ii. Healing for our bodies.
- iii. Deliverance from the works of Satan and his demons on earth.
- g. Jesus Christ is King of Kings and Lord of Lords. He is the Alpha and the Omega. He is the Word of God.
- h. There is NO OTHER NAME GIVEN BY WHICH MEN CAN BE SAVED!

**Jesus Christ made a great and terrible sacrifice on the Cross for our redemption. He went to the cross, not to purchase licentiousness and laxity but to purchase the spiritual wherewithal for us to become priests to God and to serve Him faithfully and to become Son's and Servant's of God. He expects us to lay down our lives and take up our cross and follow Him daily. This book is about some of the requirements for doing this in order to prepare His church for His return.**

**If you Love Him and Reverently Fear Him, you will not turn to the left or the right from discerning the truths contained in this book and putting them into practice in your life and preaching them from the mountain tops.**

## **5. A WORD OF ENCOURAGEMENT FOR THOSE WHO MAY BE CONVICTED OF SIN BY THE TEACHINGS IN THIS BOOK**

There are many teachings in this book which will convict many readers of sin in their lives.

If you are convicted of sin, remember above all things 1 John 1:1-10:

*1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life--*

*2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us--*

*3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.*

*4 And these things we write to you that your joy may be full.*

*5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.*

*6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.*

*7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.*

*8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

***9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.***

10 *If we say that we have not sinned, we make Him a liar, and His word is not in us. (NKJ)*

**Above all things, as you become aware of your sin, give no heed to any lies that Satan may tell you. Turn your eyes upon Jesus, LOOK FULL IN HIS WONDERFUL FACE, confess your sins, repent of your sins, ask for AND RECEIVE His forgiveness, purchased for you at Calvary, and receive your deliverance!**

If you do not have a personal relationship with the Lord Jesus Christ or are not "born again", "The Message of Salvation" is presented for you on page 212.

If you are uncertain how to pray to receive salvation, to recommit your life to the Lord, to receive forgiveness for sin, to receive deliverance from certain consequences of sexual sin, "Prayers for salvation, repentance, deliverance and Spirit Led guidance" are presented on page 213.

Our contact details are presented at the beginning and end of this book and the Internet addresses of various Christian ministries which may be able to help you are listed on page 217.

**Above all, do not let the knowledge of any sin, no matter how desperate the revelation which may follow from reading this book, get you down. The more sin you repent of in this life, the more pleasing your life will be to your precious Saviour and His Father and the less judgment you will face in the life to come. See all revelation of sin in your life as a wonderful opportunity to please Him. After all, He died on the Cross to take your sin, do not slight Him by refusing to give it to Him. He is waiting with open arms to receive YOUR BURDENS. Right now, His word to you is in Matthew 11:28-30:**

28 *"Come to Me, all you who labor and are heavy laden, and I will give you rest.*

29 *"Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.*

30 *"For My yoke is easy and My burden is light." (NKJ)*

Remember also that Jesus said in John 10:10:

10 *"The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. (NKJ)*

Above all things, the message in this book is about abundant living for those who have been oppressed by heretical doctrines and deliverance from bondage to the sin resulting from these heresies!

I encourage you to read on expectantly and see what the Lord will do!

## 6. A SUMMARY OF SOME OF THE KEY POINTS IN THIS BOOK

This book addresses two main issues, the first is the truth about marriage doctrine in terms of God's plan for marriage, the second relates to the practical scriptural guidance relevant to learning to live this life style.

In summary:

### a. SCRIPTURE PERMITS A MAN TO HAVE MORE THAN ONE WIFE

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

This is quite clear, a man may have two wives.

**Exodus 21:10 states :** *"If he takes another wife, he shall not diminish her food, her clothing, and her marriage rights." (NKJ)*

Clearly a man is permitted to take another wife subject to certain conditions.

### b. ENFORCED MONOGAMY IS A STUMBLING BLOCK TO THE GOSPEL OF JESUS CHRIST

What are the implications of the current doctrine of enforced monogamy which denies that a man may have more than one wife?

- i. Millions, if not billions of Jews and Moslems recognize the books of Moses as given by God, they know that these passages of scripture are given by God who never changes. Therefore they cannot accept that Jesus Christ is the Son of God and the Messiah.
- ii. Millions of people around the world live in societies which recognize that a man may have more than one wife. Monogamy has destroyed the very fabric of family life in Africa and elsewhere. The spread of AIDS in Africa can largely be attributed to this breakdown.
- iii. Millions of government and world leaders including one of the most powerful men in the world, business executives and ordinary men in the street in the Western world have sexual relationships with more than one woman.

These people cannot accept the yoke of monogamy and therefore they cannot accept the "Gospel" of Christ as preached today!

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

### c. THE CHURCH HAS LOST ALL RECOGNITION OF THE IMPORTANCE OF VIRGINITY

**Deuteronomy 22:20-21 states:**

*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."** (NKJ)*

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. **There is no scriptural basis to determine that the man who takes a woman's virginity should not have another wife!**

**Thus enforced monogamy makes a mockery of the Word of God!**

**d. THE CHURCH INCORRECTLY DEFINES ADULTERY AND CAUSES MILLIONS TO FALL**

**1 Corinthians 6:9 states:** *"Do you not know that **the unrighteous will not inherit the kingdom of God?** Do not be deceived. Neither fornicators, nor idolaters, **nor adulterers**, nor homosexuals, nor sodomites, (NKJ)*

An adulterer is anyone who has had sex with a woman whose virginity has been taken by another man and who is not a widow or scripturally divorced.

**The doctrine of enforced monogamy is keeping millions of people out of the kingdom of God!**

**e. THERE ARE FAR MORE WOMEN THAN MEN IN THE CHURCH, GOD INTENDED THEM TO HAVE BELIEVING HUSBANDS**

**Isaiah 4:1 referring to the church in these days states:** *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."*

In other words, there will be seven times more women than men in the church. This is being fulfilled before our eyes in many congregations. Hundreds of thousands of devout Christian women are desperately seeking mature Christian husbands who are unmarried and not finding them.

**The lives of hundreds of thousands, if not millions, of devout Christian women is made a misery because they cannot find a Godly husband! Many fall into sin or backslide!**

**f. CONCLUSION : ENFORCED MONOGAMY IS HERESY OF THE WORST KIND!**

**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**, ..... (NKJ)*

Clearly enforced monogamy is one of the doctrines of demons referred to here.

**ENFORCED MONOGAMY IS HERESY OF THE WORST KIND!**

**g. BUT : GOD HAS A MUCH BETTER PLAN**

God's vision for marriage in these last days is a pattern and a type of the wonderful lives those who overcome to the end will live with Christ for eternity. A life filled with love, peace and joy. A life in which men and women are truly fulfilled as the men and women that God has called them to be. A life in which the world will see Christ in whole families and come flocking to the light. A life in which every Christian family will be a spiritual power house able to do greater works that Jesus did, as stated in John 14:12:

*12 "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and **greater works than these he will do, because I go to My Father.** (NKJ)*

Read on and see what treasure is contained for you today in the Word of God. I do not have all the answers but The Holy Spirit does and, if we trust Him and walk by faith He WILL lead those who desire it into all truth on these issues.

### 7. POLYGAMY IS AN ABOMINATION IN THE SIGHT OF GOD

Many people today, particularly in the Christian church, use the word "polygamy" to refer to a man having more than one wife. However, the word polygamy, translated literally, means "many either sex" - poly meaning many and gamy referring to the reproductive cell or gamete of either sex. Polygamy is therefore used to describe any plant or animal in which sexual reproduction takes place within the context of multiple male sexual organs exchanging seed with multiple female sexual organs. In other words, in worldly terms, an orgy, in scriptural terms **fornication**.

The definition of adultery in section 11, page 37 clearly shows that in scripture a situation in which a female mates with multiple males is adultery and fornication and is an abomination in the sight of God. **Polygamy is therefore a sin and an abomination in the sight of God** and it is quite possible for any spiritually sensitive person to discern that this is so. This does not, however, in any way indicate that "polygyny", the marriage of one male to more than one female, as described throughout scripture, is in any way a sin.

This book IS about what the Bible, taken as the Holy Spirit inspired Word of God, says about marriage. No more and no less. **It is my profound belief that if you hold the Holy Scriptures sacred you will have no option but to agree with what is written here and to discard what I truly believe is a "doctrine of demons" which has been espoused in the name of Christ for about 1,700 years.**



## CHAPTER 2

## HOW DOES SCRIPTURE DEFINE THE MARRIAGE COVENANT?

In order to lay the foundation for this book, let us first determine the scriptural definition of marriage and the marriage covenant:

## 8. 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)

I will present some comments and interpretation based on Deuteronomy 22:13-21 together with the subsequent scriptures and then corroborate it with further scriptures. Most of the scriptures referring to virginity are listed in Appendix A, page 219, for your convenience. Section 17, page 73 provides a more detailed interpretation of Deuteronomy 22:28-29 and Exodus 22:16-17 under the title "one night stands".

#### **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. Refer to section 60, page 172 relating to the passage of Scripture in Judges 21 verses 20 to 23 where wives are taken for Benjamin in terms of this principle. 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. Virginitly 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 21, 22, page 81.
- 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. Refer to section 63, page 177 for an extract of the Talmud on this point.

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. It would appear that witnesses were present at the act of defloration otherwise there could not have been any "evidence" as the man and woman would not be permitted to give evidence scripturally. Certainly it would seem that the father must have been present in order to be able to testify with regard to the

evidence of virginity in Deuteronomy 22:16! If he was not present surely any cloth with blood on it would suffice as "evidence"?

- iii. 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 as discussed in section 21, 22, page 81.

Appendix D, page 229 contains many more examples of scriptures which support the fact that Yahweh 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 the discussion on adultery in section 11, page 37 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.

## 9. 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 10 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 in section 8, page 19, 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 : Hese - 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.

Should we not ask ourselves whether it is possible that the heart of man seeks for this covenant purity with woman and, because of the wrong teaching of this age, turns to pornography and lust as the only substitute that offers any recognition of a deep desire for 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! In a very real sense the door to her heart, refer to the discussion on the one flesh bond in section 43, page 124.

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 unrepresentable 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", refer section 43, page 124.
- 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. Refer section 11, page 37. 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, refer section 21, 22, page 81.

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!!

**I sincerely hope that by now you will have begun to realize just how deep and how serious the subject of this book is. Millions, if not billions of souls are in Hell and many others are on their way as a consequence of man's heresies in this area!**

#### **f. WHY DOES THE BIBLE SEEM TO GIVE SO LITTLE DIRECT GUIDANCE ON MARRIAGE?**

In another dimension, Ephesians 5:31-32 which states that **a man "shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church"** answers another question. That of why, if marriage is so important, does God seemingly give so little direct guidance in the Bible on marriage? The answer must surely be contained in the above verses coupled to **2 Corinthians 11:2-3 which states:**



- 2 *For I am jealous for you with godly jealousy. For I have  **betrothed you to one husband, that I may present you as a chaste virgin to Christ.***
- 3 *But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ (NKJ)*

There are other scriptures which relate the holy virgin, prepared for the coming of her husband, to the church of the Lord Jesus Christ including Ephesians 5:27 above. This thought is well developed in the article "Wow! So that's how Jesus loves me!, reproduced in Appendix Q, page 281. Note that at the same time the use of the metaphor of the "bride of Christ" is an allegory, metaphor or parable, in a sense, we become married to Jesus the instant that we pray the prayer of salvation and His Spirit comes to dwell within us, thus we are at the same time both married and betrothed to Jesus in a way that is perhaps difficult for many to grasp. This is discussed further in section \*\*\*\*, page \*\*\*\*.

This same thought is carried through into 2 Peter 3:14:

- 14 *Therefore, beloved, **looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;** (NKJ)*

Can there be any doubt that the entire Bible, from Genesis to Revelation, traces the marriage of Jesus Christ to His bride, culminating with the wedding feast described in Revelation 19:9?

- 9 *Then he said to me, "Write: '**Blessed are those who are called to the marriage supper of the Lamb!**'" And he said to me, "These are the true sayings of God." (NKJ)*

#### **g. JESUS MARRIED TO MILLIONS IF NOT BILLIONS**

Surely, in seeking to understand these scriptures, we must recognize that the parable of the ten virgins in Matthew 25:1-13 refers to a man who was betrothed to marry ten virgins at the same wedding feast!

- 1 *"Then **the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.***
- 2 *"Now five of them were wise, and five were foolish.*
- 3 *"Those who were foolish took their lamps and took no oil with them,*
- 4 *"but the wise took oil in their vessels with their lamps.*
- 5 *"But while the bridegroom was delayed, they all slumbered and slept.*
- 6 *"And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'*
- 7 *"Then all those virgins arose and trimmed their lamps.*
- 8 *"And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'*
- 9 *"But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'*
- 10 *"And while they went to buy, **the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.***
- 11 *"Afterward the other virgins came also, saying, 'Lord, Lord, open to us!'*
- 12 *"But he answered and said, 'Assuredly, I say to you, I do not know you.'*
- 13 *"**Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.** (NKJ)*

If Jesus, Himself, saw fit to refer to such an example in public, surely we must conclude that it was not unheard of for a man in Jesus' day to be married to more than one woman? In this case we must surely accept that it is heresy to suggest that a man can only have one wife!?

This parable must be understood in terms of a broader context in terms of which I have heard it reported that Jewish tradition involved a bridegroom, having arranged the betrothal, going "to prepare a place" for his bride by building on to his father's dwelling. The bride in her turn would prepare her garments to be without spot or blemish and would leave a lamp burning in the window at all times to let her bridegroom know that she was waiting for him. With this additional knowledge, the scripture above takes on a whole new dimension and, as you meditate on this, you will see how so much more of the scriptures speak to us of the marriage between man and woman. More details are contained in appendix Q, page 281.

### **This tradition further comes to vibrant life through John 14:1-3:**

- 1 *"Let not your heart be troubled; you believe in God, believe also in Me.*
- 2 *"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.*
- 3 *"And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. (NKJ)*

Surely it is clear that Jesus is referring to the marriage tradition of the time. He is saying that there are many mansions and He is going to prepare a place for His bride. If there are many mansions or rooms then there must be many brides!

### **h. A MAN MARRYING MORE THAN ONE WOMAN AT THE SAME TIME**

A problem some may have with the ten virgins of Matthew 25:1-13 is the prospect of a man marrying more than one woman in the same wedding celebration. More specifically, a man consummating marriage with five or ten women in the same night! That may rattle our paradigms but can there be any doubt that this is what Jesus is referring to? There is certainly no scripture which expressly prevents a man from marrying more than one woman at the same celebration. There is at least one account in scripture which appears to suggest that a man could have married two wives at the same time.

#### **2 Chronicles 24:2-3 states:**

- 2 *Joash did what was right in the sight of the LORD all the days of Jehoiada the priest.*
- 3 *And Jehoiada took two wives for him, and he had sons and daughters. (NKJ)*

### **i. UNDERSTANDING GOD'S COVENANT LOVE AS IT APPLIES TO MARRIAGE**

As we come to terms with the understanding of the correlation between marriage and the New Birth in Christ, developed above, we can begin to see the richness of the instruction that God gives us with regard to marriage throughout the Bible. Thus, when Jesus says that He will *"never leave us or forsake"* us in Hebrews 13:5, we must accept that this applies just as much between a husband and wife.

#### **When God defines His "agape", covenant keeping love in 1 Corinthians 13:1-10:**

- 1 *Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.*
- 2 *And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.*

- 3 *And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.*
- 4 *Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;*
- 5 *does not behave rudely, does not seek its own, is not provoked, thinks no evil;*
- 6 *does not rejoice in iniquity, but rejoices in the truth;*
- 7 *bears all things, believes all things, hopes all things, endures all things.*
- 8 *Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.*
- 9 *For we know in part and we prophesy in part.*
- 10 *But when that which is perfect has come, then that which is in part will be done away. (NKJ)*

Surely we must recognize that this is the love that God refers to in Ephesians 5:22-33, cited above. A fuller definition is offered in Appendix B page 223, where the full text of Vine's Expository Dictionary with regard to Love is quoted. It seems notable to me that there is not a single reference to relations between husband and wife in this entire passage - do we truly believe that the Bible offers no material commentary on the love between husband and wife? Surely not! Surely we must accept that love between husband and wife is an earthly type of the love between Christ and His bride of which I am sure both you and I hope to be members? Therefore, we must surely accept that the entire Bible contains guidance on marriage?

Above all, surely we must accept that:

*Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered. Love seeks the welfare of all, <Rom. 15:2>, and works no ill to any, <13:8-10>; love seeks opportunity to do good to `all men, (from Vine's Expository Dictionary of Biblical Words, Copyright (C) 1985, Thomas Nelson Publishers)*

Furthermore:

**"Love can be known only from the actions it prompts.** God's love is seen in the gift of His Son, <1 John 4:9,10>. But obviously this is not the love of complacency, or affection, that is, **it was not drawn out by any excellency in its objects,** <Rom. 5:8>. It was an exercise of the divine will in deliberate choice, made without assignable cause save that which lies in the nature of God Himself, Cf. <Deut. 7:7,8>. (Vines op. cit.) .....

**"Christian love has God for its primary object, and expresses itself first of all in implicit obedience to His commandments,** <John 14:15, 21,23; 15:10; 1 John 2:5; 5:3; 2 John 6>. **Self-will, that is, self-pleasing, is the negation of love to God.**

Surely we must conclude that God is quite specific in what He considers to be love in the context of husband and wife : it is not an impulse, it is a choice, it seeks the welfare of the spouse according to the Word and the Will of God, not it's own welfare nor the welfare of the spouse as determined by their opinion of what is best for them, it is determined by the principles set out in 1 Corinthians 13:4-8:

**Love:**

- (1) *suffers long*
- (2) *is kind*

- (3) *does not envy*
- (4) *does not parade itself*
- (5) *is not puffed up*
- (6) *does not behave rudely*
- (7) *does not seek its own*
- (8) *is not provoked*
- (9) *thinks no evil*
- (10) *does not rejoice in iniquity*
- (11) *rejoices in the truth*
- (12) *bears all things*
- (13) *believes all things*
- (14) *hopes all things*
- (15) *endures all things*

### ***Love never fails!***

Love is a series of choices with regard to an approach to the relationship which is totally devoid of any consideration of SELF. As the Agape Love of God is applied in the marriage relationship as a choice of life style, romantic love follows NOT the reverse!

Surely, if this were the love practised between husband and wife, putting away ("divorce") in the church would be dramatically reduced! However, it would seem that, in following the false doctrine of monogamy and pursuing the Jezebel inspired belief that a woman owns her husband, God's pattern for marriage and the relationship between man and wife has been almost totally lost!

### **j. THE COVENANT REQUIREMENT FOR CHRISTIAN MEN TO CARE FOR MORE THAN ONE WOMAN**

Surely we cannot be ready as a spotless bride prepared for our bridegroom until we have learned to live in God's form of marriage? Surely this requires that men learn to care for more than one woman and women learn to share their husband with another wife? Surely the church cannot learn to live together in unity until men and women in the body of Christ have learned to live together in harmony? Is there not a clear parallel between the seven churches of Revelation and the seven women in Isaiah 4:1?

#### **Revelation 1:4-8 states:**

- 4 *John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,*
- 5 *and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,*
- 6 *and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.*
- 7 ***Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.***
- 8 *"I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty." (NKJ)*

Surely this speaks about the end of the age when Jesus will return for His bride and she will be caught up to join Him in the air? Surely the church is the bride and this passage speaks of seven churches, each with distinct attributes?

**Isaiah 4:1-6 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.*
- 4 ***When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning,***
- 5 ***then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering.***
- 6 *And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain. (NKJ)*

**Surely this speaks of the time that is now fast approaching and has perhaps already dawned? And the situation described in Isaiah 3:16-26:**

- 16 *Moreover the LORD says: "Because the daughters of Zion are haughty, and walk with outstretched necks and wanton eyes, walking and mincing as they go, making a jingling with their feet,*
- 17 *Therefore the Lord will strike with a scab the crown of the head of the daughters of Zion, and the LORD will uncover their secret parts."*
- 18 *In that day the Lord will take away the finery: the jingling anklets, the scarves, and the crescents;*
- 19 *The pendants, the bracelets, and the veils;*
- 20 *The headdresses, the leg ornaments, and the headbands; the perfume boxes, the charms,*
- 21 *and the rings; the nose jewels,*
- 22 *the festal apparel, and the mantles; the outer garments, the purses,*
- 23 *and the mirrors; the fine linen, the turbans, and the robes.*
- 24 *And so it shall be: instead of a sweet smell there will be a stench; instead of a sash, a rope; instead of well-set hair, baldness; instead of a rich robe, a girding of sackcloth; and branding instead of beauty.*
- 25 *Your men shall fall by the sword, and your mighty in the war.*
- 26 *Her gates shall lament and mourn, and she being desolate shall sit on the ground. (NKJ)*

Speaks of the age which is drawing to a close, where the attire of women in the church can surely not be regarded as modest and the conduct of many is as described here?

It is widely acknowledged that there are currently far more women than men in the church. I know of congregations where a simple headcount in any meeting will show up to ten times more women than men. I suggest that you may be challenged to find a congregation anywhere where there are not at least twice as many women as men. Surely then, we are in the age that Isaiah 4:1 speaks of?

Consider also that 7 is the number of completion and perfection. This is discussed in more detail in section 55, page 153.

Appendix D, page 229 contains many more examples of scriptures which support the fact that Yahweh permits a man to have more than one wife.

## 10. A KEY CONTRAST : THE FORESKIN

In contrast to the verses from Deuteronomy 22:13-30 cited in section 8, page 19 and subsequent sections 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, many of which are cited in Appendix C, page 225.

### 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 in terms of section 8 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.

**OR IS THERE SOMETHING THAT WE HAVE MISSED?**

While I would like to believe that the scriptures presented so far represent definitive proof of God's intention that man should have more than one wife, my experience to date indicates that there are many who will still have doubts. To this end, let us consider further scriptures.





## CHAPTER 3

### WHAT DOES SCRIPTURE SAY ABOUT ADULTERY?

Since adultery is THE sin which relates to ungodly sexual conduct and is widely used by modern Christians to describe a man who has sexual intercourse with more than one woman, it is necessary that we analyse the scriptural definition of adultery.

#### 11. DEFINITION OF ADULTERY

##### a. ADULTERY DEFINED IN DEUTERONOMY 22

Let us consider the definition of adultery. 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.

##### b. ADULTERY DEFINED IN ROMANS 7

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)*

Can there be any uncertainty regarding the definition of adultery? It is clearly a woman who marries another man while her husband lives!

##### c. ADULTERY DEFINED IN PROVERBS 6

There are numerous other verses which give the same definition. Proverbs 6:23-35 is particularly explicit:

- 23 *For the commandment is a lamp, and the law a light; reproofs of instruction are the way of life,*
- 24 *To keep you from the evil woman, from the flattering tongue of a seductress.*

- 25 Do not lust after her beauty in your heart, nor let her allure you with her eyelids.
- 26 For by means of a harlot a man is reduced to a crust of bread; and an **adulteress will prey upon his precious life.**
- 27 Can a man take fire to his bosom, and his clothes not be burned?
- 28 Can one walk on hot coals, and his feet not be seared?
- 29 **So is he who goes in to his neighbor's wife; whoever touches her shall not be innocent.**
- 30 People do not despise a thief if he steals to satisfy himself when he is starving.
- 31 Yet when he is found, he must restore sevenfold; he may have to give up all the substance of his house.
- 32 **Whoever commits adultery with a woman lacks understanding; he who does so destroys his own soul.**
- 33 Wounds and dishonor he will get, and his reproach will not be wiped away.
- 34 For **jealousy is a husband's fury**; therefore he will not spare in the day of vengeance.
- 35 He will accept no recompense, nor will he be appeased though you give many gifts. (NKJ)

**This is also quite clear, adultery involves "going in to" one's neighbours WIFE and jealousy is the HUSBAND'S fury. There is no such provision regarding a man who is already married to another woman "going into" a virgin. There is also NO provision for jealousy as a wife's fury. Female jealousy is a Satanic counterfeit of the Godly jealousy of a husband!**

#### d. ADULTERY DEFINED IN PROVERBS 7

Proverbs 7:5-27 states:

- 5 That they may keep you from the immoral woman, from the seductress who flatters with her words.
- 6 For at the window of my house I looked through my lattice,
- 7 And saw among the simple, I perceived among the youths, a young man devoid of understanding,
- 8 Passing along the street near her corner; and he took the path to her house
- 9 In the twilight, in the evening, in the black and dark night.
- 10 And there **a woman met him, with the attire of a harlot, and a crafty heart.**
- 11 She was loud and rebellious, her feet would not stay at home.
- 12 At times she was outside, at times in the open square, Lurking at every corner.
- 13 So she caught him and kissed him; with an impudent face she said to him:
- 14 "I have peace offerings with me; today I have paid my vows.
- 15 So I came out to meet you, diligently to seek your face, and I have found you.
- 16 I have spread my bed with tapestry, Colored coverings of Egyptian linen.
- 17 I have perfumed my bed with myrrh, aloes, and cinnamon.
- 18 Come, **let us take our fill of love until morning**; let us delight ourselves with love.
- 19 **For my husband is not at home**; he has gone on a long journey;
- 20 He has taken a bag of money with him, and will come home on the appointed day."
- 21 With her enticing speech she caused him to yield, with her flattering lips she seduced him.
- 22 Immediately he went after her, **as an ox goes to the slaughter, or as a fool to the correction of the stocks,**
- 23 **Till an arrow struck his liver. As a bird hastens to the snare, he did not know it would cost his life.**

24 Now therefore, listen to me, my children; pay attention to the words of my mouth:

25 Do not let your heart turn aside to her ways, do not stray into her paths;

26 **For she has cast down many wounded, and all who were slain by her were strong men.**

27 **Her house is the way to hell, descending to the chambers of death.** (NKJ)

This woman is clearly an adulteress, she is seeking "love" with a man other than her husband. Equally clearly, the spiritual consequences of adultery are too terrible to contemplate, reference is made to an ox to the slaughter, a fool to the stocks, an arrow striking his liver, a bird hastening to a snare. It is quite clear that this one act will cost him his life, that she has slain many strong men and that **her house is the way to hell. Can there be any doubt that adultery will commit the soul of the offender to Hell?!** Certainly true repentance, confession of sin and asking for forgiveness will deliver the soul of the offender who sin's unwittingly but what of the many who keep sinning because they cannot keep their sexual drive within the bounds of enforced monogamy?

#### e. ADULTERY DEFINED IN PROVERBS 9

Proverbs 9:13-18 states:

13 *A foolish woman is clamorous; she is simple, and knows nothing.*

14 *For she sits at the door of her house, on a seat by the highest places of the city,*

15 *To call to those who pass by, who go straight on their way:*

16 *"Whoever is simple, let him turn in here"; and as for him who lacks understanding, she says to him,*

17 *"Stolen water is sweet, and bread eaten in secret is pleasant."*

18 **But he does not know that the dead are there, that her guests are in the depths of hell.** (NKJ)

**Again, can there be any doubt that those who partake of adultery and harlotry are committing their souls to hell?! How then can the church dare to define adultery as anything that it is not and institute doctrines which, of necessity, require that adultery is condoned?**

#### f. ADULTERY DEFINED IN NUMBERS 5

As a further confirmation of what the Word of God has to say in terms of providing a definition of Adultery, consider Numbers 5:11-31:

11 *And the LORD spoke to Moses, saying,*

12 *"Speak to the children of Israel, and say to them: 'If any man's wife goes astray and behaves unfaithfully toward him,*

13 *'and a man lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught--*

- 14 *'if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself--*
- 15 *'then the man shall bring his wife to the priest. He shall bring the offering required for her, one-tenth of an EPHAH of barley meal; he shall pour no oil on it and put no frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance.*
- 16 *'And the priest shall bring her near, and set her before the LORD.*
- 17 *'The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put it into the water.*
- 18 *'Then the priest shall stand the woman before the LORD, uncover the woman's head, and put the offering for remembering in her hands, which is the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse.*
- 19 *'And the priest shall put her under oath, and say to the woman, **"If no man has lain with you, and if you have not gone astray to uncleanness while under your husband's authority, be free from this bitter water that brings a curse.***
- 20 ***"But if you have gone astray while under your husband's authority, and if you have defiled yourself and some man other than your husband has lain with you"--***
- 21 *'then the priest shall put the woman under the oath of the curse, and he shall say to the woman--" the LORD make you a curse and an oath among your people, when the LORD makes your thigh rot and your belly swell;*
- 22 *"and may this water that causes the curse go into your stomach, and make your belly swell and your thigh rot." Then the woman shall say, "Amen, so be it."*
- 23 *'Then the priest shall write these curses in a book, and he shall scrape them off into the bitter water.*
- 24 *'And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her to become bitter.*
- 25 *'Then the priest shall take the grain offering of jealousy from the woman's hand, shall wave the offering before the LORD, and bring it to the altar;*
- 26 *'and the priest shall take a handful of the offering, as its memorial portion, burn it on the altar, and afterward make the woman drink the water.*
- 27 *'When he has made her drink the water, then it shall be, **if she has defiled herself and behaved unfaithfully toward her husband**, that the water that brings a curse will enter her and become bitter, and her belly will swell, her thigh will rot, and the woman will become a curse among her people.*
- 28 *'But if the woman has not defiled herself, and is clean, then she shall be free and may conceive children.*
- 29 *'This is the law of jealousy, when a wife, while under her husband's authority, goes astray and defiles herself,*
- 30 *'or when the spirit of jealousy comes upon a man, and he becomes jealous of his wife; then he shall stand the woman before the LORD, and the priest shall execute all this law upon her.*
- 31 *'Then the man shall be free from iniquity, but that woman shall bear her guilt.'" (NKJ)*

Again, there is no ambiguity here, it is quite clear that it is the woman who goes astray with another man. There is no reference to a married man taking a second woman as a wife being adultery.

#### g. ADULTERER'S BARRED FROM THE ASSEMBLY

\*\*\* reference from Lamsa "No adulterer shall enter into the assembly of the Lord"

#### h. ABRAHAM AND ABIMILECH

In order to obtain another perspective of the way God views adultery, let us consider another passage of scripture.

**In Genesis 20:1-18 we read the following report:**

- 1 *And Abraham journeyed from there to the South, and dwelt between Kadesh and Shur, and stayed in Gerar.*
- 2 *Now Abraham said of Sarah his wife, "She is my sister." And Abimelech king of Gerar sent and took Sarah.*
- 3 *But God came to Abimelech in a dream by night, and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife."*
- 4 *But Abimelech had not come near her; and he said, "Lord, will You slay a righteous nation also?"*
- 5 *"Did he not say to me, 'She is my sister'? And she, even she herself said, 'He is my brother.' In the integrity of my heart and innocence of my hands I have done this."*
- 6 *And God said to him in a dream, "Yes, I know that you did this in the integrity of your heart. **For I also withheld you from sinning against Me; therefore I did not let you touch her.***
- 7 *"Now therefore, restore the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours."*
- 8 *So Abimelech rose early in the morning, called all his servants, and told all these things in their hearing; and the men were very afraid.*
- 9 *And Abimelech called Abraham and said to him, "What have you done to us? **How have I offended you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done.**"*
- 10 *Then Abimelech said to Abraham, "What did you have in view, that you have done this thing?"*
- 11 *And Abraham said, "Because I thought, surely the fear of God is not in this place; and they will kill me on account of my wife.*
- 12 *"But indeed she is truly my sister. She is the daughter of my father, but not the daughter of my mother; and she became my wife.*
- 13 *"And it came to pass, when God caused me to wander from my father's house, that I said to her, 'This is your kindness that you should do for me: in every place, wherever we go, say of me, "He is my brother."'"*
- 14 *Then Abimelech took sheep, oxen, and male and female servants, and gave them to Abraham; and he restored Sarah his wife to him.*
- 15 *And Abimelech said, "See, my land is before you; dwell where it pleases you."*
- 16 *Then to Sarah he said, "Behold, I have given your brother a thousand pieces of silver; indeed this vindicates you before all who are with you and before everybody." Thus she was rebuked.*
- 17 ***So Abraham prayed to God; and God healed Abimelech, his wife, and his female servants. Then they bore children;***
- 18 ***for the LORD had closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife. (NKJ)***

In this passage we see that adultery is a sin against God, that even although Abimelech had done this thing after Abraham and Sarah had deliberately misled him and ABIMILECH had acted in good faith, God told him that he was "a dead man". Furthermore, God closed up ALL the wombs in the house of ABIMILECH, both of his wife and his female servants. Thus, although ABIMILECH already had at least one wife, God defined adultery as being the taking of "a mans wife" and would have executed judgement, even death, if he had actually consummated the relationship or had not repented!

Further, we see that even if a woman lies about her marital state, the man is guilty. Presumably this applies as much to a woman who lies to the effect that her hymen was perforated in athletics or through the use of a tampon, or who says her husband is dead or says that God permitted her to get divorced or for that matter

who is mistaken in her belief. We have ministered to a woman who was seduced under hypnosis when she was in her teens and only had the full situation revealed to her by the Holy Spirit when she was in her forties and had been living in adultery in the sight of God for nearly twenty years!

Clearly it is also a sin if the pastor has said that she is free to remarry! **In such a case the pastor will presumably also be found guilty on the day of judgment!**

Can one do other than exclaim **Woe to this evil and perverse generation!**

**Adultery is not to be taken lightly, it truly is an abomination in the sight of God. This is confirmed throughout scripture. Surely, to call marriage that is acceptable in the sight of God, that is the taking of more than one wife, "adultery" must also rank as an abomination in His sight?**

#### i. SEXUAL IMMORALITY IS SIN AGAINST ONE'S OWN BODY

**1 Corinthians 6:13-20 states:**

*13 Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body.*

*14 And God both raised up the Lord and will also raise us up by His power.*

*15 Do you not know that your bodies are members of Christ? **Shall I then take the members of Christ and make them members of a harlot?** Certainly not!*

*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."*

*17 But he who is joined to the Lord is one spirit with Him.*

*18 Flee sexual immorality. Every sin that a man does is outside the body, **but he who commits sexual immorality sins against his own body.***

*19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?*

*20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. (NKJ)*

Clearly sexual union with a harlot or adulteress joins the man's body, the temple of the Holy Spirit, to hers. Refer section 43, page 124 on the one flesh bond for more details. How then can the church permit men and women to remarry when they are not divorced in the sight of God? How can they prevent a man from taking a woman whose virginity he has taken as a second wife because he is already married, thus condemning her to widowhood or adultery? Is this not the most heartless religious heresy? And an affront to the Holy Spirit and our uncompromisingly righteous Saviour?

#### j. ADULTERY IS SIN AGAINST GOD

In the previous section we see that God Himself states that adultery is sin against Him.

**In Psalm 51, David repents of his sin in his adultery with Bathsheba and the murder of her husband (2 Samuel 11 and 12):**

*1 Have mercy upon me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies, blot out my transgressions.*

- 2 Wash me thoroughly from my iniquity, and cleanse me from my sin.
- 3 For I acknowledge my transgressions, and my sin is always before me.
- 4 **Against You, You only, have I sinned**, and done this evil in Your sight-- that You may be found just when You speak, and blameless when You judge.
- 5 Behold, I was brought forth in iniquity, and in sin my mother conceived me.
- 6 Behold, You desire truth in the inward parts, and in the hidden part You will make me to know wisdom.
- 7 Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
- 8 Make me to hear joy and gladness, that the bones You have broken may rejoice.
- 9 Hide Your face from my sins, and blot out all my iniquities.
- 10 **Create in me a clean heart, O God, and renew a steadfast spirit within me.**
- 11 **Do not cast me away from Your presence, and do not take Your Holy Spirit from me.**
- 12 **Restore to me the joy of Your salvation, and uphold me by Your generous Spirit.**
- 13 Then I will teach transgressors Your ways, and sinners shall be converted to You.
- 14 Deliver me from bloodshed, O God, the God of my salvation, and my tongue shall sing aloud of Your righteousness.
- 15 O Lord, open my lips, and my mouth shall show forth Your praise.
- 16 For You do not desire sacrifice, or else I would give it; you do not delight in burnt offering.
- 17 The sacrifices of God are a broken spirit, a broken and a contrite heart-- these, O God, You will not despise.
- 18 Do good in Your good pleasure to Zion; build the walls of Jerusalem.
- 19 Then You shall be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls on Your altar. (NKJ)

**This scripture is perhaps the most powerful example of true repentance in the entire Bible. Clearly David truly feared that God would cast him away and take His Holy Spirit from David. David had also apparently lost the joy of his salvation. This Psalm clearly portrays the cry of a desperate man who has known God and knows the magnitude of his sin. At this time he had approximately ten wives in addition to Bathsheba and ten concubines. Surely we should not refer to anything as adultery if it is not? Likewise, we should surely not do anything to downplay the seriousness of adultery when it occurs?**

Appendix N, page 277 lists a range of scriptures containing the words adultery, adulterer, adulteress, fornication, fornicators, harlot in order to illustrate just how seriously God views these sins.

Appendix D, page 229 contains many more examples of scriptures which support the fact that Yahweh permits a man to have more than one wife.

#### **k. THE CURSES OF THE LAW**

Appendix S, page 293 lists the curses associated with breaking the Mosaic Law or Mosaic Covenant or Torah. These curses apply to all those laws which are listed from Deuteronomy, Leviticus, Numbers, Exodus and Genesis. In other words, they apply to those who add to or take away from the commandments of God, they apply to those who commit adultery and harlotry, etc. In other words, they apply to all those who have taught the heresies addressed in this book AND to all those who wittingly or unwittingly have sinned as a consequence of these heresies. Conservatively we are talking of millions of people, probably we are talking about billions!

But Jesus became a curse for us, I hear you cry! Yes, certainly Jesus became a curse for us but we must still repent of our sins, confess them before God and ask for and receive forgiveness. Under the old covenant the sin offering was put to death on behalf of the sinner. This required the sinner to bring the sacrifice to the temple. Under the New Covenant, Jesus became our sacrifice, once and for all BUT we must still bring our sacrifice of a broken and a contrite heart before the throne of grace and ask for forgiveness!

Equally, if we sin wilfully we crucify Jesus again! **Hebrews 6:1-8 states:**

- 1 *Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,*
- 2 *of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.*
- 3 *And this we will do if God permits.*
- 4 ***For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,***
- 5 ***and have tasted the good word of God and the powers of the age to come,***
- 6 ***if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.***
- 7 *For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God;*
- 8 *but if it bears thorns and briars, it is rejected and near to being cursed, whose end is to be burned.*  
(NKJ)

How many men and women who call themselves by the name of God, who style themselves with titles like "Reverend" and "Pastor", contrary to the Word of God, who have access to as many translations of the Bible as they want as well as access to diverse reference materials or who even publish such materials, are crucifying again the Son of God and putting Him to an open shame? It seems to me that there are far more than most men and women would like to believe. We may well find on the day of Judgment that God's books tell a different story of many whom we have regarded as pillars of the church.

**Do not forget Matthew 7:21-29:**

- 21 ***'Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.***
- 22 ***'Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'***
- 23 ***'And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'***
- 24 *'Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:*
- 25 *'and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.*
- 26 *'Now everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:*
- 27 *'and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.'*
- 28 *And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching,*
- 29 *for He taught them as one having authority, and not as the scribes. (NKJ)*



Today we see many who prophesy, cast out demons and do wonders in the name of Jesus, yet Jesus here declares that He will say to MANY that He NEVER KNEW THEM! Brothers and sisters, this is shattering scripture, but it is scripture nevertheless. As you read this book, can you say with certainty that you truly know the Lord and do the will of His Father or have you been preaching heresy and condemning God's children for seeking to live lives in accordance with scripture? I urge you to consider carefully what you have taught and applied in this area of doctrine and to determine whether you need to repent and turn from your wicked ways!

Consider Ezekial 18:30:

*30 "Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord GOD. "Repent, and turn from all your transgressions, so that iniquity will not be your ruin. (NKJ)*

Consider also that many of the sins of Israel that Ezekial and others prophesied against were similar to the sins of the church today! Yet we have a new and better covenant!

## 12. ADULTERY AFTER JESUS CAME (UNDER THE NEW COVENANT)

There seems to be a widely held view that somehow Jesus did away with the penalty for adultery and that adultery is now something that can be confessed and repented of where after it goes away so that the couple concerned can continue their relationship if they are married in the sight of the church.

**This is seemingly based upon John 8:1-11:**

- 1 *But Jesus went to the Mount of Olives.*
- 2 *Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.*
- 3 ***Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,***
- 4 *they said to Him, "Teacher, **this woman was caught in adultery, in the very act.***
- 5 *"Now Moses, in the law, commanded us that such should be stoned. But what do You say?"*
- 6 *This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear.*
- 7 *So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first."*
- 8 *And again He stooped down and wrote on the ground.*
- 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.*
- 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?"*
- 11 *She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; **go and sin no more.**" (NKJ)*

Clearly Jesus told her to **sin no more**. Imagine the scene, the woman was caught in the act but the man was allowed to flee. Historical reports that I have read seem to suggest that the application of the scripture relating to stoning for adultery was seldom if ever practised in Jesus day. Caligula was emperor in Rome

during Jesus life time and debauched living, not that different from the world today but perhaps more public, was widespread in Rome and Greece and throughout the "civilised" world. Accordingly it would seem that this woman had been living in a situation in which the likelihood of any serious natural consequences for her dalliance were unlikely. Suddenly she found herself facing death while her lover who was present (she was caught in the act) was seemingly permitted to flee and not pursued.

Is it not possible that under those circumstances she came to a rapid and sincere repentance? Is it not possible that Jesus who knows our thoughts knew that she had truly repented?

**Psalm 94:11 states:**

*11 The LORD knows the thoughts of man, that they are futile. (NKJ)*

**Matthew 9:4 states:**

*4 But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? (NKJ)*

Is it not possible that Jesus was as much grieved by the great hypocrisy of those who "caught her in the act" and yet did not bring her lover with her to be stoned as Jesus might have been grieved by her sin?

Dare we construct a doctrine of universal indulgence of fornication from this one incident? Particularly when this passage is not included in all manuscripts? Refer footnotes in NIV and other translations. No doubt true repentance with a broken spirit and a contrite heart brings forgiveness but how can this be achieved when a man has put away "divorced" his wife because the church will not permit him to take a second wife?

Certainly we can deduce that if a person commits adultery, recognizes it as sin and turns from it asking God for forgiveness, they will receive that forgiveness and they can continue their lives without eternal consequences.

The experience of David, as outlined in section 11.j clearly demonstrates this. BUT David was living under the Mosaic covenant as a prophet! So has that much changed? Has God not always responded with mercy to a "broken spirit and a contrite heart"?

Nevertheless, in the passage in John 8:11, Jesus clearly tells her to **"go and sin no more."** How can we suggest that a man can marry a "divorced" woman whose "divorce" God has not sanctioned, acknowledge that this is adultery and then tell her and her new "husband" that if they confess their sin after first intercourse from then on it will be in order? I have heard teachings to this effect! Is this not an abomination in the sight of God?

At the same time we must recognize that despite his sincere and abject repentance, David's family lived under the curse of his actions for generations, as portrayed in the Books of the Chronicles of the Kings of Judah. Are we absolutely certain that this curse is cut off by Jesus' sacrifice?

The experience presented in the case history in section 81, page 201, clearly indicates that heartfelt repentance is not enough to cut off the consequences of adultery. There is far more spiritual "housekeeping" required to cut off the curse AND the consequences in this life - the one flesh bond must be severed by the Grace of God, soul ties must be cut, unGodly promises and vows must be renounced on both sides and cut off, restitution to the husband and family may be required, curses spoken against one must be cut off, demonic gateways must be closed and familiar spirits associated with the liaison must be cast out, all demons transferred between the parties must be dealt with. It is apparent from this testimony that this all requires great soul searching and seeking of God to identify all issues that must be cut off. In the case report this took years. The person who is the subject of the case history walked the road of recovering from adultery having

been trapped by Satan's lies when back slidden many years ago. Six years after the event God was still showing him aspects of ignorance and spiritual consequences which were still not finally dealt with.

**a. REVELATION 21:8 IS QUITE SPECIFIC : SEXUAL IMMORALITY LEADS TO A PART IN THE LAKE OF FIRE AND BRIMSTONE**

**However, if they do NOT confess their sin and repent in this life, Revelation 21:1-8 is quite specific:**

- 1 *Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.*
- 2 *Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, **prepared as a bride adorned for her husband.***
- 3 *And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.*
- 4 *"And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."*
- 5 *Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."*
- 6 *And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.*
- 7 *"He who overcomes shall inherit all things, and I will be his God and he shall be My son.*
- 8 ***"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)*

**Other translations of Revelation 21:8 state:**

**King James Version:**

- 8 *But the fearful, and unbelieving, and the abominable, and murderers, and **whoremongers**, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

**Revised Standard Version:**

- 8 *But as for the cowardly, the faithless, the polluted, as for murderers, **fornicators**, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and sulphur, which is the second death."*

The words "sexually immoral" in the New King James Version, "whoremongers" in the King James Version and "fornicators" in the Revised Standard Version are all alternate interpretations of the word  *pornos*  Nestle's number 4205:

**Thayer Defines 4205 pornos-**

- 1) a man who prostitutes his body to another's lust for hire
- 2) a male prostitute
- 3) **a man who indulges in unlawful sexual intercourse, a fornicator**

The base word of 4205 referred to by Strong is 4097:

**Thayer Defines 4097 piprasko-**

- 1) *to sell:*
  - a) *used of price, one into slavery*
  - b) *used of the master to whom one is sold as a slave*
- 2) *metaphorically:*
  - a) ***sold under sin, entirely under the control of the love of sinning***
  - b) ***used of one bribed to give himself up wholly to another's will***

These words are seemingly closely allied with the word *porneia* which is translated "fornication" in Matthew 5:32 in the King James Version:

32 *But I say unto you, That whosoever shall put away his wife, saving for the cause of **fornication**, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (KJV)*

The same word occurs in Matthew 19:9:

9 *And I say unto you, Whosoever shall put away his wife, except it be for **fornication**, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (KJV)*

**Strong defines 4202 porneia (por-ni'-ah);**

*from 4203; harlotry (including adultery and incest); figuratively, idolatry:*

*KJV-- fornication.*

**Thayer defines 4202 porneia-:**

- 1) *illicit sexual intercourse*
  - a) *adultery, fornication, homosexuality, lesbianism, intercourse with animals, etc.*
  - b) *sexual intercourse with close relatives; Lev. 18*
  - c) ***sexual intercourse with a divorced man or woman; Mk. 10:11,12***
- 2) *metaphorically, **the worship of idols**; used of the defilement of idolatry, as incurred by eating the sacrifices offered to idols*

Note that sexual intimacy between women, referred to today as "lesbianism" is not explicitly defined or prohibited anywhere in scripture, despite the commentary in Thayers definition above, refer also section 62.d, page 176.

Appendix L, page 273 lists all scriptures which contain the word "porneia" in order to give readers a better understanding of the scope of the word, note the distribution between sexual immorality and spiritual unfaithfulness. I believe that the Lord has also shown me that *porneia* includes continuous spiritual unfaithfulness or idolatry or betrayal over an extended period by a spouse with a refusal to repent or deliberate returning to that sin. As evidenced in the case history presented in section 81, page 201, the Lord extends considerable grace to the offending spouse to give them time to come to repentance before permitting divorce. This may relate to conditions such as a spouse who is a psychopath, an alcoholic, a person who physically abuses the other spouse and similar traits associated with intense demonic oppression corresponding to effectively spiritual idolatry on the part of the

offender. It seems that God's blessing for divorce may only come when the offending spouse has either reached a point where they are beyond redemption or have renounced their salvation.

We must remember that, while one is married to such a spouse one is afforded an opportunity to die to self and to learn how to become more Christ like. It is probably easier to store up treasure in heaven when in such a marriage than it is in a lukewarm marriage to another believer where you are not making any real effort to serve God.

Thus we see that divorce is only permitted in the event of adultery, sexual abominations, persistent idolatry and betrayal. **It is NOT permitted because a man takes a second wife!**

**b. IF JESUS RELAXED THE LAW ON ADULTERY WHY DID JOHN THE BAPTIST DIE?**

**Consider Mark 6:16-27:**

*16 But when Herod heard, he said, "This is John, whom I beheaded; he has been raised from the dead!"*

*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.*

*18 For John had said to Herod, "It is not lawful for you to have your brother's wife."*

*19 Therefore Herodias held it against him and wanted to kill him, but she could not;*

*20 for Herod feared John, knowing that he was a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly.*

*21 Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief men of Galilee.*

*22 And when Herodias' daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, "Ask me whatever you want, and I will give it to you."*

*23 He also swore to her, "Whatever you ask me, I will give you, up to half of my kingdom."*

*24 So she went out and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist!"*

*25 Immediately she came in with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."*

*26 And the king was exceedingly sorry; yet, because of the oaths and because of those who sat with him, he did not want to refuse her.*

*27 Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison, (NKJ)*

This same incident is recorded in Matthew 14:1-12. Can there be any doubt that John opposed adultery with absolute conviction? Surely if the current doctrine had applied he would just have told Herod confess his sin and he could carry on living with Herodias. Surely if Jesus was in the process of changing the law He would have sent a message to John to tell him about the change? **No! We must accept that the Word of God has NOT changed with regard to adultery. If John the Baptist was prepared to die rather than compromise, then surely so should we?**

**c. CONCLUSION : A WOMAN WHO HAS SEX WITH MORE THAN ONE MAN WHILE THE FIRST IS ALIVE IS DEFINED AS AN ADULTERESS AND A HARLOT EXCEPT IN EXCEPTIONAL CIRCUMSTANCES**

There cannot be much doubt that adulterers and adulteresses, who are referred to elsewhere as harlots and so forth, fall into the category of "sexually immoral". Accordingly, I have not doubt that we must accept that any person who is an unrepentant (either did not know or refused to repent) adulteress, in other words ANY WOMAN WHO HAS HAD SEX EVEN ONCE WITH MORE THAN ONE MAN over her life time, other than:

i. A widow.

or

ii. A divorcee whom God has released to divorce AND to remarry and who has been formally divorced.

or

iii. A woman who was a harlot and who has come to full and sincere revelation of her sin, confession thereof AND repentance AND whom God has released to marry.

**will have their part in the lake of fire and brimstone WHETHER THEY CLAIM TO BE BORN AGAIN OR NOT!**

**Likewise, ANY MAN WHO HAS HAD SEX EVEN ONCE WITH EVEN ONE SUCH WOMAN and who has not come to recognition of their sin, confession of that sin before God and sincere repentance of that sin, will have their part in the lake of fire and brimstone!**

#### d. THE ACCOUNTABILITY OF "PASTORS"

Matthew 23:8-13 states:

8 *"But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren.*

9 *"Do not call anyone on earth your father; for One is your Father, He who is in heaven.*

10 *"And do not be called teachers; for One is your Teacher, the Christ.*

11 *"But he who is greatest among you shall be your servant.*

12 *"And whoever exalts himself will be humbled, and he who humbles himself will be exalted.*

13 *"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. (NKJ)*

Notwithstanding Jesus' injunction to call no man Rabbi or Teacher, Christian leaders insist on appropriating the title "Pastor" or "Reverend" or "Father" to themselves. They fail to distinguish between the office of pastor or teacher and converting that into a title. No one would consider calling themselves "Bookkeeper Smith", they know that bookkeeper is a job description. Likewise, pastor is a job description.

Having set themselves up in this position, sadly many seem to lose sight of Jesus commandment that we should regard ourselves as servants to our brethren. They then take it upon themselves to pronounce on issues of doctrine, to decide whether a couple are suitable marriage material or not, to decide whether a divorce is sanctioned by God, to decide whether a woman who is not a virgin is free in the sight of God to marry and to prescribe and pronounce on many other issues.

It is important to recognize that every individual is accountable before God for their own sin. Accordingly, while a pastor who wrongly counsels that a couple are free to marry will be accountable for his sin, the individuals will still be called to account on the day of judgement and, as best I can determine, if they have committed adultery by following their pastor's advice they will have their part in the lake of fire and brim-

stone. The pastor is also likely to be found on the Day of Judgement to have added to or taken away from the Word of God and to have lied to the couple, albeit in ignorance.

Remember also that Matthew 23 continues in verses 14-39 to state:

- 14 *"Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.*
- 15 ***"Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.***
- 16 ***"Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.'***
- 17 ***"Fools and blind!*** For which is greater, the gold or the temple that sanctifies the gold?
- 18 *"And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.'*
- 19 ***"Fools and blind!*** For which is greater, the gift or the altar that sanctifies the gift?
- 20 *"Therefore he who swears by the altar, swears by it and by all things on it.*
- 21 *"He who swears by the temple, swears by it and by Him who dwells in it.*
- 22 *"And he who swears by heaven, swears by the throne of God and by Him who sits on it.*
- 23 *"Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have **neglected the weightier matters of the law: justice and mercy and faith.** These you ought to have done, without leaving the others undone.*
- 24 ***"Blind guides, who strain out a gnat and swallow a camel!***
- 25 *"Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.*
- 26 *"Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.*
- 27 *"Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.*
- 28 ***"Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.***
- 29 *"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,*
- 30 *"and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'*
- 31 *"Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets.*
- 32 *"Fill up, then, the measure of your fathers' guilt.*
- 33 *"Serpents, brood of vipers! How can you escape the condemnation of hell?*
- 34 *"Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,*
- 35 *"that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.*
- 36 *"Assuredly, I say to you, all these things will come upon this generation.*
- 37 *"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!*
- 38 *"See! Your house is left to you desolate;*
- 39 *"for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'" (NKJ)*

How sure are we that these words do not apply in great measure to many leaders in the church today? A close reading of The Final Quest, indicates that they apply far more than most would like to believe. Now is the time for all who call themselves by the name of Christ to carefully examine themselves in the mirror of the Word of God to determine their spiritual state.

#### e. JUDGEMENT REVISITED

Some people are of the opinion that these people will not burn for eternity but certainly there seems to be scripture to suggest that they will spend eternity in an extremely unpleasant place. On the other hand, from the report of Joyner in the "Final Quest" it does appear that there is a possibility that a person who truly trusts God by faith for salvation through the name of Jesus may just be saved into heaven with no treasure and possibly having gone through a particularly dreadful judgment experience but it does not seem worth gambling on this when there are so many explicit scriptures to indicate that there is quite possibly another fate which truly is worse than death.

#### Luke 16:18-31 reports:

- 18 ***"Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery.***
- 19 *"There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.*
- 20 *"But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,*
- 21 *"desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.*
- 22 *"So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried.*
- 23 *"And **being in torments in Hades,** he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.*
- 24 *"Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; **for I am tormented in this flame.**'*
- 25 *"But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.*
- 26 *'And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'*
- 27 *"Then he said, 'I beg you therefore, father, that you would send him to my father's house,*
- 28 *'for I have five brothers, that he may testify to them, lest they also come to this place of torment.'*
- 29 *"Abraham said to him, 'They have Moses and the prophets; let them hear them.'*
- 30 *"And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.'*
- 31 *"But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'" (NKJ)*

Is it not an interesting juxtaposition that verse 18 speaks of divorce and adultery and the story of Lazarus starts the next verse? Is it not possible that God is seeking to tell us something here?

#### Jude 1:7 states:

- 7 *as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, **suffering the vengeance of eternal fire.** (NKJ)*



**Hebrews 6:2 states:**

*2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of **eternal judgment.** (NKJ)*

Can there be any doubt that this eternal judgment is eternal fire? Whatever the exact form may be it is undoubtedly torment and suffering.

**NOTE IN PARTICULAR** that the voice that speaks the words reported in Revelation 21:1-8 cited on page 47, identifies Himself in verse 21:6 as the "Alpha and Omega", this is no less that Jesus Himself speaking!

Shortly thereafter, in verses 22:18 and 19 we are specifically cautioned not to add to or take away from anything written in "*this book*". Revelation 22:16-20 states:

*16 "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."*

*17 And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.*

*18 For I testify to everyone who hears the words of the prophecy of this book: **If anyone adds to these things, God will add to him the plagues that are written in this book;***

***19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.***

*20 He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus! (NKJ)*

It certainly seems to me that we should not contemplate suggesting that someone who commits adultery will not have their part in the lake of fire and brimstone.

**f. CRITICAL CONCLUSION : UNREPENTED ADULTERY WILL ALMOST CERTAINLY LEAD TO A PART IN THE LAKE OF FIRE AND BRIMSTONE IF NOT ETERNAL SEPARATION FROM GOD IN HELL**

It seems to me that it is impossible to conclude other than that adultery carries the severest possible penalty, the second death and a part in the lake of fire and brimstone, potentially for eternity.

**13. IS IT TRUE THAT, ONCE CONFESSED, ADULTERY IS NO LONGER ADULTERY?**

There are teachings to the effect that if you marry a divorced woman you are committing adultery but if you confess your sin and repent of it, it is not adultery thereafter.

**Matthew 19:9 in the King James Version states:**

*9 And I say unto you, Whosoever shall put away his wife, **except it be for fornication**, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (KJV)*

Clearly, unless a woman is divorced with the blessing of Yahweh and, by implication, is the innocent party in the sight of God, and has a certificate of divorce as discussed in section 23, page 84, any man having intercourse with her will be committing adultery.

If she is not divorced with Yahweh's blessing then every time a man has intercourse with her they are committing adultery, it does not matter if they have a certificate from the state or the church, they are still committing adultery. Jesus Himself made this quite clear.

**If they confess and repent after every sexual encounter then that is wilful sin and Hebrews 10:23-31 is quite explicit about the consequences of that:**

- 23 *Let us hold fast the confession of our hope without wavering, for He who promised is faithful.*  
 24 *And let us consider one another in order to stir up love and good works,*  
 25 *not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.*  
 26 ***For if we sin wilfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,***  
 27 ***but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.***  
 28 *Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.*  
 29 ***Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?***  
 30 ***For we know Him who said, "Vengeance is Mine; I will repay," says the Lord. And again, "The Lord will judge His people."***  
 31 ***It is a fearful thing to fall into the hands of the living God. (NKJ)***

It does not seem to me that there can be any uncertainty about the outcome of this conduct. As you study the discussion on the one flesh bond and related supernatural forces designed by God to make marriage work, as discussed in section 43, page 124 you will come to realize just how powerful God's plan for marriage is, just how effectively Satan has corrupted it and just how great the opportunity is that awaits you to make marriage work with your existing marriage partner or partners (those who have wives because God has not acknowledged your divorce, amongst others).

The reality is that there is much that we do not understand about Godly marriage if putting away ("divorce") is to be avoided and if we recognize that a harsh, legalistic approach will not work. This thinking is developed progressively in the rest of this book.

#### 14. GOD'S DEFINITION OF SEXUAL SIN

**Leviticus 18:1-30 provides a comprehensive statement of God's definition of sexual sin:**

- 1 *Then the LORD spoke to Moses, saying,*  
 2 *"Speak to the children of Israel, and say to them: 'I am the LORD your God.*  
 3 *'According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances.*

- 4 ***'You shall observe My judgments and keep My ordinances, to walk in them: I am the LORD your God.***
- 5 *'You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the LORD.*
- 6 *'None of you shall approach anyone who is near of kin to him, to uncover his **nakedness**: I am the LORD.*
- 7 *'The **nakedness** of your father or the **nakedness** of your mother you shall not uncover. She is your mother; you shall not uncover her **nakedness**.*
- 8 *'The **nakedness** of your father's wife you shall not uncover; it is your father's **nakedness**.*
- 9 *'The **nakedness** of your sister, the daughter of your father, or the daughter of your mother, whether born at home or elsewhere, their **nakedness** you shall not uncover.*
- 10 *'The **nakedness** of your son's daughter or your daughter's daughter, their **nakedness** you shall not uncover; for theirs is your own **nakedness**.*
- 11 *'The **nakedness** of your father's wife's daughter, begotten by your father-- she is your sister-- you shall not uncover her **nakedness**.*
- 12 *'You shall not uncover the **nakedness** of your father's sister; she is near of kin to your father.*
- 13 *'You shall not uncover the **nakedness** of your mother's sister, for she is near of kin to your mother.*
- 14 *'You shall not uncover the **nakedness** of your father's brother. You shall not approach his wife; she is your aunt.*
- 15 *'You shall not uncover the **nakedness** of your daughter-in-law-- she is your son's wife-- you shall not uncover her **nakedness**.*
- 16 *'You shall not uncover the **nakedness** of your brother's wife; it is your brother's **nakedness**.*
- 17 *'You shall not uncover the **nakedness** of a woman and her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her **nakedness**. They are near of kin to her. **It is wickedness**.*
- 18 *'Nor shall you take a woman as a rival to her sister, to uncover her **nakedness** while the other is alive.*
- 19 *'Also you shall not approach a woman to uncover her **nakedness** as long as she is in her customary impurity.*
- 20 *'Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her.*
- 21 *'And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the LORD.*
- 22 ***'You shall not lie with a male as with a woman. It is an abomination.***
- 23 ***'Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It is perversion.***
- 24 ***'Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you.***
- 25 ***'For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants.***
- 26 ***'You shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, either any of your own nation or any stranger who dwells among you***
- 27 ***'for all these abominations the men of the land have done, who were before you, and thus the land is defiled),***
- 28 ***'lest the land vomit you out also when you defile it, as it vomited out the nations that were before you.***
- 29 ***'For whoever commits any of these abominations, the persons who commit them shall be cut off from among their people.***

30 *'Therefore you shall keep My ordinance, so that you do not commit any of these abominable customs which were committed before you, and that you do not defile yourselves by them: I am the LORD your God.'* (NKJ)

Strong defines the word "nakedness" in the above scriptures as follows:

6172 `ervah (er-vaw');

from 6168; nudity, literally (especially the pudenda) or figuratively (disgrace, blemish): KJV-- nakedness, shame, unclean (-ness).

Brown-Driver-Briggs defines 6172 `ervah-

nakedness, nudity, shame, pudenda, genitalia

a) pudenda (implying shameful exposure)

b) nakedness of a thing, indecency, improper behavior

c) exposed, undefended (figurative)

Thus "nakedness" is not only the sexual act as indicated by certain translations, it is the observance of the sexual organs of the people referred to. Surely this must extend to sexual intercourse AS WELL!

It is fairly widely reported that the sacrifices to **Molech** were a way of getting rid of unwanted children. Surely abortion must be just such an abomination? The question which I believe that every person who calls themselves by the name of Christ and claims to believe in the Bible must ask themselves is **"How many abortions result from pregnancies fathered by men who are already married to other women and believe that they are not permitted to take a second wife? Is it not likely that the false doctrine of monogamy plays a substantial role in the level of abortion?"**

**The above passages from Leviticus are EXTREMELY robust when it comes to stating God's opinion of these sins. He repeatedly states that it is for these sins that He visited Judgement on Egypt and that He is driving the people out of Canaan. It appears also that these were the same sins which resulted in the destruction of Sodom and Gomorrah. Yet many of these sins are openly portrayed and practised in the world today!**

Note that verse 9 refers to *"the daughter of your father, or the daughter of your mother"*, this is worded this way in order to accommodate a daughter of ANOTHER WIFE!

Surely if The Lord does not define a man having more than one wife amongst this schedule of sexual sin as sin, then it is almost certainly NOT sin? Furthermore for man to add a form of marriage (a man having more than one wife), which so many scriptures clearly indicate God approves of, to this list of sexual sin must surely be an abomination in the sight of God!?

**This text is more or less duplicated in Leviticus 20:1-27:**

1 *Then the LORD spoke to Moses, saying,*

2 *"Again, you shall say to the children of Israel: 'Whoever of the children of Israel, or of the strangers who dwell in Israel, who gives any of his descendants to Molech, he shall surely be put to death. The people of the land shall stone him with stones.'*

- 3 *I will set My face against that man, and will cut him off from his people, because he has given some of his descendants to Molech, to defile My sanctuary and profane My holy name.*
- 4 *'And if the people of the land should in any way hide their eyes from the man, when he gives some of his descendants to Molech, and they do not kill him,*
- 5 *'then I will set My face against that man and against his family; and I will cut him off from his people, and all who prostitute themselves with him to commit harlotry with Molech.*
- 6 *'And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people.*
- 7 *'Consecrate yourselves therefore, and be holy, for I am the LORD your God.*
- 8 *'And you shall keep My statutes, and perform them: I am the LORD who sanctifies you.*
- 9 *'For everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood shall be upon him.*
- 10 *'The man who commits adultery with another man's wife, he who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death.*
- 11 *'The man who lies with his father's wife has uncovered his father's nakedness; both of them shall surely be put to death. Their blood shall be upon them.*
- 12 *'If a man lies with his daughter-in-law, both of them shall surely be put to death. They have committed perversion. Their blood shall be upon them.*
- 13 *'If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them.*
- 14 *'If a man marries a woman and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.*
- 15 *'If a man mates with an animal, he shall surely be put to death, and you shall kill the animal.*
- 16 *'If a woman approaches any animal and mates with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood is upon them.*
- 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.*
- 18 *'If a man lies with a woman during her sickness and uncovers her nakedness, he has exposed her flow, and she has uncovered the flow of her blood. Both of them shall be cut off from their people.*
- 19 *'You shall not uncover the nakedness of your mother's sister nor of your father's sister, for that would uncover his near of kin. They shall bear their guilt.*
- 20 *'If a man lies with his uncle's wife, he has uncovered his uncle's nakedness. They shall bear their sin; they shall die childless.*
- 21 *'If a man takes his brother's wife, it is an unclean thing. He has uncovered his brother's nakedness. They shall be childless.*
- 22 *'You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out.*
- 23 *'And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them.*

- 24 *'But I have said to you, "You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey." I am the LORD your God, who has separated you from the peoples.*
- 25 *'You shall therefore distinguish between clean animals and unclean, between unclean birds and clean, and you shall not make yourselves abominable by beast or by bird, or by any kind of living thing that creeps on the ground, which I have separated from you as unclean.*
- 26 ***'And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine.***
- 27 *'A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood shall be upon them.'* (NKJ)

Note the close association between sexual immorality and spiritual immorality, note that the same terms are applied to both - harlotry, prostitute, fornication, adultery, relating back to the term porneia used by Jesus with respect to grounds for divorce!

It is important to note that again there is nothing to prohibit a man having more than one wife BUT he is enjoined NOT to have intercourse with a woman during menstruation. Again, consider the curses for disobedience listed in Deuteronomy 28-30 in Appendix S, page 281 and discussed in more detail in section 11.k, page 43. Remember that while Jesus became a curse for us we must still confess our sin's and repent for His sacrifice to take effect. If we do not know the book of the Law, how will we know our sins?

It may also be relevant to note that Leviticus 20:13 relating to homosexuality expressly states *"If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them."* This verse does not address sexual intimacy between women as many Christians would assert and there are no other verses that I have been able to find which do. At best we can say that the Bible is silent with regard to sexual intimacy between the wives of one man while it would probably be possible to develop a reasonable scriptural argument against intimacy between women who were not the wives of one man. Again I am not seeking to be contentious, I am simply stating what the Word of God says and DOES NOT SAY. **If we cannot find the scripture to support our prejudices then it is time that we have the integrity to state that they are personal prejudices and NOT attribute them to the word of God! Surely if we fear God and His judgment we will not do such a thing?**

**Deuteronomy 27:14-26 further addresses the subject of sexual sin and lists those forms of sexual sin which are specifically cursed:**

- 14 *"And the Levites shall speak with a loud voice and say to all the men of Israel:*
- 15 *'Cursed is the one who makes any carved or molded image, an abomination to the LORD, the work of the hands of the craftsman, and sets it up in secret.' And all the people shall answer and say, 'Amen!'*
- 16 *'Cursed is the one who treats his father or his mother with contempt.' And all the people shall say, 'Amen!'*
- 17 *'Cursed is the one who moves his neighbor's landmark.' And all the people shall say, 'Amen!'*
- 18 *'Cursed is the one who makes the blind to wander off the road.' And all the people shall say, 'Amen!'*
- 19 *'Cursed is the one who perverts the justice due the stranger, the fatherless, and widow.' And all the people shall say, 'Amen!'*
- 20 *'Cursed is the one who lies with his father's wife, because he has uncovered his father's bed.' And all the people shall say, 'Amen!'*
- 21 *'Cursed is the one who lies with any kind of animal.' And all the people shall say, 'Amen!'*
- 22 *'Cursed is the one who lies with his sister, the daughter of his father or the daughter of his mother.' And all the people shall say, 'Amen!'*
- 23 *'Cursed is the one who lies with his mother-in-law.' And all the people shall say, 'Amen!'*
- 24 *'Cursed is the one who attacks his neighbor secretly.' And all the people shall say, 'Amen!'*

- 25 'Cursed is the one who takes a bribe to slay an innocent person.' And all the people shall say, 'Amen!'  
 26 'Cursed is the one who does not confirm all the words of this law.' And all the people shall say, 'Amen!'  
 (NKJ)

It is important to note that **incest is listed together with bestiality.**

## 15. JUST HOW SERIOUSLY DOES GOD VIEW SEXUAL SIN?

This section addresses a passage of scripture, Judges chapters 19 to 21, which contains some principles which most modern Christians are likely to find difficult. However, if we believe that God does not change (Malachi 3:6 "For I am the LORD, I do not change; (NKJ)) and that the word of God will not pass away (Jesus says in Matthew 24:35 "Heaven and earth will pass away, but My words will by no means pass away. (NKJ)), we must consider the application of these scriptures.

### a. THE OBLIGATION TO HOSPITALITY

#### Judges 19:1-21:

- 1 And it came to pass in those days, when there was no king in Israel, that there was a certain Levite staying in the remote mountains of Ephraim. He took for himself a concubine from Bethlehem in Judah.
- 2 But his concubine played the harlot against him, and went away from him to her father's house at Bethlehem in Judah, and was there four whole months.
- 3 Then her husband arose and went after her, to speak kindly to her and bring her back, having his servant and a couple of donkeys with him. So she brought him into her father's house; and when the father of the young woman saw him, he was glad to meet him.
- 4 Now his father-in-law, the young woman's father, detained him; and he stayed with him three days. So they ate and drank and lodged there.
- 5 Then it came to pass on the fourth day that they arose early in the morning, and he stood to depart; but the young woman's father said to his son-in-law, "Refresh your heart with a morsel of bread, and afterward go your way."
- 6 So they sat down, and the two of them ate and drank together. Then the young woman's father said to the man, "Please be content to stay all night, and let your heart be merry."
- 7 And when the man stood to depart, his father-in-law urged him; so he lodged there again.
- 8 Then he arose early in the morning on the fifth day to depart, but the young woman's father said, "Please refresh your heart." So they delayed until afternoon; and both of them ate.
- 9 And when the man stood to depart-- he and his concubine and his servant-- his father-in-law, the young woman's father, said to him, "Look, the day is now drawing toward evening; please spend the night. See, the day is coming to an end; lodge here, that your heart may be merry. Tomorrow go your way early, so that you may get home."
- 10 However, the man was not willing to spend that night; so he rose and departed, and came to opposite Jebus (that is, Jerusalem). With him were the two saddled donkeys; his concubine was also with him.
- 11 They were near Jebus, and the day was far spent; and the servant said to his master, "Come, please, and let us turn aside into this city of the Jebusites and lodge in it."
- 12 But his master said to him, "We will not turn aside here into a city of foreigners, who are not of the children of Israel; we will go on to Gibeah."
- 13 So he said to his servant, "Come, let us draw near to one of these places, and spend the night in Gibeah or in Ramah."

14 And they passed by and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin.

15 They turned aside there to go in to lodge in Gibeah. And when he went in, he sat down in the open square of the city, for no one would take them into his house to spend the night.

16 Just then an old man came in from his work in the field at evening, who also was from the mountains of Ephraim; he was staying in Gibeah, whereas the men of the place were Benjamites.

17 And when he raised his eyes, he saw the traveler in the open square of the city; and the old man said, "Where are you going, and where do you come from?"

18 So he said to him, "We are passing from Bethlehem in Judah toward the remote mountains of Ephraim; I am from there. I went to Bethlehem in Judah; now I am going to the house of the LORD. But there is no one who will take me into his house,

19 "although we have both straw and fodder for our donkeys, and bread and wine for myself, for your female servant, and for the young man who is with your servant; there is no lack of anything."

20 And the old man said, "Peace be with you! However, let all your needs be my responsibility; only do not spend the night in the open square."

21 So he brought him into his house, and gave fodder to the donkeys. And they washed their feet, and ate and drank. (NKJ)

We see here the application of the scriptural obligation of hospitality to strangers referred to in **Matthew 25:31-46:**

31 "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

32 "All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.

33 "And He will set the sheep on His right hand, but the goats on the left.

34 "Then the King will say to those on His right hand, '**Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:**

35 'for I was hungry and you gave Me food; I was thirsty and you gave Me drink; **I was a stranger and you took Me in;**

36 'I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

37 "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink?

38 'When did we see You a stranger and take You in, or naked and clothe You?

39 'Or when did we see You sick, or in prison, and come to You?'

40 "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'

41 "Then He will also say to those on the left hand, '**Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:**

42 'for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;

43 '**I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'**

44 "Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'

45 "Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'

46 "**And these will go away into everlasting punishment, but the righteous into eternal life.**" (NKJ)



**b. HOMOSEXUAL RAPE IS MORE SERIOUS THAN HETEROSEXUAL RAPE****Judges chapter 19:22-24:**

22 *As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house and beat on the door. They spoke to the master of the house, the old man, saying, "Bring out the man who came to your house, that we may know him carnally!"*

23 *But the man, the master of the house, went out to them and said to them, "No, my brethren! I beg you, do not act so wickedly! Seeing this man has come into my house, do not commit this outrage.*

24 *"Look, here is my virgin daughter and the man's concubine; let me bring them out now. Humble them, and do with them as you please; but to this man do not do such a vile thing!"*

We see that rape of a woman is viewed as less serious than homosexual rape. Today homosexual sin is regarded as acceptable by the world and even by some in the church. No apparent distinction is drawn between homosexual rape and heterosexual rape. This observation does not in any way diminish the seriousness of heterosexual rape, it only makes the point that it appears from these scriptures that homosexual rape is viewed by God as being **EVEN MORE SERIOUS** than heterosexual rape!

**c. THE SIN COMMITTED - RAPE AND CONSEQUENTIAL MURDER****Judges chapter 19:25-28:**

25 *But the men would not heed him. So the man took his concubine and brought her out to them. And they knew her and abused her all night until morning; and when the day began to break, they let her go.*

26 *Then the woman came as the day was dawning, and fell down at the door of the man's house where her master was, till it was light.*

27 *When her master arose in the morning, and opened the doors of the house and went out to go his way, there was his concubine, fallen at the door of the house with her hands on the threshold.*

28 *And he said to her, "Get up and let us be going." But there was no answer. So the man lifted her onto the donkey; and the man got up and went to his place.*

The sin of the men of Gibeah was firstly to seek homosexual rape, then to gang rape the concubine, thirdly that this led to her death. We see in chapter 20, verse 4 below that this was regarded as murder, even though the woman died as a consequence of the rape and was still alive at the end of the rape.

**d. THE RESPONSE OF THE LEVITE AND OF ISRAEL****Judges chapter 19:29 - 20:11:**

29 *When he entered his house he took a knife, laid hold of his concubine, and divided her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel.*

30 *And so it was that all who saw it said, "No such deed has been done or seen from the day that the children of Israel came up from the land of Egypt until this day. Consider it, confer, and speak up!"*

**JUDGES CHAPTER 20**

1 *So all the children of Israel came out, from Dan to Beersheba, as well as from the land of Gilead, and the congregation gathered together as one man before the LORD at Mizpah.*

2 *And the leaders of all the people, all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand foot soldiers who drew the sword.*

- 3 (Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) Then the children of Israel said, "Tell us, how did this wicked deed happen?"
- 4 So the Levite, the husband of the woman who was murdered, answered and said, "My concubine and I went into Gibeah, which belongs to Benjamin, to spend the night.
- 5 "And the men of Gibeah rose against me, and surrounded the house at night because of me. They intended to kill me, but instead they ravished my concubine so that she died.
- 6 "So I took hold of my concubine, cut her in pieces, and sent her throughout all the territory of the inheritance of Israel, because they committed lewdness and outrage in Israel.
- 7 "Look! All of you are children of Israel; give your advice and counsel here and now!"
- 8 So all the people arose as one man, saying, "None of us will go to his tent, nor will any turn back to his house;
- 9 "but now this is the thing which we will do to Gibeah: We will go up against it by lot.
- 10 "We will take ten men out of every hundred throughout all the tribes of Israel, a hundred out of every thousand, and a thousand out of every ten thousand, to make provisions for the people, that when they come to Gibeah in Benjamin, they may repay all the vileness that they have done in Israel."
- 11 So all the men of Israel were gathered against the city, united together as one man.

We see that this one instance of intended homosexual rape, the actual gang rape and the death of the rape victim was seen as sufficient cause for 400,000 men of Israel to gather at one place in order to give effect to the scriptural provisions for dealing with homosexuality, rape and murder. The relevant scriptures are as follows:

#### **i. THE PENALTY FOR ADULTERY IS DEATH**

**Deuteronomy 22:22 deals with adultery:**

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. (NKJ)

In the case cited above, the men who raped the concubine knew that she was married and that they would therefore be committing adultery.

#### **ii. THE PENALTY FOR RAPE IS DEATH**

**Deuteronomy 22:25-27 deals with rape:**

25 "But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die.

26 "But you shall do nothing to the young woman; there is in the young woman no sin deserving of death, for just as when a man rises against his neighbour and kills him, even so is this matter.

27 "For he found her in the countryside, and the betrothed young woman cried out, but there was no one to save her. (NKJ)

It seems reasonable to conclude that in the case under consideration the case of the concubine who was taken by overwhelming force would be comparable to the young woman in the countryside. The crime was rape and the death penalty is laid down by scripture.

#### **iii. THE PENALTY FOR MURDER IS DEATH**

**Numbers 35:16-21 deals with murder:**

16 *'But if he strikes him with an iron implement, so that he dies, he is a murderer; the murderer shall surely be put to death.*

17 *'And if he strikes him with a stone in the hand, by which one could die, and he does die, he is a murderer; the murderer shall surely be put to death.*

18 *'Or if he strikes him with a wooden hand weapon, by which one could die, and he does die, he is a murderer; the murderer shall surely be put to death.*

19 *'The avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death.*

20 *'If he pushes him out of hatred or, while lying in wait, hurls something at him so that he dies,*

21 *'or in enmity he strikes him with his hand so that he dies, the one who struck him shall surely be put to death. He is a murderer. The avenger of blood shall put the murderer to death when he meets him. (NKJ)*

The death penalty applies for murder and it is to be administered by a person who is termed the "avenger of blood" who is apparently any member of the community who witnessed the murder or has some family or other tie with the victim which confers on him the responsibility for avenging the death of the victim.

#### **iv. THE PENALTY FOR HOMOSEXUALITY IS DEATH**

##### **Leviticus 20:13 deals with homosexuality:**

13 *'If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them. (NKJ)*

While there is no indication of a penalty for homosexual intent, in this case the intent would appear to indicate a level of perversion among the men of Gibeah which was extreme.

#### **v. CONCLUSION : SCRIPTURE REQUIRED THE DEATH PENALTY FOR THE MEN OF GIBEAH**

There can be no doubt that scripture required the death penalty for the men of Gibeah who raped the concubine and, since the number of men involved was more than the Levite on his own could oppose and since the other men of the city had not acted to oppose the sin, it required that the people of Israel collectively assemble in order to execute judgement.

#### **e. THE RESPONSE OF BENJAMIN**

##### **Judges chapter 20:12-16 reports the response of the tribe of Benjamin:**

12 *Then the tribes of Israel sent men through all the tribe of Benjamin, saying, "What is this wickedness that has occurred among you?"*

13 *"Now therefore, deliver up the men, the perverted men who are in Gibeah, that we may put them to death and remove the evil from Israel!" But the children of Benjamin would not listen to the voice of their brethren, the children of Israel.*

14 *Instead, the children of Benjamin gathered together from their cities to Gibeah, to go to battle against the children of Israel.*

15 *And from their cities at that time the children of Benjamin numbered twenty-six thousand men who drew the sword, besides the inhabitants of Gibeah, who numbered seven hundred select men.*

16 *Among all this people were seven hundred select men who were left-handed; every one could sling a stone at a hair's breadth and not miss.*

Instead of executing judgment themselves or handing the offenders over to Israel to be judged and sentenced, Benjamin takes the part of the rapists thereby making themselves also guilty by association. Of necessity, in order to honour scripture Israel would have to act in unity to overcome Benjamin or else compromise on the judgment required by scripture.

#### **f. THE RESPONSE OF ISRAEL AND GOD TO BENJAMIN AND THE OUTCOME OF THE FIRST BATTLE**

##### **Judges chapter 20:17-21:**

*17 Now besides Benjamin, the men of Israel numbered four hundred thousand men who drew the sword; all of these were men of war.*

*18 Then the children of Israel arose and went up to the house of God to inquire of God. They said, "Which of us shall go up first to battle against the children of Benjamin?" The LORD said, "Judah first!"*

*19 So the children of Israel rose in the morning and encamped against Gibeah.*

*20 And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in battle array to fight against them at Gibeah.*

*21 Then the children of Benjamin came out of Gibeah, and on that day cut down to the ground twenty-two thousand men of the Israelites.*

In response to Benjamin's sin, rather than saying "the blood be on your hands", the Israelites prepare to go to war. However, before they go to war they go to ask God if they should go and the LORD tell's them to go to war. We thus see that God required the judgement's laid down in scripture to be executed. However, Benjamin kill twenty two thousand Israelites.

#### **g. THE RESPONSE OF ISRAEL AND GOD TO THE OUTCOME OF THE FIRST BATTLE; THE SECOND BATTLE**

##### **Judges chapter 20:22-25:**

*22 And the people, that is, the men of Israel, encouraged themselves and again formed the battle line at the place where they had put themselves in array on the first day.*

*23 Then the children of Israel went up and wept before the LORD until evening, and asked counsel of the LORD, saying, "Shall I again draw near for battle against the children of my brother Benjamin?" And the LORD said, "Go up against him."*

*24 So the children of Israel approached the children of Benjamin on the second day.*

*25 And Benjamin went out against them from Gibeah on the second day, and cut down to the ground eighteen thousand more of the children of Israel; all these drew the sword.*

Having suffered the loss of twenty two thousand men, Israel remains resolved to execute judgment and return to ask the Lord if they should go up again. He instructs them to go up again and a further eighteen thousand are slain. It is notable that having lost 22,000 men Israel still is resolved to execute judgment on a group of men for the rape and murder of ONE woman. Is this not a far cry to the attitude of the world and the church today to the rape or murder of one person?

Surely if this degree of respect for the Word of God prevailed today we would not see anything approaching the levels of rape and murder that we see in our society today?

## h. THE RESPONSE OF ISRAEL AND GOD TO THE OUTCOME OF THE SECOND BATTLE; THE THIRD BATTLE

### Judges chapter 20:26-48:

26 Then all the children of Israel, that is, all the people, went up and came to the house of God and wept. They sat there before the LORD and fasted that day until evening; and they offered burnt offerings and peace offerings before the LORD.

27 So the children of Israel inquired of the LORD (the ark of the covenant of God was there in those days,

28 and Phinehas the son of Eleazar, the son of Aaron, stood before it in those days), saying, "Shall I yet again go out to battle against the children of my brother Benjamin, or shall I cease?" And the LORD said, "Go up, for tomorrow I will deliver them into your hand."

29 Then Israel set men in ambush all around Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in battle array against Gibeah as at the other times.

31 So the children of Benjamin went out against the people, and were drawn away from the city. They began to strike down and kill some of the people, as at the other times, in the highways (one of which goes up to Bethel and the other to Gibeah) and in the field, about thirty men of Israel.

32 And the children of Benjamin said, "They are struck down before us, as at first." But the children of Israel said, "Let us flee and draw them away from the city to the highways."

33 So all the men of Israel rose from their place and put themselves in battle array at Baal Tamar. Then Israel's men in ambush burst forth from their position in the plain of Geba.

34 And ten thousand select men from all Israel came against Gibeah, and the battle was fierce. But the Benjamites did not know that disaster was upon them.

35 The LORD defeated Benjamin before Israel. And the children of Israel destroyed that day twenty-five thousand one hundred Benjamites; all these drew the sword.

36 So the children of Benjamin saw that they were defeated. The men of Israel had given ground to the Benjamites, because they relied on the men in ambush whom they had set against Gibeah.

37 And the men in ambush quickly rushed upon Gibeah; the men in ambush spread out and struck the whole city with the edge of the sword.

38 Now the appointed signal between the men of Israel and the men in ambush was that they would make a great cloud of smoke rise up from the city,

39 whereupon the men of Israel would turn in battle. Now Benjamin had begun to strike and kill about thirty of the men of Israel. For they said, "Surely they are defeated before us, as in the first battle."

40 But when the cloud began to rise from the city in a column of smoke, the Benjamites looked behind them, and there was the whole city going up in smoke to heaven.

41 And when the men of Israel turned back, the men of Benjamin panicked, for they saw that disaster had come upon them.

42 Therefore they turned their backs before the men of Israel in the direction of the wilderness; but the battle overtook them, and whoever came out of the cities they destroyed in their midst.

43 They surrounded the Benjamites, chased them, and easily trampled them down as far as the front of Gibeah toward the east

44 And eighteen thousand men of Benjamin fell; all these were men of valor.

45 Then they turned and fled toward the wilderness to the rock of Rimmon; and they cut down five thousand of them on the highways. Then they pursued them relentlessly up to Gidom, and killed two thousand of them.

46 So all who fell of Benjamin that day were twenty-five thousand men who drew the sword; all these were men of valor.

47 But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and they stayed at the rock of Rimmon for four months.

48 *And the men of Israel turned back against the children of Benjamin, and struck them down with the edge of the sword-- from every city, men and beasts, all who were found. They also set fire to all the cities they came to.*

We see that after losing 40,000 men Israel returns to ask the Lord whether to continue with the battle. This time they fast and offer sin offerings and peace offerings first. From this we can conclude that the reason that they failed in the first two battles was because of unconfessed sin amongst the people of Israel. The Lord again tells them to go up and this time they succeed, still losing another 30 men in the process.

We should consider carefully the resolve of the men of Israel to honour the Word of God and to execute judgment that, even though 40,000 had been killed they were still prepared to go into battle again. It seems inconceivable that today any part of our society would even begin to consider the need for righteousness to be so important as to suffer such a great loss in response to one gang rape! How little we understand the Lord's standards of righteousness!

## i. THE IMPORTANCE OF OATH'S AND VOWS

### Judges chapter 21:1-25:

- 1 *Now the men of Israel had sworn an oath at Mizpah, saying, "None of us shall give his daughter to Benjamin as a wife."*
- 2 *Then the people came to the house of God, and remained there before God till evening. They lifted up their voices and wept bitterly,*
- 3 *and said, "O LORD God of Israel, why has this come to pass in Israel, that today there should be one tribe missing in Israel?"*
- 4 *So it was, on the next morning, that the people rose early and built an altar there, and offered burnt offerings and peace offerings.*
- 5 *The children of Israel said, "Who is there among all the tribes of Israel who did not come up with the assembly to the LORD?" For they had made a great oath concerning anyone who had not come up to the LORD at Mizpah, saying, "He shall surely be put to death."*
- 6 *And the children of Israel grieved for Benjamin their brother, and said, "One tribe is cut off from Israel today.*
- 7 *"What shall we do for wives for those who remain, seeing we have sworn by the LORD that we will not give them our daughters as wives?"*
- 8 *And they said, "What one is there from the tribes of Israel who did not come up to Mizpah to the LORD?" And, in fact, no one had come to the camp from Jabesh Gilead to the assembly.*
- 9 *For when the people were counted, indeed, not one of the inhabitants of Jabesh Gilead was there.*
- 10 *So the congregation sent out there twelve thousand of their most valiant men, and commanded them, saying, "Go and strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children.*
- 11 *"And this is the thing that you shall do: You shall utterly destroy every male, and every woman who has known a man intimately."*
- 12 *So they found among the inhabitants of Jabesh Gilead four hundred young virgins who had not known a man intimately; and they brought them to the camp at Shiloh, which is in the land of Canaan.*
- 13 *Then the whole congregation sent word to the children of Benjamin who were at the rock of Rimmon, and announced peace to them.*
- 14 *So Benjamin came back at that time, and they gave them the women whom they had saved alive of the women of Jabesh Gilead; and yet they had not found enough for them.*
- 15 *And the people grieved for Benjamin, because the LORD had made a void in the tribes of Israel.*
- 16 *Then the elders of the congregation said, "What shall we do for wives for those who remain, since the women of Benjamin have been destroyed?"*

17 And they said, "There must be an inheritance for the survivors of Benjamin, that a tribe may not be destroyed from Israel.

18 "However, we cannot give them wives from our daughters, for the children of Israel have sworn an oath, saying, 'Cursed be the one who gives a wife to Benjamin.'"

19 Then they said, "In fact, there is a yearly feast of the LORD in Shiloh, which is north of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and south of Lebonah."

20 Therefore they instructed the children of Benjamin, saying, "Go, lie in wait in the vineyards,

21 "and watch; and just when the daughters of Shiloh come out to perform their dances, then come out from the vineyards, and every man catch a wife for himself from the daughters of Shiloh; then go to the land of Benjamin.

22 "Then it shall be, when their fathers or their brothers come to us to complain, that we will say to them, 'Be kind to them for our sakes, because we did not take a wife for any of them in the war; for it is not as though you have given the women to them at this time, making yourselves guilty of your oath.'"

23 And the children of Benjamin did so; they took enough wives for their number from those who danced, whom they caught. Then they went and returned to their inheritance, and they rebuilt the cities and dwelt in them.

24 So the children of Israel departed from there at that time, every man to his tribe and family; they went out from there, every man to his inheritance.

25 In those days there was no king in Israel; everyone did what was right in his own eyes. (NKJ)

From this passage we discover that the men of Israel, having taken an oath concerning any person who did not come up to assist with executing judgement, execute that oath on Jabesh Gilead utterly destroying the town. We further see that despite grieving for Benjamin that the six hundred survivors do not have wives, Israel is not prepared to relax their oath concerning giving wives to Benjamin. We see hear a respect for honouring a man's word which is all but lost in our community today. We also see that there is a recognition that the punishment for failing to keep one's word is from God.

## j. TAKING OF WIVES

From the above passage we also see the application of some other scriptural principles. Firstly, **Deuteronomy 22:28-29 states:**

28 "If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out,

29 "then the man who lay with her shall give to the young woman's father fifty shekels of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days. (NKJ)

**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)

Since Deuteronomy 22:28-29 deals with sexual intercourse with a virgin by force and Exodus 22:16-17 deals with seduction of a virgin it would appear that the girl's father is entitled to refuse his daughter to the man who has taken seized her. This appears to be the principle applied with regard to the virgins of Shiloh.

Again these passages raise some issues which are very different to modern teachings. Firstly we see that there was no courtship, there was no discussion about whether the couple were well suited to another or

whether they were life partners. They were paired off, apparently without material choice and were regarded by all of Israel as being married. There is no indication of any possibility that those marriages would not work. This is a far cry from the attitudes to experimental sex and virginity that characterized most of the world today and which are not materially opposed by much of the Christian church.

#### k. THE IMPLICATIONS FOR THE CHURCH IN THE END OF THE AGE

These scriptures should be interpreted against **Ezekial 33:8-9**:

8 *"When I say to the wicked, 'O wicked man, you shall surely die!' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood I will require at your hand.*

9 *"Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul. (NKJ)*

Surely every person who has a Bible and certainly every person who reads their Bible should consider the possibility that they are called to be watchmen to the world in which we live. Surely, if we fail to recognize the import of scriptures such as those considered in this document we place ourselves at risk of finding the blood of those who perish for eternity upon our own heads at the day of judgment!

Surely it is time for those who call themselves by the name of Christ to become serious about opposing homosexuality and warning homosexuals of the eternal consequences of their sin. Likewise, they should become serious about demanding the death penalty for murder and rape. Surely, insofar as the Christian church fails to do this the blood will be collectively on the heads of the church and there is much judgment in store in the final tribulation for those who do not take their part in opposing unscriptural conduct in our society?

#### 16. LUST AND ADULTERY OF THE HEART

**Matthew 5:27-30 states:**

27 *"You have heard that it was said to those of old, 'You shall not commit adultery.'*

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.***

29 *"If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.*

30 *"And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. (NKJ)*

Clearly a man who lusts after a woman is committing adultery in his heart. In other words, he is sinning in his heart against God.

#### a. LUST IS COVETOUSNESS AND IS SIN

**Exodus 20:17 states:**

17 *"You shall not covet your neighbor's house; **you shall not covet your neighbor's wife**, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's." (NKJ)*



It is important to note that, as explained in section 39, page 109 which discusses the Hebrew and Greek words to describe a woman and a wife and determines that there is no distinction in scripture since all adult women were either married, widows or harlots. It is further explained in section 63, page 177 which discussed the age at which women married in scripture. Thus Jesus was not introducing a new commandment in Matthew 5:28 but only restating the tenth commandment.

### Consider also Deuteronomy 5:1-22:

- 1 *And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them.*
- 2 *"The LORD our God made a covenant with us in Horeb.*
- 3 *"The LORD did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive.*
- 4 *"The LORD talked with you face to face on the mountain from the midst of the fire.*
- 5 *"I stood between the LORD and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire, and you did not go up the mountain. He said:*
- 6 *'I am the LORD your God who brought you out of the land of Egypt, out of the house of bondage.*
- 7 *'You shall have no other gods before Me.*
- 8 *'You shall not make for yourself any carved image-- any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;*
- 9 *you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,*
- 10 *but showing mercy to thousands, to those who love Me and keep My commandments.*
- 11 *'You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain.*
- 12 *'Observe the Sabbath day, to keep it holy, as the LORD your God commanded you.*
- 13 *Six days you shall labor and do all your work,*
- 14 *but the seventh day is the Sabbath of the LORD your God. In it you shall not do any work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your manservant and your maidservant may rest as well as you.*
- 15 *And remember that you were a slave in the land of Egypt, and that the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.*
- 16 *'Honor your father and your mother, as the LORD your God has commanded you, that your days may be long, and that it may be well with you in the land which the LORD your God is giving you.*
- 17 *'You shall not murder.*
- 18 *'You shall not commit adultery.*
- 19 *'You shall not steal.*
- 20 *'You shall not bear false witness against your neighbor.*
- 21 ***'You shall not covet your neighbor's wife; and you shall not desire your neighbor's house, his field, his manservant, his maidservant, his ox, his donkey, or anything that is your neighbor's.'***
- 22 *"These words the LORD spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me. (NKJ)*

We thus see that lust and coveting of a woman (a neighbour's wife), together with all other forms of lust and covetousness are expressly forbidden by God in the Ten Commandments, written by God Himself on tablets of stone. Yet our whole societies approach to marriage place inordinate emphasis on the physical appearance of the object of affection.

## b. LUST IN OUR SOCIETY AS THE BASIS FOR SELECTING MARRIAGE PARTNERS

Young men and women place much of their emphasis on how "good looking" a member of the opposite sex is and hence how desirable that person is. It seems to me that this is nothing short of lust. In fact, it is my contention that objective consideration of the entire process of courtship practiced in our society and, by implication, endorsed by the church is largely driven by lust.

If a young person without the knowledge, experience and wisdom to evaluate the personality, etc of a member of the opposite sex is left to select a marriage partner themselves they are inevitably going to rely on what they can see and therefore make a mistake. Thus, when the church tells young people that they are "too young to marry", they are effectively saying that they are too young to choose. In this regard they are entirely correct. As discussed in section 57, page 162 on betrothal, the scriptural way of betrothal was for the parents of the man and woman to arrange the match taking account of social standing, etc. In fact, the match was likely to be between cousins or children of neighbours in the same village. In other words, between children of families who had known each other for years and where the parents had observed the development of one another's children and identified which children were suited to one another. Conversely, when the Holy Spirit makes the match, He looks on the heart, **1 Samuel 16:7 states:**

*7 But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but **the LORD looks at the heart.**" (NKJ)*

### **2 Corinthians 4:18 states:**

*18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. (NKJ)*

Thus, by changing God's principles of marriage and forcing young people to make their own choice of marriage partner and then forcing them to wait to an age greater than scripturally required the church creates a recipe for marital disaster and THEN seeks to counsel it's victims on how to select a marriage partner and to make marriages work!

## c. LUST AS OPPOSED TO LOVE

Other scriptures on lust include **Proverbs 6:23-26:**

*23 For the commandment is a lamp, and the law a light; reproofs of instruction are the way of life,*

*24 To keep you from the evil woman, from the flattering tongue of a seductress.*

*25 **Do not lust after her beauty in your heart, nor let her allure you with her eyelids.***

*26 **For by means of a harlot a man is reduced to a crust of bread; and an adulteress will prey upon his precious life.** (NKJ)*

**Proverbs 11:6 states:**

*6 The righteousness of the upright will deliver them, but **the unfaithful will be caught by their lust.** (NKJ)*

**Romans 13:8-14 states:**

*8 Owe no one anything except to love one another, for he who loves another has fulfilled the law.*

9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "**You shall not covet,**" and if there is any other commandment, are all summed up in this saying, namely, "**You shall love your neighbor as yourself.**"

10 Love does no harm to a neighbor; therefore **love is the fulfillment of the law.**

11 And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.

12 The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

13 **Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.**

14 But **put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.** (NKJ)

Can there be any doubt that lust in all it's forms is a major sin AND a major stumbling block in the lives of the world and the church today.

Consider also that the approach of the world to selecting marriage partners on appearance must, inevitably, give rise to a situation where, once the "beloved" is no longer so physically attractive or when they demonstrate some of the inevitable foibles of human personality they are deemed to no longer be the appropriate marriage partner. This is a key message in much, if not all, of what is presented under the guise of "love" on television, in magazines and in books. Surely then it is no wonder that men and women turn to pornography.

If we consider God's definition of love in **1 Corinthians 13:4-8**:

4 Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;

5 does not behave rudely, does not seek its own, is not provoked, thinks no evil;

6 does not rejoice in iniquity, but rejoices in the truth;

7 bears all things, believes all things, hopes all things, endures all things.

8 Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. (NKJ)

How different this is from the thing that the world calls love today which is surely nothing more than lust?! Surely the church must look to itself to determine how it has contributed to this appalling situation through the false doctrines addressed in this book.

#### d. LUST, PORNOGRAPHY AND FASHION

Consider also Proverbs 23:7:

7 **For as he thinks in his heart, so is he.** "Eat and drink!" he says to you, but his heart is not with you. (NKJ)

As a man thinks in his heart, so is he - as he lusts through pornography or the distorted approach to life portrayed on television, so is he or so he becomes - an adulterer. The author can confirm this from first hand experience and it is only by the Grace and Mercy of God that I am alive today to write this book. Lust is indeed one of Satan's most subtle and destructive lies - that it is O.K. to look (and to lust) and that this will not harm you!

Consider also Ezekial 24:15-18:

15 Also the word of the LORD came to me, saying,

16 "Son of man, behold, I take away from you **the desire of your eyes** with one stroke; yet you shall neither mourn nor weep, nor shall your tears run down.

17 "Sigh in silence, make no mourning for the dead; bind your turban on your head, and put your sandals on your feet; do not cover your lips, and do not eat man's bread of sorrow."

18 So I spoke to the people in the morning, and **at evening my wife died**; and the next morning I did as I was commanded. (NKJ)

Here we clearly see that the Lord refers to Ezekial's wife as **the desire of his eyes**. In other words, it is not wrong for a man to desire his wife or wives. God has created woman's body, her breasts and her private parts to be attractive to her husband BUT ONLY to her husband. As indicated in section 9.d, page 26, the female sexual organ IS the sign of the marriage covenant!

Since, in Bible times it would appear to be entirely unheard of for a woman to expose herself in a bikini or bathing costume in a place where a man other than her husband could see her it appears reasonable to conclude that the Lord intended man to be aroused by the appearance of his wife's nakedness in private. If this is indeed so then we should not be unduly surprised that men are stimulated by scantily clad women, whether in the flesh or in pictures. In particular, we should realise that clothing that hugs the breasts or pubic area to all intents and purposes exposes the naked body. **Tightly fitting bathing costumes where the outline or shadow of the nipples or where the form of the Mons Venus (female pubic mound) and sometimes even the cleft or folds of the vulva are clearly visible are certainly at the very least causing men to stumble and potentially asking for trouble and almost certainly an affront to our Holy and Righteous God!**

On the one hand, wives may have an obligation to display their bodies in a pleasing fashion for their husbands in the privacy of the marriage chamber, consider Esther, discussed in section 54.e, page 150. On the other hand, ALL women should dress modestly in public. Insofar as this is unlikely to happen as a generally rule in our present society, those who call themselves by the name of Christ would do well to exercise discretion with regard to where they go and what they watch.

#### e. LUST AND THE DRESS OF YOUNG WOMEN

Careful consideration of the contents of the preceding sections together with the discussion on virginity and one night stands in section 17, page 73 should cause all readers to realize that it is extremely unwise for any young woman (age twelve or older) to dress "immodestly", in other words in clothes which reveal their breasts or mons relatively explicitly. While it is possibly not practical for a young woman to dress in clothes as modest as those worn by women in certain Middle Eastern countries, even today, it would seem that a good maxim would be to ensure that they are dressed materially more modestly than those with whom they associate. The objective should be not to cause some man to stumble and also, **CRITICALLY**, not to inadvertently cause a situation to arise in which their virginity is taken through lust, provoked by their dress.

#### f. LUST, PORNOGRAPHY AND ENFORCED MONOGAMY

By the same token, when a man has the capacity to love more than one woman and is prevented from doing so, is it not inevitable that he will turn to lust and pornography to satisfy a deep down desire in his soul for covenant relationship with more than one woman? Is it not incredible how far the church has permitted Satan to totally corrupt God's plans for the marriage relationship between man and woman?

By the same token, a wife in a monogamous marriage whose husband has been created to be polygynous, should not really be surprised if her husband turns to lust and pornography to satisfy his need. It is perhaps possible that a wife in a monogamous marriage could make a particular effort to meet all her husband's needs but, as discussed with regard to Isaiah 4:1 in section 55, page 153, since every woman is different and no one woman will meet all the needs of a polygynous husband, this is likely to prove to be a futile effort destined to fail. It would therefore appear that woman who insist on forcing their husbands to remain monogamous should accept that lust and pornography are likely to be an inevitable consequence AND that they will then become partners in the sin of their husbands.

How much better it would be if such a man were free to take an additional wife in order to more fully meet all his needs for companionship, intellectual interchange, spiritual interaction in worship and service to God, help with the business of his family and his household and his sexual needs. It seems apparent to me that most of these needs can be met by women outside a monogamous marriage BUT that inevitably this will result in sexual attraction. In all sincerity I must say to you that it appears to me that **Yahweh God did NOT intend ANY of these needs to be met outside marriage!**

**Of necessity I must say to any woman who reads this, who is in a monogamous marriage and whose husband is in bondage to pornography and lust - ask YOURSELF the question, to what extent are YOU responsible for his sin and the resulting inner turmoil which curses his daily existence?**

## 17. ONE NIGHT STANDS

Some years ago when, in my office as a prophet of God, I was sent to the leadership of a church where the pastor had been found out as having had a sexual relationship with one of the young women in the congregation. I was required by the Lord to tell the leadership that instead of demanding that the pastor terminate the relationship they were to require him to take her as his second wife. Remarks were made to me to the effect that a protracted sexual relationship should be treated differently to a "one night stand". It was implied that somehow a "one night stand" could be tolerated but a long term relationship could not!

**However, Deuteronomy 22:23-30 deals with this quite clearly:**

- 23 *"If a young woman who is a virgin is betrothed to a husband, and a man finds her in the city and lies with her,*  
 24 *"then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor's wife; so you shall put away the evil from among you.*  
 25 *"But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die.*  
 26 *"But you shall do nothing to the young woman; there is in the young woman no sin deserving of death, for just as when a man rises against his neighbor and kills him, even so is this matter.*  
 27 *"For he found her in the countryside, and the betrothed young woman cried out, but there was no one to save her.*  
 28 ***"If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out,***  
 29 ***"then the man who lay with her shall give to the young woman's father fifty shekels of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her [put her away] all his days.***  
 30 *"A man shall not take his father's wife, nor uncover his father's bed. (NKJ)*

Surely verses 28 and 29 deal with a so-called "one night stand" quite clearly, **even where the girl does not consent**. The man must pay restitution and he may not divorce her all his days. Surely that is a simple message, there is no such thing as "sex before marriage", there is no such thing as experimenting to find the right partner. It is either marriage or it is fornication. There is nothing unclear about this. **Yet, in order to support Satan's false doctrine of enforced monogamy men and women in the church have created a false marriage rite in order to permit women who are not virgins to marry men who do not know the difference and both can go to HELL or at the very least have a part in the lake of fire and brimstone. Is this not an appalling abomination?**

**I pray that by now you will have no doubt about the truth and that you will be starting to recognize the enormous eternal consequences of this false doctrine. There are millions, if not billions, of souls in Hell and millions, if not billions, of others who have a part in the lake of fire and brimstone as a consequence of this lie. Furthermore millions, if not billions, of lives have been destroyed in this life. Hundreds of millions, if not billions, of others including Moslems and Jews, knowing the truth about marriage have been totally persuaded that so-called Christianity is of the devil and, on this score, they have been ABSOLUTELY RIGHT!**

**a. A "ONE NIGHT STAND" WITH A VIRGIN IS MARRIAGE IN THE SIGHT OF GOD!**

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)*

So here we see that in the case of so-called "consenting adults" a one night stand still constitutes marriage but with the caveat that the father could object which, it might be argued, could apply also to Deuteronomy 22:28-29.

**b. A FATHER CAN ANNUL A CLANDESTINE UNION THE DAY HE HEARS OF IT**

**This must be read in conjunction with Numbers 30:1-16:**

- 1 Then Moses spoke to the heads of the tribes concerning the children of Israel, saying, "This is the thing which the LORD has commanded:*
- 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.*
- 3 "Or if a woman vows a vow to the LORD, and binds herself by some agreement while in her father's house in her youth,*
- 4 "and her father hears her vow and the agreement by which she has bound herself, and her father holds his peace, then all her vows shall stand, and every agreement with which she has bound herself shall stand.*

- 5 **"But if her father overrules her on the day that he hears, then none of her vows nor her agreements by which she has bound herself shall stand; and the LORD will release her, because her father overruled her.**
- 6 *"But if indeed she takes a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself,*
- 7 *"and her husband hears it, and makes no response to her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself shall stand.*
- 8 *"But if her husband overrules her on the day that he hears it, he shall make void her vow which she vowed and what she uttered with her lips, by which she bound herself, and the LORD will release her.*
- 9 *"Also any vow of a widow or a divorced woman, by which she has bound herself, shall stand against her.*
- 10 *"If she vowed in her husband's house, or bound herself by an agreement with an oath,*
- 11 *"and her husband heard it, and made no response to her and did not overrule her, then all her vows shall stand, and every agreement by which she bound herself shall stand.*
- 12 **"But if her husband truly made them void on the day he heard them, then whatever proceeded from her lips concerning her vows or concerning the agreement binding her, it shall not stand; her husband has made them void, and the LORD will forgive her.**
- 13 *"Every vow and every binding oath to afflict her soul, her husband may confirm it, or her husband may make it void.*
- 14 *"Now if her husband makes no response whatever to her from day to day, then he confirms all her vows or all the agreements that bind her; he confirms them, because he made no response to her on the day that he heard them.*
- 15 **"But if he does make them void after he has heard them, then he shall bear her guilt."**
- 16 *These are the statutes which the LORD commanded Moses, between a man and his wife, and between a father and his daughter in her youth in her father's house. (NKJ)*

It is clear that the father has the prerogative to overrule his daughter making a truly unwise match on the day that he hears that she has had sex with her lover, **not a day later.**

**Note also that in the scripture above, the father bears her guilt. In other words, this is not something to be taken lightly, it seems that the father will be judged for the daughter's sin as though he was the guilty party! Is this not a direct shadow of our husband, the Lord Jesus Christ, dying to take our sin that we might live! Again the imagery is powerful! How can we persist with our false doctrines concerning "one night stands" when Jesus has died to set us free from our sin!**

### c. VIRGINITY LOST IN A ONE NIGHT STAND PRECLUDES MARRIAGE

Exodus 22:16-17, cited above is unclear whether that woman could subsequently remarry.

The fact that the man who took her virginity must pay the bride price would appear to indicate that the young woman would not be eligible to marry again. Keep in mind that, in the context of the above passages from Deuteronomy 22, if the thing is not found out and the man who took her by force does not marry her, the girl may never marry. The same applies to the girl who was enticed in Exodus 22.

Deuteronomy 22:13-21, cited in section 8, page 19 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,'*  
 .....
- 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.***

Clearly a woman who has been involved in a "one night stand" will not pass this test. Keep in mind that once the seal of virginity is broken there is no way that any other man can know for certain whether the woman is free to marry or not. **Accordingly, in principle, it would appear that any father who refused to permit his daughter to marry the man who had seduced her would do so knowing that he (the father) would have to support his daughter for the rest of her days.**

#### d. JUDAH AND TAMAR AS AN EXAMPLE OF A "ONE NIGHT STAND"

The case of Judah and Tamar provides useful confirmation of these conclusions:

**Genesis 38:6-30 reports:**

- 6 *Then Judah took a wife for Er his firstborn, and her name was Tamar.*  
 7 *But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD killed him.*  
 8 *And Judah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother."*  
 9 *But Onan knew that the heir would not be his; and it came to pass, when he went in to his brother's wife, that he emitted on the ground, lest he should give an heir to his brother.*  
 10 *And the thing which he did displeased the LORD; therefore He killed him also.*  
 11 *Then Judah said to Tamar his daughter-in-law, "**Remain a widow in your father's house till my son Shelah is grown.**" For he said, "**Lest he also die as his brothers did.**" **And Tamar went and dwelt in her father's house.***  
 12 *Now in the process of time the daughter of Shua, Judah's wife, died; and Judah was comforted, and went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.*  
 13 *And it was told Tamar, saying, "Look, your father-in-law is going up to Timnah to shear his sheep."*  
 14 *So she took off her widow's garments, covered herself with a veil and wrapped herself, and sat in an open place which was on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as a wife.*  
 15 *When Judah saw her, he thought she was a harlot, because she had covered her face.*  
 16 *Then he turned to her by the way, and said, "Please let me come in to you"; for he did not know that she was his daughter-in-law. So she said, "What will you give me, that you may come in to me?"*  
 17 *And he said, "I will send you a young goat from the flock." So she said, "Will you give me a pledge till you send it?"*  
 18 *Then he said, "What pledge shall I give you?" So she said, "Your signet and cord, and your staff that is in your hand." Then he gave them to her, and **went in to her, and she conceived by him.***  
 19 *So she arose and went away, and laid aside her veil and put on the garments of her widowhood.*



20 And Judah sent the young goat by the hand of his friend the Adullamite, to receive his pledge from the woman's hand, but he did not find her.

21 Then he asked the men of that place, saying, "Where is the harlot who was openly by the roadside?" And they said, "There was no harlot in this place."

22 And he returned to Judah and said, "I cannot find her. Also, the men of the place said there was no harlot in this place."

23 Then Judah said, "Let her take them for herself, lest we be shamed; for I sent this young goat and you have not found her."

24 And it came to pass, about three months after, that Judah was told, saying, "Tamar your daughter-in-law has played the harlot; furthermore she is with child by harlotry." So Judah said, "Bring her out and let her be burned!"

25 When she was brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I am with child." And she said, "Please determine whose these are-- the signet and cord, and staff."

26 **So Judah acknowledged them and said, "She has been more righteous than I, because I did not give her to Shelah my son." And he never knew her again.**

27 Now it came to pass, at the time for giving birth, that behold, twins were in her womb.

28 And so it was, when she was giving birth, that the one put out his hand; and the midwife took a scarlet thread and bound it on his hand, saying, "This one came out first."

29 Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? This breach be upon you!" Therefore his name was called Perez.

30 Afterward his brother came out who had the scarlet thread on his hand. And his name was called Zerah. (NKJ)

Here we see that Judah had promised Tamar his widowed daughter-in-law that she would marry his third son when that son was old enough. However, he broke his vow. Since Tamar had no hope of marrying any other man but Judah's son, it appears that she took the desperate step of posing as a harlot in order to trap Judah and secure a covering for herself in her old age.

The key principle contained in this scripture is that, while the Word of God prevents a man from marrying his daughter-in-law, Judah, once he realised that he had had intercourse with Tamar accepted responsibility for her FOR LIFE! This principle is confirmed in the case of Jacob and Leah discussed in section 59, page 167. **How different our society would be today if every many who had intercourse with a woman who was a virgin or a widow understood AND ACCEPTED that he was responsible for her well-being for life, even if he was drunk or she had intercourse with him while he slept or under false pretences!**

#### e. THE APPARENT DILEMMA OF SAMSON'S NIGHT WITH A HARLOT

**Judges 16:1-4 reports:**

1 **Then Samson went to Gaza and saw a harlot there, and went in to her.**

2 When the Gazites were told, "Samson has come here!" they surrounded the place and lay in wait for him all night at the gate of the city. They were quiet all night, saying, "In the morning, when it is daylight, we will kill him."

3 **And Samson lay low till midnight; then he arose at midnight, took hold of the doors of the gate of the city and the two gateposts, pulled them up, bar and all, put them on his shoulders, and carried them to the top of the hill that faces Hebron.**

4 *Afterward it happened that he loved a woman in the Valley of Sorek, whose name was Delilah.* (NKJ)

Here we see Samson, a Judge of Israel, dedicated to God before His birth, anointed as a deliverer of Israel, with supernatural strength imparted by the Spirit of God, going in to a harlot, despite all that scripture says about adultery. Yet, when he left the Spirit of God had not left him. One almost gets the impression that God was not particularly concerned with Samson's sin.

However, remember that God is longsuffering. **Numbers 14:18 states:**

18 *'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.'* (NKJ)

We see here that the Lord IS longsuffering BUT he no means clears the guilty

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## 18. IMPLICATIONS OF THE NEW COVENANT

It certainly seems to be the case under the Mosaic covenant that a woman who has lost her virginity, other than a widow of known origin or a divorcee where the divorce resulted from the sin of the husband, who is not a virgin, could never marry.

Under the New Covenant of the Lord Jesus Christ we are faced with the very real possibility of women coming to salvation having been sexually promiscuous previously. I do not think that there is any doubt that provided she is made aware of her sin and truly repents, she WILL be forgiven. Our experience in ministry however indicates that the Lord will still require her to be faithful to the man she was married to at the time she came to salvation. Whether this is the man who took her virginity or the man she is legally married to is something that only the Lord can determine, on a case by case basis. We have ministered to a woman, married to an unbeliever, who the Lord clearly led to divorce and then showed her that she had been seduced under hypnosis over twenty years ago by a man who was now a believer and who was still, in the sight of God, her husband. In other words, she had been legally married in the eyes of the church and the state but living in adultery in the sight of God for over twenty years AND had borne a child to the man she had called her husband.

As one comes to fully appreciate the enormous implications of this one instance, one must truly acknowledge that His ways are not our ways. **Isaiah 55:6-9 states:**

6 *Seek the LORD while He may be found, call upon Him while He is near.*

7 *Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, and He will have mercy on him; and to our God, for He will abundantly pardon.*

8 ***"For My thoughts are not your thoughts, nor are your ways My ways," says the LORD.***

9 *"For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.* (NKJ)

On the other hand, we have ministered to other women, some of whom have been trapped in sexual sin and fornication for years after coming to salvation, some as a consequence of demonic oppression and blood line curses carried into the New Life as a consequence of inadequate ministry and deliverance when they made a commitment, others simply out of ignorance of the principles set out in this document. It is truly alarming to discover how many deeply committed Christians really do not know the virginity is sacred and that sex equates to marriage. They find themselves in bondage, repeatedly trapped by their sexual needs and often by unsaved men who take advantage of their desperate need for sexual fulfillment in an agony of conviction and repentance followed by further sin. In such cases, once presented with the true scriptural facts and brought to true repentance our Lord extends bountiful mercy and grace.

On one occasion we ministered to a woman in her mid-twenties who had been sexually abused by a close relation at the age of fourteen and who had been in a variety of sexual relationships ever since. As she confessed her sins, repented, received forgiveness and prayed for the cutting off of all one-flesh bonds, person by person, (refer section 43, page 124) she had a vision in which God showed her that he had restored her virginity. Sadly, with no Christian man willing to extend his covering to her, (refer section 51, page 136) she fell back a few weeks later into a sexual relationship with an unbeliever. What her standing in the sight of God is today, I do not know, I do know that I was subsequently greatly convicted of my hardness of heart in not being willing to stand in the gap for her and take her as my wife!

In any case where a man is considering taking a woman who is not physically a virgin as his wife I would counsel careful prayer. This would be particularly important in our present social situation as it would be quite likely that the father tacitly accepted that there was a sexual relationship for some time before he confronted it and it seems clear to me that this is not the intent of this scripture.

## 19. MODERN COURTSHIP, PETTING AND THE LIKE BEFORE MARRIAGE WERE NOT ENVISAGED BY GOD

Clearly the above scriptures, taken with other comments elsewhere suggest that any significant form of dating or courtship as we know it today was NOT envisaged by Yahweh when He created mankind! Certainly any form of kissing or heavy petting would seem to be reserved for the wedding night. Not because He is unjust but because He intended that pleasure to be reserved for the marriage bed and He did NOT intend men and women to wait for years after they reached scripturally marriageable age for "mister right" or "miss right" or their "soul mate" or "life partner" to come along.

## 20. THE LORD'S TRUE INTENTION : MARRIAGE IS DESIGNED TO WORK

Can we other than conclude that the Lord's true intention for marriage was that he guaranteed it to work, as long as husband and wife were both believers and were both in submission to the TRUE Word of God.

**He intended a woman to marry a man who was available and, in broad terms, suitable within the constraints of the requirements set out elsewhere in scripture, in particular that they should both be believers. Other than this, as long as they both understood that marriage was for life, that there was no performance pressure, that lust was not a consideration and that, should the relationship be incomplete, the husband was free to take additional wives, Yahweh, in His wisdom had provided the one flesh bond, soul ties and other spiritual functions to ensure that the marriage would work! Surely there are grounds in these scriptures to warrant a radical rethink in doctrine in virtually every area of teaching concerning marriage and relations between men and women in the body of Christ?**

**21. CRITICAL CONCLUSION : GOD'S DEFINITION OF ADULTERY ACCEPTS THAT A MAN MAY HAVE MORE THAN ONE WIFE BUT REQUIRES THAT A WOMAN MAY HAVE SEX WITH ONLY ONE MAN**

I sincerely pray that after you have read the preceding chapter you will have no doubt that scripture permits a man to have more than one wife and that adultery is sexual intercourse with a woman who is not a virgin unless God has explicitly released her to marry another man as an act of Grace.

If you still have reservations, I pray that the following chapters will resolve your doubts. If you doubt the massive impact of adultery on the life of an individual in this life, section 81, page 201, presents a case history of a man who was trapped into adultery. It provides a chilling perspective on the long term consequences of adultery, even after repentance and truly demonstrates that adultery is indeed a sin against your own body.

## CHAPTER 4

### SCRIPTURAL DIVORCE

Having examined in great detail the scriptures on adultery and determined that much of what is currently regarded as divorce is not, it is necessary that we now more closely investigate God's definition of divorce. As we do this it is vital that we approach this subject NOT with a legalistic view but with a view to understanding God's HEART on the matter.

As I write, I am acutely aware that both my wife and I are divorced by the leading of the Holy Spirit and remarried by His guidance. In this section I will endeavour to assist readers to understand what seem to me to be some of the critical challenges relating to divorce within the Body of Christ in this age.

I must also stress that as you read further in this book you will come to realize that, as set out so eloquently in the passage "Wow! So that's how Jesus loves me!", reproduced in Appendix Q, page 281, God's plan for marriage is infinitely better than we know it to be and He has provided supernatural mechanisms to ensure that Godly marriage WILL WORK AND WILL BE GOOD. We must simply understand those mechanisms and learn how to apply them in our lives by the leading of the Holy Spirit. It is my prayer that by the time you have read Chapter 6, starting on page 122, which discusses numerous scriptures relating to marriage issues you will understand that there is a wealth of scripture which will assist you to achieve God's plan for your CURRENT marriage. Application of these scriptures requires that you and your spouse commit yourselves 100% to doing things God's way, to recognize that if things are not working it is because there is a problem on your side NOT with God. If you will tackle this wholeheartedly by FAITH with a commitment to God to work it out, I have no doubt that the marriage that will await you on the other side of this Jordan will truly be a land flowing with milk and honey! A land of great joy and blessing which will be a true witness to the people of God AND to the people of this world!

#### 22. PUTTING AWAY VERSUS DIVORCE

**Malachi 2:1-17 states:**

- 1 *"And now, O priests, this commandment is for you.*
- 2 *If you will not hear, and if you will not take it to heart, to give glory to My name," says the LORD of hosts, "I will send a curse upon you, and I will curse your blessings. Yes, I have cursed them already, because you do not take it to heart.*
- 3 *"Behold, I will rebuke your descendants and spread refuse on your faces, the refuse of your solemn feasts; and one will take you away with it.*
- 4 *Then you shall know that I have sent this commandment to you, that My covenant with Levi may continue," says the LORD of hosts.*
- 5 *"My covenant was with him, one of life and peace, and I gave them to him that he might fear Me; so he feared Me and was reverent before My name.*
- 6 *The law of truth was in his mouth, and injustice was not found on his lips. He walked with Me in peace and equity, and turned many away from iniquity.*

7 *"For the lips of a priest should keep knowledge, and people should seek the law from his mouth; for he is the messenger of the LORD of hosts.*

8 *But you have departed from the way; you have caused many to stumble at the law. You have corrupted the covenant of Levi," says the LORD of hosts.*

9 *"Therefore I also have made you contemptible and base before all the people, because you have not kept My ways but have shown partiality in the law."*

10 *Have we not all one Father? Has not one God created us? Why do we deal treacherously with one another by profaning the covenant of the fathers?*

11 ***Judah has dealt treacherously, and an abomination has been committed in Israel and in Jerusalem, for Judah has profaned the LORD'S holy institution which He loves: he has married the daughter of a foreign god.***

12 *May the LORD cut off from the tents of Jacob the man who does this, being awake and aware, yet who brings an offering to the LORD of hosts!*

13 *And this is the second thing you do: you cover the altar of the LORD with tears, with weeping and crying; so He does not regard the offering anymore, nor receive it with goodwill from your hands.*

14 *Yet you say, "For what reason?" Because the LORD has been witness between you and the wife of your youth, with whom you have dealt treacherously; yet she is your companion and your wife by covenant.*

15 *But did He not make them one, having a remnant of the Spirit? And why one? He seeks godly offspring. Therefore take heed to your spirit, and let none deal treacherously with the wife of his youth.*

16 ***"For the LORD God of Israel says that He hates divorce, for it covers one's garment with violence," says the LORD of hosts. "Therefore take heed to your spirit, that you do not deal treacherously."***

17 *You have wearied the LORD with your words; yet you say, "In what way have we wearied Him?" In that you say, "Everyone who does evil is good in the sight of the LORD, and He delights in them," or, "Where is the God of justice?" (NKJ)*

This passage of scripture specifically states that God hates divorce, it also states that marriage to daughters of a foreign God, that is unbelievers, is an abomination in God's sight. It also condemns those who pervert the Word of God by saying that those who do evil are good in the sight of the Lord. There is much in this passage for the modern church to consider in the light of what is presented in this book.

**In the King James Version, Malachi 2:16 states that God hates "Putting Away" rather than divorce:**

16 *For the LORD, the God of Israel, saith that he hateth **putting away**: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously. (KJV)*

Most other translations use the word "divorce" instead of "putting away". There is a difference in scripture. Appendix K, page 267, lists all scriptures in which the word "divorce" or it's derivatives is used in most translations but which the King James translates as "put away" or a derivative thereof. It is important to understand that there is a clear distinction between putting away (sending a wife away for a reason that is not scriptural) and divorce of a wife for scriptural reasons as set out below.

**Matthew 19:9 in the King James Version summarizes our Lord's position on putting away succinctly:**

19 "And I say unto you, Whosoever **shall put away his wife, except it be for fornication**, and shall marry another, committeth adultery: and whoso marrieth her which is **put away** doth commit adultery." (KJV)

Thus we see that Jesus Himself declares putting away to be wrong in the sight of God and declares that those who put away for reasons other than fornication (physical or spiritual) on the part of the other partner will be committing adultery.

#### Mark 10:1-12 in the King James Version states:

- 1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.
- 2 And the Pharisees came to him, and asked him, Is it lawful for a man to **put away his wife?** tempting him.
- 3 And he answered and said unto them, What did Moses command you?
- 4 And they said, **Moses suffered to write a bill of divorcement, and to put her away.**
- 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.
- 6 But from the beginning of the creation God made them male and female.
- 7 For this cause shall a man leave his father and mother, and cleave to his wife;
- 8 And they twain shall be one flesh: so then they are no more twain, but one flesh.
- 9 **What therefore God hath joined together, let not man put asunder.**
- 10 And in the house his disciples asked him again of the same matter.
- 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.
- 12 And if a woman shall put away her husband, and be married to another, she committeth adultery. (KJV)

This passage does not include the reference to porneia (fornication) contained in Matthew 5:32, Matthew 19:9, as discussed in section 12.a, page 47, as grounds for divorce, however, it serves to place the discussion in it's proper context. Note that in verse 2 the Pharisees ask Jesus "Is it lawful for a man to **put away his wife**". When Jesus asks in verse 3 what Moses commanded, they reply in verse 4 that "Moses suffered to write **a bill of divorcement, and to put her away.**" This is a distortion of the scriptures, as Deuteronomy 24:1 clearly states :

- 1 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes **because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house,** (NKJ)

The key concept here is "**uncleanness**" which is defined in more detail in section 23, page 84 as being comparable to "fornication" or "porneia" in Matthew. This is distinctly different to "putting away" which relates to sending the wife out of the house for little or no reason. It appears that in Jesus time the Pharisees had so corrupted the Word of God that uncleanness was being taken in it's widest and most liberal sense. All Jesus did in Mark 10, Matthew 5 and Matthew 19 was to set the record straight about what the Mosaic Law ACTUALLY stated. In particular, in Mark 10:2, where the question specifically relates to putting away, the correct answer is that a man may NOT put away his wife, as reported. However, if there is fornication, a man may DIVORCE his wife.

#### We see the same distinction in 1 Corinthians 7:10-16 in the King James Version:

- 10 And unto the married I command, yet not I, but the Lord, **Let not the wife depart from her husband:**

**11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.**

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

**15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. (KJV)**

This passage refers to wives departing or husbands putting away their wives. Again, in such cases the woman is told that **she may NOT remarry**, she must remain single or else return to her husband. Clearly this is again referring to separation which is NOT related to fornication / porneia or uncleanness as discussed elsewhere in this chapter. On the other hand if an UNBELIEVING spouse departs the believing spouse is free to marry again BUT it is NOT for the believing spouse to depart UNLESS there is porneia!

Section 12, page 84, contains a detailed discussion of adultery and porneia, the treachery which will give rise to a scriptural basis for divorce. Any "divorce" which does not result from porneia (fornication / treachery) is not divorce, it is "**putting away**". **The vast majority of so-called divorces in the world today are not divorce they are putting away and therefore the vast majority of those who consider themselves divorced and who have remarried are living in adultery and may well be on their way to a part in the lake of fire and brimstone for eternity.**

It should be clearly apparent to all readers that a man taking a second or additional wives is not porneia and is therefore not grounds for divorce. A woman who leaves her husband because he has taken another wife has no scriptural basis to do that and a man who leaves his wife because he has found another woman also has no scriptural basis. They are married in the sight of God and remain married after the husband has taken other wives.

**As a consequence of the false doctrine of enforced monogamy it appears that millions, if not billions, of souls may well be on their way to experience a part in the lake of fire and brimstone and many well meaning pastors and church leaders may find themselves facing a severe judgment for preaching lies and causing many to stumble.**

Mark 9:42-44 states:

42 **"But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.**

43 "If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched--

44 "where 'Their worm does not die, and the fire is not quenched.'" (NKJ)

## 23. SCRIPTURAL DIVORCE



The previous section defines the difference between putting away and divorce. In particular it is noted that a large number of the verses which in most translations refer to "divorce" in actual fact refer to "putting away". Accordingly, most of what is referred to as "divorce" in the church today is, in fact, putting away.

### True scriptural divorce is defined in Deuteronomy 24:1-4:

- 1 *"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes **because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house,***
- 2 *"when she has departed from his house, and goes and becomes another man's wife,*
- 3 *"if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife,*
- 4 *"then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you as an inheritance. (NKJ)*

### The word "uncleanness", Strong's number 6172 `ervah- is defined by Brown-Driver-Brigg's as:

- nakedness, nudity, shame, pudenda, genitalia*
- a) *pudenda (implying shameful exposure)*
  - b) *nakedness of a thing, indecency, improper behavior*
  - c) *exposed, undefended (figurative)*

This is the same word translated "**nakedness**" throughout Leviticus 18 and 20 quoted in section 14, page 54 with regard to sexual sin. This would seem to correlate closely with the word "porneia" used by Jesus in Matthew 19:9 reported in section 21, 22, page 81. In other words, in Matthew 19:9 and the other related scriptures in the "New Testament", Jesus was simply confirming and elaborating on Deuteronomy 24:1 by saying that divorce is only permitted in the event of "uncleanness" or "porneia" and that putting away a wife under other conditions is not divorce it is putting away and therefore gives rise to adultery.

It seems clear to me that with this understanding much of the confusion about what constitutes scriptural divorce should be cleared up. Divorce is NOT permitted if a man takes another wife unless he fails to take care of the first wife as discussed with regard to Exodus 21:10 in section 30, page 97. It is also not permitted if either spouse decides they no longer love one another, as discussed in section 26, 66, page 89, 182 with regard to Deuteronomy 21:15-17. It is only permitted in the case of significant and persistent unfaithfulness or treachery. In practice for the Christian and speaking from experience, it seems that Yahweh will only permit a Christian man or woman to divorce after many years of seeking to heal the marriage and fervent prayer and intercession for the sinning spouse. We have a "new and better covenant" (Hebrews 8:6):

- 6 *But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of **a better covenant**, which was established on better promises. (NKJ)*

Surely more is expected of us in the area of marriage? We have the Holy Spirit dwelling within the temple of God within us, we have tongues and the gifts of the Spirit, we have the atoning sacrifice of Jesus for our sin's, we have the name of Jesus to use in our petitions to the Father and in taking authority over the forces of darkness. Overall, we surely have much more going for us than the people of "Old Testament" times and therefore more is expected of us.

### Consider Luke 12:42-51:

- 42 *And the Lord said, "Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season?"*
- 43 *"Blessed is that servant whom his master will find so doing when he comes.*
- 44 *"Truly, I say to you that he will make him ruler over all that he has.*
- 45 *"But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk,*
- 46 *"the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers.*
- 47 *"And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes.*
- 48 *"But he who did not know, yet committed things deserving of stripes, shall be beaten with few. **For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.***
- 49 *"I came to send fire on the earth, and how I wish it were already kindled!*
- 50 *"But I have a baptism to be baptized with, and how distressed I am till it is accomplished!*
- 51 *"Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division. (NKJ)*

Surely it is clear "***For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more***", furthermore, Jesus says that He came to "send fire on the earth" and that He did NOT come to bring peace on earth!! Does this not tell us that being a Christian will be more demanding than being a Jew before the time of Jesus. Does it also not tell us that Christians will be more severely judged? Can we not therefore infer that more will be required before Yahweh permits us to divorce?

I must most sincerely counsel any person considering divorce to reconsider their position carefully and only proceed with secular divorce if they are ABSOLUTELY certain that it is Yahweh's will for their lives. Likewise, it seems to me that people who are divorced in the sight of the state may not always be divorced in the sight of God. For example, a speeding ticket issued to a person who was not speeding can be squashed in court. In the same way, a certificate of divorce for which there is no scriptural basis may be squashed in the court of heaven! In such a case it could be conceivable that Yahweh would require the spouses to return to one another and confess and repent of their adultery!

Taking Deuteronomy 24:1 further, a Christian man who has God's permission to divorce may issue a "certificate of divorce" immediately although legally he would still need to go through the legal divorce process in order to remove all yoke's between himself and his former wife. It would appear that a woman seeking a divorce is likely to require to go through the full legal divorce process in order to obtain a certificate of divorce. How she would act if her husband refuses to give her a certificate of divorce but God tells her to divorce is uncertain - it would appear that she would have to walk by faith in this situation.

## 24. THE WIFE OF ONE'S YOUTH CONTRASTED WITH THE IMMORAL WOMAN

**Proverbs 5:1-23 states:**

- 1 *My son, pay attention to my wisdom; lend your ear to my understanding,*
- 2 *That you may preserve discretion, and your lips may keep knowledge.*
- 3 ***For the lips of an immoral woman drip honey, and her mouth is smoother than oil;***
- 4 ***But in the end she is bitter as wormwood, sharp as a two-edged sword.***
- 5 ***Her feet go down to death, her steps lay hold of hell.***
- 6 *Lest you ponder her path of life-- her ways are unstable; you do not know them.*
- 7 *Therefore hear me now, my children, and do not depart from the words of my mouth.*

- 8 Remove your way far from her, and do not go near the door of her house,  
 9 Lest you give your honor to others, and your years to the cruel one;  
 10 Lest aliens be filled with your wealth, and your labors go to the house of a foreigner;  
 11 And you mourn at last, when your flesh and your body are consumed,  
 12 And say: "How I have hated instruction, and my heart despised correction!  
 13 I have not obeyed the voice of my teachers, nor inclined my ear to those who instructed me!  
 14 I was on the verge of total ruin, in the midst of the assembly and congregation."  
 15 **Drink water from your own cistern, and running water from your own well.**  
 16 **Should your fountains be dispersed abroad, streams of water in the streets?**  
 17 **Let them be only your own, and not for strangers with you.**  
 18 **Let your fountain be blessed, and rejoice with the wife of your youth.**  
 19 **As a loving deer and a graceful doe, let her breasts satisfy you at all times; and always be enraptured with her love.**  
 20 For why should you, my son, be enraptured by an immoral woman, and be embraced in the arms of a seductress?  
 21 For the ways of man are before the eyes of the LORD, and He ponders all his paths.  
 22 His own iniquities entrap the wicked man, and he is caught in the cords of his sin.  
 23 He shall die for lack of instruction, and in the greatness of his folly he shall go astray. (NKJ)

We see here a stark contrast between the impact of adultery or fornication OR unGodly so-called "remarriage" and marriage to the wife of one's youth about whom it is said "**As a loving deer and a graceful doe, let her breasts satisfy you at all times; and always be enraptured with her love.**"

Clearly the statements here with regard to the wife of one's youth assume that she is NOT an immoral woman otherwise Jesus is quite clear, the husband is entitled to divorce her and, in the light of the statements in this proverb, such a husband should have no difficulty in deciding that the marriage should come to an end. This same reverse principle of understanding the definition of an immoral woman, one who can (and should) be divorced can be applied to other scriptures.

#### Consider also Proverbs 7:1-27:

- 1 My son, keep my words, and treasure my commands within you.  
 2 Keep my commands and live, and my law as the apple of your eye.  
 3 Bind them on your fingers; write them on the tablet of your heart.  
 4 Say to wisdom, "You are my sister," and call understanding your nearest kin,  
 5 **That they may keep you from the immoral woman, from the seductress who flatters with her words.**  
 6 For at the window of my house I looked through my lattice,  
 7 And saw among the simple, I perceived among the youths, a young man devoid of understanding,  
 8 Passing along the street near her corner; and he took the path to her house  
 9 In the twilight, in the evening, in the black and dark night.  
 10 **And there a woman met him, with the attire of a harlot, and a crafty heart.**  
 11 **She was loud and rebellious, her feet would not stay at home.**  
 12 **At times she was outside, at times in the open square, Lurking at every corner.**  
 13 **So she caught him and kissed him; with an impudent face she said to him:**  
 14 "I have peace offerings with me; today I have paid my vows.  
 15 So I came out to meet you, diligently to seek your face, and I have found you.  
 16 I have spread my bed with tapestry, Colored coverings of Egyptian linen.  
 17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until morning; let us delight ourselves with love.

19 For my husband is not at home; he has gone on a long journey;

20 He has taken a bag of money with him, and will come home on the appointed day."

**21 With her enticing speech she caused him to yield, with her flattering lips she seduced him.**

22 Immediately he went after her, as an ox goes to the slaughter, or as a fool to the correction of the stocks,

23 Till an arrow struck his liver. As a bird hastens to the snare, he did not know it would cost his life.

24 Now therefore, listen to me, my children; pay attention to the words of my mouth:

25 Do not let your heart turn aside to her ways, do not stray into her paths;

26 For she has cast down many wounded, and all who were slain by her were strong men.

27 Her house is the way to hell, descending to the chambers of death. (NKJ)

Clearly such a woman is anything but a virtuous wife, as discussed in section 42, page 123 and is reasonably not the sort of woman that a man should or would want to remain married to.

By extension it would appear that a person of either gender married to a spouse who is an active, practising witch, wizard or Satanist would almost certainly be permitted by the Lord to divorce. Although, even in such cases I would counsel that the spouse concerned should seek the Lord's guidance. There are testimonies of believing spouses who have faithfully served their unbelieving spouses for decades with the love of God and have finally been rewarded by seeing their loved ones come to salvation, sometimes when one or other spouse is on their death bed. What treasure it must be to see the soul of a loved one in heaven for eternity in return for having laid down one's life in prayer and service. There can be no general rule, only God knows the heart of man and only He can determine the point at which a woman who is joined to a man can be separated.

## 25. CASES WHERE PUTTING AWAY IS PROHIBITED

In various sections of this book certain scriptures have been cited where a man may never "put away" his wife:

**Deuteronomy 22:16-19 in the King James Version states:**

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

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)

A man who falsely accuses his wife of not being a virgin may never put her away.

**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)

A man who takes the virginity of a woman may never put her away.

Clearly, in neither case does this prevent a man from DIVORCING a woman for fornication / porneia.

## 26. THE UNLOVED WIFE

One of the most difficult scriptures for the modern church to accept in the context of what is taught in these pages must surely be the provisions for an unloved wife:

**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)*

Here we have another passage with explicit provision for a man to have two wives at least.

In addition, we have explicit provision for one of those wives to be **unloved!!!** Surely this must squash the idea of one perfect partner, the idealistic searching for wife after wife and husband after husband, scrapping each previous relationship in the process. Surely we are clearly taught by the scriptures recorded in these pages that once a man has married a woman they are married for life barring some very specific situations which permit divorce? **However those situations are such that the implication is that one partner is almost certainly irrevocably committed to spend eternity in Hell and is dragging the other partner down with them! In most other cases divorce is not an option and those that remarry after such a form of "divorce", in actual fact "putting away", are committing adultery. Surely the response of the disciples to Jesus in Matthew 19:10-11, rings true:**

- 10 *His disciples said to Him, "If such is the case of the man with his wife, **it is better not to marry.**"*  
 11 *But He said to them, "All cannot accept this saying, but only those to whom it has been given: (NKJ)*

**Perhaps it is better not to marry? It is certainly better not to marry lightly or hastily or for the wrong reasons.**

**It is certainly necessary before marriage that we search our hearts in order to be clear that we are indeed making a life-time commitment.**

It is certainly critical that we pray diligently to the Father in the name of the Son in order to ensure that the person we intend to marry is, indeed, the person that Yahweh would have us marry and that the time for marriage is as we have understood it.

It is certainly vital that we "lean not to our own understanding", **Proverbs 3:5:**

*5 Trust in the LORD with all your heart, and lean not on your own understanding; (NKJ)*

that we "look not to the things that are seen, but to the things that are unseen", **2 Corinthians 4:18:**

*18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. (NKJ)*

etc.

**A hasty and ill-conceived marriage that is not of God but is borne out of lust or other wrong motive, may well be the most eternally dangerous thing that anyone can do!**

Section 81, page 201 reports a case history of a man who personally fell into the trap of a relationship, born out of wrong thinking and wrong teaching, which lasted for twenty five years before the Almighty Creator, in His mercy and His grace delivered him. He states that such a relationship is a hell that he would not desire for his worst enemy. **It is a hell borne out of false doctrine and wrong ideas resulting from the perverted teachings that Satan has infiltrated into the Christian church over nearly two thousand years. It is a hell which I pray those who read this book will start to take active steps in prayer and spiritual warfare to overturn.**

## 27. PRACTICAL IMPLICATIONS OF DIVORCE

Insofar as divorce in the sight of God is only permissible following serious treachery or spiritual unfaithfulness on the part of the offending spouse, those whom the Lord permits to divorce may well require considerable ministry with regard to spiritual, emotional and psychological healing.

Perhaps more importantly, the case history in section 81, page 201 clearly highlights the need for certain specific actions on a spiritual level. These are discussed from a scriptural view point in section 43, page 124 and subsequent sections.

Briefly the following minimum actions are required following divorce:

- a. A formal certificate of divorce must be issued by the husband, not necessarily a court order but a letter will suffice. However, for legal reasons a court divorce should be obtained if the couple are married by the church or state. If they became one flesh through sexual intercourse then a letter will suffice.

If the woman is the one seeking divorce this presents certain problems for which the guidance of the Holy Spirit should be sought. In some cases it may be acceptable for the wife to send a letter confirming a discussion, however I can envisage situations in which there may be problems. Since we have not ministered in all possible situations it is not possible to give more detailed guidance at this time although we have ministered in situations where the Lord has extended grace and treated relationships as terminated without any formal contact with the other party.

- b. The one flesh bond must be broken by prayer in agreement requesting the Lord to sever the tie by His Grace. This is not a demonic bond and cannot be cut and it cannot be renounced. It can only be severed IF the Lord has permitted the divorce. The Lord should be asked to sever the bond at both ends and to cover the resulting spiritual wound with the Blood of Jesus and to heal the wound.

- c. All marriage vows and promises must be renounced and cut off unless there are promises or vows which God requires to be fulfilled.
- d. The soul tie should be cut off at both ends.
- e. All blood line curses and demons which passed down or transferred through the male blood line to the female must be cut off.
- f. All curses spoken against the believing partner by the offending partner and associates must be regularly cut off. Note that curses are not necessarily Satanic or occultic. Any swear words or curses or bad statements made against you have spiritual force and will continue to operate against you until they are cut off.
- g. All demons transferred between the parties must be bound and cast out but first all sin which may give the demons the right to remain must be confessed and repented of. This is a complex subject and you are advised to consult with a prophetic minister gifted in deliverance. Note that in this day deliverance is a very specialised prophetic ministry and there are not many who have truly in depth knowledge and experience in this field.
- h. Any familiar spirits associated with the relationship must be bound and cast out.
- i. In the event of true divorce as a consequence of porneia it appears that God's agape love between the couple may be dead by the time God permits a divorce. In the case of adultery the individual concerned may find themselves in the same situation as the person in the case history in section 81, page 201, that is with the Agape love of God fixed in their heart towards the person with whom they committed adultery. In this case, according to my current understanding of scripture, there is no basis to cut off this bond of love. The only way to deal with this bond of love in this life is to direct that love to Holy Spirit inspired prayer for the good of the object of that love AND their rightful spouse. In other words pray for blessings on their marriage, healing to their marriage, etc. **Prayer that somehow that person may be released to marry you is VERY UNLIKELY to be the will of God, not matter how much you love them!**

## 28. MARRIAGE TO A DIVORCED WOMAN

### a. CHALLENGES IN DETERMINING GOD'S WILL FOR MARRIAGE

Marriage to a divorced woman or, for that matter, any woman who is not a virgin is spiritually challenging. I pray that by now you will realise that there are numerous good reasons why as a man you would not want to consummate a relationship with a woman who is not a virgin. The case history in section 81, page 201, should be more than sufficient to convince you of this. Equally, if you are such a woman I would hope that you would appreciate that there is no way that you want to join yourself to another man unless you are 100% certain that the Lord has permitted it.

My advice has to be, unless you are totally satisfied that it is God's perfect will AND His perfect time, do not even think about consummating a relationship with any person. In fact this applies just as much if the woman concerned is a virgin but there are much, much greater spiritual implications of getting it wrong if she is not.

As you consider this subject you will realize that it is an area that is ripe for religious, "Talmudic laws" designed to assist you make this decision. At the end of the day there are numerous principles contained in this document which will assist you to ascertain when it is probably NOT safe to consummate a

relationship. But, since they all rely on the facts at your disposal and the completeness of the memory and the integrity of the woman involved, there is no absolute guideline other than ASK THE LORD TO SHOW YOU. Consider the cases of Jacob married to Leah, presented to him fraudulently and the case of the woman seduced under hypnosis who only discovered over twenty years later that she was married in the sight of God to a man she did not even remember, discussed in section 18, page 78! Only The Holy Spirit knows the truth and only He can be trusted to guide you.

## **b. FLEECES AND SEEKING TO BE LED BY THE HOLY SPIRIT**

This is an area where I truly believe the Lord expects you to ask Him for signs and expects you to lay out fleeces for him. By way of example, consider the sign that Eliezer requested in **Genesis 24:12-14**:

*12 Then he said, "O LORD God of my master Abraham, please give me success this day, and show kindness to my master Abraham.*

*13 "Behold, I stand here by the well of water, and the daughters of the men of the city are coming out to draw water.*

*14 "Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink'-- let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master." (NKJ)*

Consider also the sign's requested by Gideon in Judges 6:36-40:

*36 So Gideon said to God, "If You will save Israel by my hand as You have said--*

*37 "look, I shall put a fleece of wool on the threshing floor; if there is dew on the fleece only, and it is dry on all the ground, then I shall know that You will save Israel by my hand, as You have said."*

*38 And it was so. When he rose early the next morning and squeezed the fleece together, he wrung the dew out of the fleece, a bowlful of water.*

*39 Then Gideon said to God, "Do not be angry with me, but let me speak just once more: Let me test, I pray, just once more with the fleece; let it now be dry only on the fleece, but on all the ground let there be dew."*

*40 And God did so that night. It was dry on the fleece only, but there was dew on all the ground. (NKJ)*

When I married my present wife I asked the Lord repeatedly for sign's. The most dramatic and most positive which I received a week before I married her was as follows:

- i. I knew that she was going to attend a church meeting at a venue which housed 5,000 people and where typically at least 3,000 people could be expected to attend. She did not know that I would be there.
- ii. I knew that I had attended that venue for some years and sometimes struggled to locate people, even if I knew they were at the meeting. Sometimes I would go for months and not see someone, then when I met them and asked them where they had been they would tell me they had been at every meeting.
- iii. I asked the Lord that if it was His will for me to marry her He would arrange for me to meet her in a way that I would know it was from Him and if it was not His will for me to marry her that he would ensure that I did not meet her.
- iv. When I arrived I was led to sit in my car for about ten minutes. Eventually I entered the service nearly ten minutes after it started and, as I was walking amongst a sea of people along a broad aisle, a person came towards me and forced me to step aside. As I did so a voice exclaimed my name in my ear. I



looked down and then to the side and I was about ten centimeters from standing on the toe of my bride to be!

- v. Subsequently she told me that she had only been in that seat for about a minute!

As a consequence of this we both had a high level of confidence that it was the Lord's will for us to marry. Nevertheless we both prayed repeatedly for further signs in the days that followed and, before we consummated the marriage we knelt at the side of the bed and asked the Lord to show us if it was his will for us to marry or not. At that point the anointing of the Holy Spirit and the Power of God fell upon both of us and we consummated the marriage in His presence and under His anointing.

In considering what tests to lay before the Lord one should be wary of presumption or foolishness. Pray reverently and ask the Lord for guidance. Confess your own inability to discern His will in the matter and ask Him to show you what tests to apply. Generally a fleece needs to be something which in the natural is so unlikely to occur that it could only come about by God, this is a characteristic of all the tests given above. A young woman in Isaac's day would not normally give water to a stranger, let alone water his camels also. Dew does not normally fall only on a fleece or fall on everything other than a fleece. A person does not normally nearly walk into someone they are hoping to meet in a 5,000 seat auditorium without looking carefully.

Generally it is wise to ask for more than one indication, particularly in the case of marriage where the consequences of an error are potentially disastrous in this life AND the next.

It is vital not to pray out loud when you speak to the Lord about these things and it is also vital that you do not communicate or write down what you have asked Him.

#### **Genesis 24:42-45 reports Eliezer as saying:**

*42 "And this day I came to the well and said, 'O LORD God of my master Abraham, if You will now prosper the way in which I go,*

*43 'behold, I stand by the well of water; and it shall come to pass that when the virgin comes out to draw water, and I say to her, "Please give me a little water from your pitcher to drink,"*

*44 'and she says to me, "Drink, and I will draw for your camels also,"-- let her be the woman whom the LORD has appointed for my master's son.'*

*45 "**But before I had finished speaking in my heart**, there was Rebekah, coming out with her pitcher on her shoulder; and she went down to the well and drew water. And I said to her, 'Please let me drink.' (NKJ)*

Clearly Eliezer spoke to the Lord **in his heart**, so should you. Recognize that the air is polluted with Satan's demons and fallen angels and that they will take notice of all that you say, all that you do and all that you write. I have personally experienced situations where I have foolishly stated something in an unsanctified atmosphere and seen a situation turn against me within hours. If you speak out your request to God for proof or you write it out, Satan is quite likely to provide you with a counterfeit sign to get you to sin. If you walk by faith and pray without doubting, God will answer you.

#### **James 1:6-8 states:**

*6 **But let him ask in faith, with no doubting**, for he who doubts is like a wave of the sea driven and tossed by the wind.*

*7 For let not that man suppose that he will receive anything from the Lord;*

*8 he is a double-minded man, unstable in all his ways. (NKJ)*

### c. SOME SCRIPTURES ON BEING LED BY THE SPIRIT OF GOD

Following are a few relevant scriptures:

#### 1 Thessalonians 3:11:

*11 Now may our God and Father Himself, and our Lord Jesus Christ, **direct** our way to you. (NKJ)*

#### 2 Thessalonians 3:5:

*5 Now may the Lord **direct** your hearts into the love of God and into the patience of Christ. (NKJ)*

#### John 16:13:

*13 "However, when He, the Spirit of truth, has come, He will **guide** you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. (NKJ)*

#### Psalm 48:14:

*14 For this is God, our God forever and ever; he will be our **guide** even to death. (NKJ)*

#### Isaiah 49:10:

*10 They shall neither hunger nor thirst, neither heat nor sun shall strike them; for He who has mercy on them will **lead** them, even by the springs of water He will guide them. (NKJ)*

#### Isaiah 58:11:

*11 The LORD will **guide** you continually, and satisfy your soul in drought, and strengthen your bones; you shall be like a watered garden, and like a spring of water, whose waters do not fail. (NKJ)*

#### Romans 8:14-15:

*14 For as many as are **led by the Spirit of God, these are sons of God.***

*15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." (NKJ)*

You can only be led by the Spirit of God to the extent that you are willing to humble yourself and admit that you do not know what His will is and to admit that you are utterly dependent on Him to help you avoid making a terrible mistake. Do not demand that He lead you. Ask in faith without doubting and be alert for supernatural events in your every day life which will surprise and encourage you.

**Whatever you do DO NOT LEAN TO YOUR OWN UNDERSTANDING (Proverbs 3:5) and DO NOT look at the things that are seen (2 Corinthians 4:18). Ask Him to open the eyes of your spirit to see what He is doing in the world around you by His Spirit!**

### 29. CRITICAL CONCLUSION : GOD'S LAWS FOR DIVORCE NECESSITATE THAT A MAN IS PERMITTED TO TAKE MORE THAN ONE WIFE

From the preceding discussion I pray that you will see that God's plan for marriage is very different to that which is taught by the church today. At the same time, I pray that you will see that what is being taught by the church today regarding marriage is destructive and great heresy. There can be little doubt that we are in the last days of this age and that a new age is about to dawn.

**Jeremiah 23:1-6 clearly states regarding the dawning of the new age:**

- 1 *"Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the LORD.*
- 2 *Therefore thus says the LORD God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the LORD.*
- 3 *"But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase.*
- 4 *"I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the LORD.*
- 5 ***"Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth.***
- 6 ***In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS. (NKJ)***

These are the same days that Isaiah 4:1 refers to (refer section 55, page 153). Truly these are days in which the truth of the Lord's perfect plan for marriage will be restored. As outlined in the article "Wow! So that's how Jesus loves me!", reproduced in Appendix Q, page 281, God's plan for the marriage of the church to His Son, The Lord Jesus Christ requires that we understand the fullness of His plan for marriage in our lives on earth. As we do this we will truly see heaven on earth as we learn to live in harmony and unity in Godly marriages where divorce is unheard of!

**Remember Luke 18:27:**

- 27 *But He said, **"The things which are impossible with men are possible with God."** (NKJ)*

**Surely, Jeremiah 29:11, as over quoted and misapplied as it is, has relevance to that which is soon to come:**

- 11 ***For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. (NKJ)***

If your marriage seems impossible take heart, He is able to turn it around. If you are in marriage to an unrepentant sinner, take heart, the Lord may see fit to deliver you soon. But, whatever your current marital situation, expect to see change. If you are a man, expect The Lord to call on you to extend your covering to a number of women. If you are a married woman, expect The Lord to require you to "share" your husband (remember he never belonged to you in the first place). If you are an unmarried woman, expect The Lord to provide a husband, only expect that he is likely to already have a wife.

If you will change your paradigm and humble yourself before Almighty God, expect to see GOOD THINGS. However, if you stubbornly insist in retaining your false doctrines and heresies, be ware the wrath of God is about to be unleashed on this earth as never before!

**1 Peter 2:1-8 states:**

- 1 Therefore, laying aside all malice, all guile, hypocrisy, envy, and all evil speaking,  
2 as newborn babes, desire the pure milk of the word, that you may grow thereby,  
3 if indeed you have tasted that the Lord is gracious.
- 4 **Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,**  
5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 6 Therefore it is also contained in the Scripture, "**Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame.**"
- 7 Therefore, to you who believe, He is precious; but to those who are disobedient, "**The stone which the builders rejected has become the chief cornerstone,**"
- 8 and "**A stone of stumbling and a rock of offense.**" They stumble, being disobedient to the word, to which they also were appointed. (NKJ)

## CHAPTER 5

### IS MONOGAMY SCRIPTURAL?

#### 30. DOES GOD ACTIVELY PERMIT A MAN TO TAKE MORE THAN ONE WIFE?

On a more direct note, does God actively permit a man to take more than one wife?

**Exodus 21:10-11** clearly answers this question:

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

*11 "And if he does not do these three for her, then she shall go out free, without paying money. (NKJ)*

Surely if God makes specific provision there really cannot be further doubt? At the same time it does appear clear that if he diminishes the food, clothing or marital privileges of an existing wife who is a servant, and therefore presumably of a free born wife, she may go free. Thus significant sustained deprivation would appear to constitute grounds for divorce.

#### 31. DID THE PROVISIONS NOT CHANGE UNDER THE "NEW TESTAMENT"

There is a widely spread belief that the New Testament changed God's law with regard to marriage and introduced a dispensation of monogamy.

In order to give proper consideration to this belief it is important to consider a number of principles:

##### a. WHEN DID THE NEW COVENANT COME INTO EFFECT?

From the preceding discussions of covenant above it seems quite clear that a covenant cannot be cut without shedding of blood **Hebrews 9:18-20, quoted in section 9, page 23, states:**

*18 Therefore not even the first covenant was dedicated without blood.*

*19 For when Moses ..... 20 saying, "This is the blood of the covenant which God has commanded you." (NKJ)*

Can there be any doubt that the covenant of Jesus with mankind or with the children of Abraham was cut with Jesus' blood at Calvary? At the last supper, Jesus is reported as saying:

**Matthew 26:26-28:**

*26 And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body."*

*27 Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you."*

28 *"For this is **My blood of the new covenant**, which is shed for many for the remission of sins. (NKJ)*

#### **Mark 14:22-24:**

22 *And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, "Take, eat; this is My body."*

23 *Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it.*

24 *And He said to them, "**This is My blood of the new covenant**, which is shed for many. (NKJ)*

#### **Luke 22:19-20:**

19 *And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."*

20 *Likewise He also took the cup after supper, saying, "This cup is **the new covenant in My blood**, which is shed for you. (NKJ)*

#### **1 Corinthians 11:23-27**

23 *For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;*

24 *and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."*

25 *In the same manner He also took the cup after supper, saying, "**This cup is the new covenant in My blood**. This do, as often as you drink it, in remembrance of Me."*

26 *For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.*

27 *Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. (NKJ)*

Can there be any doubt that Jesus was introducing the New Covenant the night before He went to Calvary? If this is the case must we not accept that most of what is reported in the Gospels relates to Jesus ministering as a prophet under the Old Covenant?

### **32. JESUS WALKED THE EARTH AS A PROPHET UNDER THE MOSAIC COVENANT**

#### **Jesus Himself refers to Himself as a prophet in Luke 13:31-35:**

31 *On that very day some Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You."*

32 *And He said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.'*

33 *"Nevertheless **I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem.***

34 *"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!*

35 *"See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the Lord!'" (NKJ)*

Surely there can be no doubt that in verse 33 Jesus is referring to Himself perishing in Jerusalem and is describing Himself as a prophet?

**Accordingly we must surely accept that Jesus was bound by the Law of Moses until the moment that He died on the cross and was pierced with the spear. Then and then, and only then, as the fulfilment of the Law of Moses was the New Covenant fully consummated!**

### 33. JESUS FULFILLED THE LAW

Jesus Himself said in Matthew 5:17-20:

17 *"Do not think that I came to destroy the Law or the Prophets. **I did not come to destroy but to fulfil.***

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.*

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.*

20 *"For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven. (NKJ)*

Again, in Luke 24:36-48 AFTER HIS RESURRECTION Jesus says:

36 *Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you."*

37 *But they were terrified and frightened, and supposed they had seen a spirit.*

38 *And He said to them, "Why are you troubled? And why do doubts arise in your hearts?"*

39 *"Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."*

40 *When He had said this, He showed them His hands and His feet.*

41 *But while they still did not believe for joy, and marvelled, He said to them, "Have you any food here?"*

42 *So they gave Him a piece of a broiled fish and some honeycomb.*

43 *And He took it and ate in their presence.*

44 *Then He said to them, "These are the words which I spoke to you while I was still with you, that **all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.**"*

45 *And He opened their understanding, that they might comprehend the Scriptures.*

46 *Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,*

47 *"and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.*

48 *"And you are witnesses of these things. (NKJ)*

In Acts 24:10-16 it is reported of Paul:

- 10 Then Paul, after the governor had nodded to him to speak, answered: "Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself,
- 11 "because you may ascertain that it is no more than twelve days since I went up to Jerusalem to worship.
- 12 "And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city.
- 13 "Nor can they prove the things of which they now accuse me.
- 14 "But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, **believing all things which are written in the Law and in the Prophets.**
- 15 "I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.
- 16 "This being so, I myself always strive to have a conscience without offense toward God and men. (NKJ)

Can there be any doubt at all that Jesus came to fulfil the Law (of Moses, that is the Torah) and the Prophets? Surely it is foolish to suggest that He changed God's principles of marriage without telling us? Surely if He had made such a great change He would have made it very clear?

### 34. WHAT JESUS DID CHANGE

Furthermore, we see that Jesus fulfilled the Law of Moses when, as a man who had walked without sin His entire life, as the fulfilment of the sacrificial requirements for a "**lamb without spot or blemish**" He died on the cross so that He could introduce the "New and better Covenant"?

**Leviticus 9:1-3 states regarding the sanctification of the first High Priest and the Tabernacle:**

- 1 It came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel.
- 2 And he said to Aaron, "Take for yourself a young bull as **a sin offering** and a ram as a burnt offering, **without blemish**, and offer them before the LORD.
- 3 "And to the children of Israel you shall speak, saying, 'Take a kid of the goats as a sin offering, and **a calf and a lamb, both of the first year, without blemish**, as a burnt offering, (NKJ)

**1 Peter 1:17-21 states:**

- 17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;
- 18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,
- 19 but with **the precious blood of Christ, as of a lamb without blemish and without spot.**
- 20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you
- 21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. (NKJ)

Can there be any doubt that 1 Peter 1:17-21 is referring to the lamb without blemish referred to in Leviticus 9:3 and in many other passages of the Torah?

Accordingly we must surely conclude that the "New Covenant" only came into effect at the time of Jesus Crucifixion and not before and therefore anything reported in the Gospels took place under the "Old Covenant"? Surely, if Jesus changed the law of Moses with regard to marriage it must take place after the Gospel's?



None of this comment in any way diminishes who Jesus is or what He accomplished at Calvary. It simply places the correct perspective on the power and the weaknesses of the Mosaic Covenant and what was actually accomplished at Calvary. Hebrews 8, 9 and 10 seem to be clear:

**Hebrews 7:11 to 8:10 and 9:1 to 10:21 state:**

#### CHAPTER 7

- 11 *Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?*
- 12 ***For the priesthood being changed, of necessity there is also a change of the law.***
- 13 *For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.*
- 14 ***For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.***
- 15 *And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest*
- 16 ***who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.***
- 17 *For He testifies: "You are a priest forever according to the order of Melchizedek."*
- 18 ***For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,***
- 19 *for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.*
- 20 *And inasmuch as He was not made priest without an oath*
- 21 *(for they have become priests without an oath, but He with an oath by Him who said to Him: "The Lord has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek' "),*
- 22 ***by so much more Jesus has become a surety of a better covenant.***
- 23 *Also there were many priests, because they were prevented by death from continuing.*
- 24 *But He, because He continues forever, has an unchangeable priesthood.*
- 25 *Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.*
- 26 ***For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;***
- 27 ***who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.***
- 28 *For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.*

#### CHAPTER 8

- 1 ***Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,***
- 2 ***a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.***
- 3 ***For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer.***

- 4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;
- 5 who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."
- 6 **But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.**
- 7 For if that first covenant had been faultless, then no place would have been sought for a second.
- 8 **Because finding fault with them, He says: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah--**
- 9 **"not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the Lord.**
- 10 "For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. ....

## CHAPTER 9

- 1 **Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.**
- 2 For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;
- 3 and behind the second veil, the part of the tabernacle which is called the Holiest of All,
- 4 which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;
- 5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.
- 6 Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.
- 7 **But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;**
- 8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.
- 9 **It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience--**
- 10 **concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.**
- 11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.
- 12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.
- 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,
- 14 **how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?**

- 15 **And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.**
- 16 For where there is a testament, there must also of necessity be the death of the testator.
- 17 For a testament is in force after men are dead, since it has no power at all while the testator lives.
- 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."**
- 21 Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.
- 22 **And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.**
- 23 Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.
- 24 For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;
- 25 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another--
- 26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.
- 27 And as it is appointed for men to die once, but after this the judgment,
- 28 **so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.**

## CHAPTER 10

- 1 **For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.**
- 2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.
- 3 But in those sacrifices there is a reminder of sins every year.
- 4 For it is not possible that the blood of bulls and goats could take away sins.
- 5 Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me.
- 6 In burnt offerings and sacrifices for sin you had no pleasure.
- 7 Then I said, 'Behold, I have come-- in the volume of the book it is written of Me-- to do Your will, O God.' "
- 8 Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),
- 9 **then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second.**
- 10 **By that will we have been sanctified through the offering of the body of Jesus Christ once for all.**
- 11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.
- 12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,
- 13 from that time waiting till His enemies are made His footstool.

- 14 For by one offering He has perfected forever those who are being sanctified.  
 15 But the Holy Spirit also witnesses to us; for after He had said before,  
 16 "This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them,"  
 17 then He adds, "Their sins and their lawless deeds I will remember no more."  
 18 Now where there is remission of these, there is no longer an offering for sin.  
 19 **Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,**  
 20 **by a new and living way which He consecrated for us, through the veil, that is, His flesh,**  
 21 **and having a High Priest over the house of God, (NKJ)**

Can there be any doubt that Jesus came to institute a new Priesthood in which the physical sacrifices of the old covenant were replaced with forgiveness obtained through confession and repentance with Jesus as the mediator who has purchased that forgiveness with His blood? But we must still confess and repent in order to obtain that forgiveness. This is accomplished by the Grace of God, not by our own efforts. Likewise can there be any doubt that He came to institute a new temple not built with human hands? **How is it possible to argue that Jesus came to change the law so that where a man could have more than one wife it now became a sin and where the law said that adultery was a sin leading to death it was now something which could be treated lightly? Is this not perverse and the most appalling abomination?**

### 35. OTHER COVENANTS

Furthermore, Genesis reports a series of Covenants between God and Adam, Noah, Abraham (at least two - referred to in sections 9 and 10), Isaac and Jacob before He cut the "Old Covenant" with Moses and the people of Israel in Sinai after the Passover. He subsequently entered into various covenants throughout the Hebrew scriptures. Thus the Mosaic covenant was indeed the first covenant cut publicly with the children of Israel at Sinai and the second was cut in the flesh of the spotless Son of God at Calvary. Each covenant is explicit and unambiguous in terms of the terms and scope of the covenant. Why should the "Christian" covenant be any different?

### 36. "OLD TESTAMENT" VERSUS NEW TESTAMENT

In considering the question of whether God caused the laws concerning marriage to change in the "New Testament", we have already established that there seem to be solid grounds to state that the four Gospels are not part of the New Covenant, they are actually the closing chapters of the Old Covenant!

Should we not also consider the definition of Old and New Testament? The reality is that these happen to be divisions in every bound Bible that most Christians are likely to encounter. But remember, even in the time of the apostles, right through to John in Revelation, THERE WERE NO BOUND BOOKS! Each document was written on a separate scroll. Accordingly surely it is correct to conclude that the divisions in the modern Christian Bible are a convenient device INSERTED BY MAN! Therefore may I suggest to you that those divisions have no spiritual or scriptural relevance?

Surely the real division that those two pages signify is that those passages labelled as "Old Testament" are in fact the scriptures recorded in Hebrew and Aramaic and those labelled "New Testament" are those recorded in Greek? Surely that is the only significance of those dividing pages in your Bible? Surely then

we would more correctly refer to those two sections of our Bibles as the "Hebrew Scriptures" and the "Greek Scriptures"?

BUT, WAIT, it goes beyond that. Some time ago, half way around the world in a small town in upstate New York the Lord led me to a small bookshop which had on sale a "Holy Bible from the Ancient Eastern Text : George M Lamsa's Translation from the Aramaic of the Peshitta" published by Harper Collins. This Bible, it is claimed, is based on Aramaic manuscripts of similar or greater antiquity to the Greek manuscripts used for most English translations. It is stated that these Aramaic texts have been in constant use in the lands East of Israel where they still speak Aramaic in certain areas. Furthermore, Mr Lamsa was a resident of those lands and Aramaic was his home language and furthermore, certain words quoted as being spoken by Jesus are Aramaic, still spoken today. Convincing arguments are presented to demonstrate that the so-called New Testament was originally recorded in Aramaic and then translated into Greek and that the Aramaic text, called the "Peshitta" is therefore a more original and more reliable source than the Greek texts! If this is the case, which I personally believe it is, then surely even the distinction made above is spurious and we cannot argue at all that there is any basis for putting any form of separator between Malachi and Matthew? Since this information is of such vital importance to every Christian I have taken the liberty of reproducing the preface and introduction to this Bible verbatim with certain passages emphasised, in appendix I, page 253. I encourage readers to read this text carefully. It provides information which should cause every Christian to examine carefully a wide variety of modern teachings which are called into question if Mr Lamsa's claims are correct, which, as stated above, I believe that they are!

Readers should also be aware that a visit to a Jewish book store is likely to result in you being offered the Torah, the Psalms (Tehillim), the Proverbs (Mishley), the Major and Minor Prophets (Nach), etc in a series of distinct, separately bound volumes. The Jews do not regard the books that we label as "Old Testament" as being one clump of books, they regard them as a number of very distinct collections of books to which they attach very different levels of spiritual authority. Thus the five books of Moses (the Torah), Psalms and Proverbs are accepted as being given by God directly through His prophets, primarily Moses, David and Solomon. Whereas the other books, while still accepted as scripture given by God, are not accorded the same status. Surely we would do well to recognize this distinction!?

Accordingly, may I respectfully suggest to you that any interpretation which lumps an argument into "Old Testament" versus "New Testament" is open to question? **May I also suggest to you that this seems to demonstrate quite clearly the extent to which mankind has had the audacity to impose their own boxes on God based on some arbitrary labels on some dividers in a bound volume! We should be very wary of developing doctrine based on these labels!**

**37. WHY IS CHRISTIANITY VIEWED AS HERESY BY THE JEWS?**

The preceding discussion raises some issues concerning the validity of many claims by Western Christians concerning the "New Testament" scriptures of the Bible being written in Greek. Many passages in this book call other teachings of the modern church into question and, I believe, clearly shows them to be at best misguided, at worst lies from the very pit of hell. At this point, it is perhaps instructive to consider what the Jews think of the Christians.

Some years ago as I became increasingly aware of the essential Jewishness of Jesus Christ I purchased a series of volumes of Jewish translations of the scriptures. In "The Living Nach, Later Prophets", "A New Translation Based on Traditional Jewish Sources", published by Moznaim Publishing Corporation, New York / Jerusalem, I encountered a number of statements in the commentary which caused me to really examine myself and the religious order of Christianity to which I claim to belong. I call Christianity a religious order because I believe that Jesus Christ did not come to create Christianity, He came to give us faith in the Living God, not a label. Be that as it may. This translation offers the following scriptures and accompanying commentary:

**Ezekial 35:1-4 states:**

- 1 *God's Word came to me:*
- 2 *Mortal, set your face against Mount Seir\* and prophesy against it.*
- 3 *Say to it, The Lord God says: I am against you, Mount Seir. I will stretch My hand against you and make you totally desolate.*
- 4 *I will make your towns a ruin. You will be desolate, and you will know that I am God.*

**The commentary states:**

**Mount Seir**, east of the Dead Sea, home of the Edomites, who were descended from Esau and were traditionally Israel's enemies. **The Rabbis identified Edom with Rome, and, by extension, with the Christian Church, who continued in their predecessors' hatred of Israel.**

I pray that as you read the above that you will consider how it can be that Christians have come to be regarded as the enemies of Israel and to be considered to hate Israel. Israel is God's chosen people, He has said that He will never forsake them and yet they view the people who claim to have a personal knowledge of the Jews own Messiah as their enemies! I have encountered a number of Jews, all of whom know the extent to which Christians have turned from the principles of scripture to follow doctrines of demons including changing the Sabbath from the last day of the week (Saturday) to the first day of the week, reserved by the Romans for worship of the Sun (Sunday), legislating monogamy and many other heresies. If you care to ask and to listen, they will tell you of mass murder committed by the Christian crusaders in the Middle Ages in the name of Christ and many other atrocities which no man who knows the God of the Bible and fears Him would dream of committing. Devout Moslems could tell you similar things and you might care to ask yourself whether it is a coincidence that Mohammed came to prominence, with a number of wives some of who were Jewish and other Christian, at about the same time that the Roman Emperor Justinian, in the name of Jesus, declared it illegal for a man to have more than one wife!?

**38. ARE BISHOPS, DEACONS AND ELDERS RESTRICTED TO ONE WIFE?**

Three of the key scriptures on which the doctrine of monogamy is based and from which it is argued that Jesus changed the law, are those in Timothy and Titus:

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

- 11 Likewise their wives must be reverent, not slanderers, temperate, faithful in all things.  
 12 Let deacons be the **husbands of one wife**, ruling their children and their own houses well.  
 13 For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.  
 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)

Surely 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 mia (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.*

Surely there is 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 a least one wife, he cannot lead a congregation?

**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 - surely 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 F, page 241.

**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)  
(Copyright (C) 1985, Thomas Nelson Publishers)

Surely these words and these passages of scripture cannot be used to construct a doctrine of monogamy?

### 39. THE DISTINCTION IN SCRIPTURE BETWEEN WIFE AND WIVES, WOMAN AND WOMEN

Another aspect of answering the question regarding whether Jesus changed the law concerning marriage and instituted monogamy revolves around the word used to describe a wife or woman, singular or plural in scripture. The Hebrew word used for this purpose is "ishshah" of which Vines states:

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

Can there be any doubt from this that "ishshah" does not indicate the marital status of a woman?

The Greek word for woman, women, wife and wives is "gune", Strong's number 1135.

**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.

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, op cit)

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 loving-kindness 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>.

Appendix F, page 245, contains more comprehensive analysis of both "gune" (Greek) and the Hebrew words for wife, wives, woman and women from Vines Expository Dictionary. From consideration of this text I hope that 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.

If we apply this information to the earlier 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 behavior, 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)

Surely it is 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!**

Appendix G, page 247, contains a list of most, if not all the scriptures in which the Greek word *Gune* occurs. Readers are encouraged to consider the extent to which many of those passages

in which the singular form "wife" is used could just as well be translated to read "wives" and also to recognize that in many, if not most cases where the words woman or women are used the word wife or wives could be substituted.

Consider Ephesians 5:22-33 as a particularly strong example of how a passage could be translated taking account of the true meaning of "gune":

- 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 41.a, page 115)
- 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)

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. At this point they were betrothed and at age twelve and a half they were 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. **People were set free from having to earn marriage or prove themselves before marriage.** They made a life-time commitment to one another KNOWING that they had to make it work and knowing clearly what the role of husband and wife was. **This is a very different situation to what we encounter today and we must guard against measuring what God ordained against the understanding of our current age.**

Surely in the light of this it is not possible to argue that any passage based on the word "gune" in the Greek scriptures or on the word "ishshah" in the Hebrew and Aramaic can be taken to indicate that a man may only have one wife?

#### 40. SOME OTHER "NEW TESTAMENT" SCRIPTURES

There are various other scriptures which confirm that the Greek scriptures did not change the provisions of the Torah with regard to marriage.

##### a. REGARDING AN APOSTLE BEING ACCOMPANIED BY ONE OF HIS WIVES

Regarding an apostle being accompanied by one of his wives, 1 Corinthians 9:5 states:

*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)*

Surely "a believing wife" would be a very awkward way of saying "take along our wives" if each only had one wife. The implication here seems to be that some of the apostles were travelling in the company of one of their wives. Alternatively, in the light of preceding sections, it is possible that this scripture reads "their believing wives" where here the emphasis is on the wives being believers, not on the number of wives.

##### b. BROTHERS MARRYING DECEASED BROTHER'S WIVES

Jesus was specifically asked about what is commonly called "Levirate marriage", the principle whereby if a man died his brother should marry his wife and raise up children in his name. It seems reasonable to conclude that in general it would be very unlikely for a man's brother/s not to be married at the time that he died. Therefore, in order to give effect to this provision of the Torah it was necessary for most brothers to take the woman as wife in addition to however many wives he already had. Jesus reply is reported in **Matthew 22:23-30**:

- 23 *The same day the Sadducees, who say there is no resurrection, came to Him and asked Him,*  
 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.*  
 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.*  
 26 *"Likewise the second also, and the third, even to the seventh.*  
 27 *"Last of all the woman died also.*  
 28 *"Therefore, in the resurrection, whose wife of the seven will she be? For **they all had her.**"*  
 29 *Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God.*  
 30 *"For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. (NKJ)*

This same incident is reported almost verbatim in Mark 12:19-25 and Luke 20:27-36 which are included in Appendix H, page 251, 253, 265, 267, 273, 276, 277, 278, 279. Note that in the book of Ruth, verse 4:13, when Ruth married Boaz, in terms of this Torah principle there is also no indication that Boaz was unmarried, he almost certainly was already married.

**It is instructive to consider the semantics of all three passages, they refer to "had" as indicating marriage, confirming the relevance of sexual**

## intercourse and also confirming that marriage entails sexual intercourse.

By implication it appears that where Jesus says "*in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven*" He is saying that there is no sexual intercourse and not that the relationship between the two people as brother and sister in Christ comes to an end. Rick Joyner in his book "The Final Quest" reports a vision in which he was transported to the third heaven and spoke to people there. From this it is clear that all relationships remain and grow, not only the relationship between people who were husband and wife. **This again serves to demonstrate the importance of not interpreting the Word of God based on our modern understanding of words and concepts. We must get back to God's meaning!**

### c. A MAN HAVING SEX WITH HIS FATHER'S WIFE (NOT HIS MOTHER)

1 Corinthians 5:1 states:

- 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)*

This scripture clearly refers to a man "having" intercourse with "his father's wife". Surely this refers to a wife other than the man's mother otherwise it would state "a man has his mother"? By implication the man's father had at least two wives, whether both were married to him at the same time is unknown but it is quite possible.

### d. A MAN MARRYING TEN VIRGINS AT ONE TIME

Matthew 25:1-13 reports Jesus as saying:

- 1 *"Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.*
- 2 *"Now five of them were wise, and five were foolish.*
- 3 *"Those who were foolish took their lamps and took no oil with them,*
- 4 *"but the wise took oil in their vessels with their lamps.*
- 5 *"But while the bridegroom was delayed, they all slumbered and slept.*
- 6 *"And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'*
- 7 *"Then all those virgins arose and trimmed their lamps.*
- 8 *"And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'*
- 9 *"But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'*
- 10 *"And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.*
- 11 *"Afterward the other virgins came also, saying, 'Lord, Lord, open to us!'*
- 12 *"But he answered and said, 'Assuredly, I say to you, I do not know you.'*
- 13 *"Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming. (NKJ)*

This text has been examined previously in section 9, page 29, but it bears revisiting. Jesus is surely drawing a parallel between when He will marry many millions of believers at the end of the age at the same time. Surely then this passage must be interpreted as indicating that the man concerned was planning to marry ten virgins at one feast and in one night. **It may totally blow**

**our paradigm of what is acceptable behaviour but dare we consider inappropriate what our Lord Himself describes as appropriate?**

The fact that it is unlikely that many men would want to marry ten women, let alone ten at the same time, is not the issue, the fact is, scripture does not prohibit it!

#### e. BURNING WITH PASSION

**1 Corinthians 7:8-9 states with regard to those who are unmarried:**

- 8 *But I say to the unmarried and to the widows: It is good for them if they remain even as I am;*  
 9 ***but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion. (NKJ)***

There is no reference to them finding an unmarried man. It simply states that where a man and an unmarried woman burn with passion for one another it is better that they should marry, or that where a man or a woman burns with passion, they should get married.

**In 1 Corinthians 7:39-40, Paul goes on to state:**

- 39 *A wife is bound to her husband by law as long as he lives. If the husband dies, she is free to be married to whom she will, only [provided that he too is] in the Lord.*  
 40 *But in my opinion [a widow] is happier (more blessed and to be envied) if she does not remarry. And also I think I have the Spirit of God."*

Here we observe Paul expressing his personal opinion that a widow and presumably a legitimately divorced woman, will be happier if they remain single. The implication is clearly that there are women who will be happier in this state and therefore, by extension, it would seem that the principle of covering is not a rigid spiritual requirement.

We also observe a clear instruction that if she is to remarry the man she marries must also be a believer. This is a qualification inherent in the passages in Deuteronomy and Ruth cited earlier. Clearly Ephesians 5:22-33 can only apply if husband and wives are believers. Accordingly we must again deduce that all that we have studied here indicates the necessary implication that a woman must marry a believing man who already has a wife or wives rather than marry an unbeliever.

There is no indication of any limitation on whether the man is already married. 1 Corinthians 7:9 can, in fact, only be fulfilled if a man can take more than one wife as at all times in history it seems that there have been fewer men than women in the faith.

#### f. MARRIAGE OF WIDOWS

**1 Timothy 5:9-14 states with regard to younger widows:**

- 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,*

- 10 well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.
- 11 But refuse the younger widows; for when they have begun to grow wanton against Christ, they desire to marry,
- 12 having condemnation because they have cast off their first faith.
- 13 And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.
- 14 Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. (NKJ)

Again there is no indication of a constraint to the effect that a widow should only remarry if there is an unmarried man available. Presumably the same applies to a woman who is divorced because of the porneia of her husband.

## 41. RESPONSE TO SOME OTHER OBJECTIONS

### a. "GENESIS 2:24 SAYS TWO THEREFORE IT DICTATES MONOGAMY"

On more than one occasion, in seeking to discuss this matter, I have been informed in no uncertain manner that Genesis 2:24 states that "the two shall become one" and that "this says two and not three or more".

**Genesis 2:21-25 reads:**

- 21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.
- 22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to 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 a man shall leave his father and mother and be joined to his wife, and **they shall become one flesh.**
- 25 And they were both naked, the man and his wife, and were not ashamed. (NKJ)

This passage says "**they shall become one flesh**", not two, so the scripture reference is wrongly cited. Furthermore, some years ago I was led by the Lord to the "Sternberg Center for Judaism, 80 East End Road, North Finchley, N32SY, London, England (telephone, London 0181-349-4731 / 2568, fax 0181-343-2558) where I consulted with Dr Piet van Boxel, an authority on Jewish law and scripture, who informed me that there is absolutely no basis to suggest that Genesis 2:24 can be taken to indicate that a man can only have one wife. He also provided me with further documentary evidence concerning the history of monogamy imposed on the world by the Roman church and the introduction of the Rabbinic decree with regard to monogamy.

**Genesis 2:24 cited in Matthew 19:4-6 states:**

- 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)

Since this passage refers to one man and one woman it is postulated that it dictates that there are clearly two not three. However, this ignores one of the paradoxes associated with the way Yahweh works in this instance for when He says the two shall become ONE.

If we consider the stated arithmetic we find something which, at first glance, is not immediately apparent, that is:

$$1 + 1 = 1$$

if we then apply some basic algebraic notation to this formula 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:

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

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". **In other words, no matter how many women are joined to the man they are still all one flesh.**

**Consider also 1 Corinthians 12:12-14:**

- 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.**
- 13 For by one Spirit we were all baptized into one body-- whether Jews or Greeks, whether slaves or free-- and have all been made to drink into one Spirit.
- 14 For in fact **the body is not one member but many.** (NKJ)

It seems quite clear in this case that in Christ many members are one body, so surely a man with many wives is also one body.

**2 Corinthians 11:2 states:**

- 2 For I am jealous for you with godly jealousy. For I have betrothed you to **one husband**, that I may present you as a chaste virgin to Christ. (NKJ)



This passage, written to the whole church at Corinth, not one individual, makes it quite clear that all the members of the church at Corinth are betrothed to **one husband**, who is Jesus Christ.

## b. ADAM AND EVE - THE IDEAL MARRIAGE

It is argued that since God created Adam and Eve before the fall, then monogamy must be His ideal state and therefore that is what we should strive for. That might be the case but we are not living in that ideal state and surely this is no basis to fabricate a doctrine of monogamy?

Equally, if we accept that Adam and Eve were the only two human beings that Yahweh created then their sons must, of necessity, have married their daughters. If this is the case must we then assume that the ideal state of marriage is for brothers to marry sisters? Surely this is not the case! Leviticus 18:9 states:

9 *'The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or elsewhere, their nakedness you shall not uncover.*  
(NKJ)

Thus, while Yahweh apparently permitted a man to marry his sister in the time of Adam, or his half sister in the time of Abram, by the time of Moses, He prohibited it. Presumably by that time there were sufficient other women to choose from and therefore there would never again be a requirement for close inter marriage. By referring to this as a precedent, even if Yahweh created man and woman such that initially there were only enough women for each man to have one wife, by the time of Moses this was no longer the case.

## c. DID ADAM REALLY ONLY HAVE ONE WIFE?

Some years ago, someone posed the question to me about Adam and Eve. I asked God about it and some time later purchased a book entitled "Revelations About Marriage" by Matityahu Glazerson published by the Leonard Himelsein Torah Fund (a Jewish book). On page 37 I found the following statement:

*"Lillit was the name of **Adam's first wife**, who was created before Eve (Heb., Chava). Lillit had another name, Chavya, which in Aramaic means 'snake'."*

I subsequently found a reference to Lillit as Adam's first wife in the New Bible Dictionary and also in "The Chronicles of Narnia" a series of children's books by C.S. Lewis, the widely acknowledged Christian author. This is not to state categorically that Lillit in fact existed but it is perhaps instructive to consider that Genesis 1:26-30 refers to the creation of man and Genesis 2:7 refers to the creation of Adam, Genesis 4:14 reports that Cain said to the Lord that *"anyone who finds me will kill me"*, rather a strange thing to say if, according to the widely accepted understanding, there were only three people on the earth at that time, viz Adam, Eve and Cain whereas the wording of Cain's statement suggests that there were perhaps many others who would kill him and furthermore, in verse 4:17 reference is made to Cain's wife while there is no reference to Eve bearing any more children. No doubt a highly contentious point and one not central to the theme of this book, but it again highlights the fact that there are many verses of scripture which do not necessarily reconcile with the teachings that are widely accepted. Incidentally, an interpretation that there were two creations of men, one spiritual and one carnal, would resolve the difficulty of the Bible seeming to indicate that Adam and Eve were created approximately 5,000 to 6,000 years ago while there are archaeological records of man dating back at least 20,000 years. However, there are other scriptures which appear to contradict this interpretation and it is not something that I have felt inclined to enquire into further.

#### d. DID MOSES REALLY HAVE ONLY ONE WIFE?

Another argument that is advanced from time to time relates to an opinion that if Moses, "the man of God" only had one wife, surely that is the preferred state of marriage. Presumably the first response to this is simply that God does not require a man to have more than one wife, He simply permits it. However, having been asked this question I referred it to the Lord. Not long after this I was led into a Christian bookshop and picked up a copy of the "New Bible Dictionary" printed by Inter-Varsity Press, Leicester, England and published by Tyndale House Publishers Inc, Wheaton, Illinois, USA, edited by J.D. Douglas, et al.

The book opened at the following passage:

##### *ETHIOPIAN WOMAN*

*Married by Moses, whom Aaron and Miriam then criticized (Nu. 12:1). As the last mention of Zipporah is just after the defeat of Amalek (Ex 17) when Jethro returned her to Moses (Ex 18), it is possible that she subsequently died. Moses then taking this 'Cushite woman' as his second wife, **unless Moses then had two wives.** 'Cushite' is usually taken as 'Ethiopian' (cf \*CUSH, \*ETHIOPIA); if so, she probably left Egypt among the Israelites and their sympathizers. It is also, perhaps, possible to derive 'Cushite' from Kushu and Heb. Cushan, associated with Midian (Hab 3:7); if so, this woman might be of allied stock to Jethro and Zipporah."*

I personally have no doubt that this was in response to my question of the Lord and that He has clearly shown me that Moses indeed had two wives. I did not buy the book, the next day I encountered the book again at a church that I had never previously visited where a cousin was visiting preacher. I felt impressed to purchase the book as a witness. **I have no doubt that Yahweh wants it known that Moses did, indeed, have two wives and that Yahweh approved.**

Numbers 12:1-16 reads:

- 1 ***Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.***
- 2 *So they said, "Has the LORD indeed spoken only through Moses? Has He not spoken through us also?" And the LORD heard it.*
- 3 ***(Now the man Moses was very humble, more than all men who were on the face of the earth.)***
- 4 ***Suddenly the LORD said to Moses, Aaron, and Miriam, "Come out, you three, to the tabernacle of meeting!" So the three came out.***
- 5 *Then the LORD came down in the pillar of cloud and stood in the door of the tabernacle, and called Aaron and Miriam. And they both went forward.*
- 6 *Then He said, "Hear now My words: if there is a prophet among you, I, the LORD, make Myself known to him in a vision; I speak to him in a dream.*
- 7 ***Not so with My servant Moses; he is faithful in all My house.***
- 8 ***I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the LORD. Why then were you not afraid to speak against My servant Moses?"***
- 9 ***So the anger of the LORD was aroused against them, and He departed.***
- 10 *And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper.*
- 11 *So Aaron said to Moses, "Oh, my lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned.*

- 12 *"Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother's womb!"*
- 13 *So Moses cried out to the LORD, saying, "Please heal her, O God, I pray!"*
- 14 *Then the LORD said to Moses, "If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and after that she may be received again."*
- 15 *So Miriam was shut out of the camp seven days, and the people did not journey on till Miriam was brought in again.*
- 16 *And afterward the people moved from Hazeroth and camped in the Wilderness of Paran. (NKJ)*

There is certainly nothing in this passage to indicate that Moses only had one wife and equally there is nothing to indicate that if he indeed had two wives (or more for that matter) that Yahweh was in any way displeased with him. **Surely, if nothing else, this scripture should cause one to think very carefully about speaking out against a man of God who claims that Yahweh has permitted him to take more than one wife?**

#### e. YAHWEH MARRIED TO ISRAEL AND SAMARIA

**Ezekial 23:1-49 states:**

- 1 *The word of the LORD came again to me, saying:*
- 2 *"Son of man, there were two women, the daughters of one mother.*
- 3 *They committed harlotry in Egypt, they committed harlotry in their youth; their breasts were there embraced, their virgin bosom was there pressed.*
- 4 *Their names: Oholah the elder and Oholibah her sister; they were Mine, and they bore sons and daughters. As for their names, Samaria is Oholah, and Jerusalem is Oholibah.*
- 5 *"Oholah played the harlot even though she was Mine; and she lusted for her lovers, the neighboring Assyrians,*
- 6 *Who were clothed in purple, captains and rulers, all of them desirable young men, horsemen riding on horses.*
- 7 *Thus she committed her harlotry with them, all of them choice men of Assyria; and with all for whom she lusted, with all their idols, she defiled herself.*
- 8 *She has never given up her harlotry brought from Egypt, for in her youth they had lain with her, pressed her virgin bosom, and poured out their immorality upon her.*
- 9 *"Therefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, for whom she lusted.*
- 10 *They uncovered her nakedness, took away her sons and daughters, and slew her with the sword; she became a byword among women, for they had executed judgment on her.*
- 11 *"Now although her sister Oholibah saw this, she became more corrupt in her lust than she, and in her harlotry more corrupt than her sister's harlotry.*
- 12 *"She lusted for the neighboring Assyrians, captains and rulers, clothed most gorgeously, horsemen riding on horses, all of them desirable young men.*
- 13 *Then I saw that she was defiled; both took the same way.*
- 14 *But she increased her harlotry; she looked at men portrayed on the wall, images of Chaldeans portrayed in vermilion,*
- 15 *Girded with belts around their waists, flowing turbans on their heads, all of them looking like captains, in the manner of the Babylonians of Chaldea, the land of their nativity.*
- 16 *As soon as her eyes saw them, she lusted for them and sent messengers to them in Chaldea.*
- 17 *"Then the Babylonians came to her, into the bed of love, and they defiled her with their immorality; so she was defiled by them, and alienated herself from them.*
- 18 *She revealed her harlotry and uncovered her nakedness. Then I alienated Myself from her, as I had alienated Myself from her sister.*

- 19 *"Yet she multiplied her harlotry in calling to remembrance the days of her youth, when she had played the harlot in the land of Egypt.*
- 20 *For she lusted for her paramours, whose flesh is like the flesh of donkeys, and whose issue is like the issue of horses.*
- 21 *Thus you called to remembrance the lewdness of your youth, when the Egyptians pressed your bosom because of your youthful breasts.*
- 22 *"Therefore, Oholibah, thus says the Lord GOD: 'Behold, I will stir up your lovers against you, from whom you have alienated yourself, and I will bring them against you from every side:*
- 23 *The Babylonians, all the Chaldeans, Pekod, Shoa, Koa, all the Assyrians with them, all of them desirable young men, Governors and rulers, captains and men of renown, all of them riding on horses.*
- 24 *And they shall come against you with chariots, wagons, and war-horses, with a horde of people. They shall array against you Buckler, shield, and helmet all around. 'I will delegate judgment to them, and they shall judge you according to their judgments.*
- 25 *I will set My jealousy against you, and they shall deal furiously with you; they shall remove your nose and your ears, and your remnant shall fall by the sword; they shall take your sons and your daughters, and your remnant shall be devoured by fire.*
- 26 *They shall also strip you of your clothes and take away your beautiful jewelry.*
- 27 *'Thus I will make you cease your lewdness and your harlotry brought from the land of Egypt, so that you will not lift your eyes to them, nor remember Egypt anymore.'*
- 28 *"For thus says the Lord GOD: 'Surely I will deliver you into the hand of those whom you hate, into the hand of those from whom you alienated yourself.*
- 29 *'They will deal hatefully with you, take away all you have worked for, and leave you naked and bare. The nakedness of your harlotry shall be uncovered, both your lewdness and your harlotry.*
- 30 *'I will do these things to you because you have gone as a harlot after the Gentiles, because you have become defiled by their idols.*
- 31 *'You have walked in the way of your sister; therefore I will put her cup in your hand.'*
- 32 *"Thus says the Lord GOD: 'You shall drink of your sister's cup, the deep and wide one; you shall be laughed to scorn and held in derision; it contains much.*
- 33 *You will be filled with drunkenness and sorrow, the cup of horror and desolation, the cup of your sister Samaria.*
- 34 *You shall drink and drain it, you shall break its shards, and tear at your own breasts; for I have spoken,' says the Lord GOD.*
- 35 *"Therefore thus says the Lord GOD: 'Because you have forgotten Me and cast Me behind your back, therefore you shall bear the penalty of your lewdness and your harlotry.' "*
- 36 *The LORD also said to me: "Son of man, will you judge Oholah and Oholibah? Then declare to them their abominations.*
- 37 *"For they have committed adultery, and blood is on their hands. They have committed adultery with their idols, and even sacrificed their sons whom they bore to Me, passing them through the fire, to devour them.*
- 38 *"Moreover they have done this to Me: They have defiled My sanctuary on the same day and profaned My Sabbaths.*
- 39 *"For after they had slain their children for their idols, on the same day they came into My sanctuary to profane it; and indeed thus they have done in the midst of My house.*
- 40 *"Furthermore you sent for men to come from afar, to whom a messenger was sent; and there they came. And you washed yourself for them, painted your eyes, and adorned yourself with ornaments.*
- 41 *"You sat on a stately couch, with a table prepared before it, on which you had set My incense and My oil.*
- 42 *"The sound of a carefree multitude was with her, and Sabeans were brought from the wilderness with men of the common sort, who put bracelets on their wrists and beautiful crowns on their heads.*
- 43 *"Then I said concerning her who had grown old in adulteries, 'Will they commit harlotry with her now, and she with them?'*

- 44 "Yet they went in to her, as men go in to a woman who plays the harlot; thus they went in to Oholah and Oholibah, the lewd women.
- 45 "But righteous men will judge them after the manner of adulteresses, and after the manner of women who shed blood, because they are adulteresses, and blood is on their hands.
- 46 "For thus says the Lord GOD: 'Bring up an assembly against them, give them up to trouble and plunder.
- 47 'The assembly shall stone them with stones and execute them with their swords; they shall slay their sons and their daughters, and burn their houses with fire.
- 48 'Thus I will cause lewdness to cease from the land, that all women may be taught not to practice your lewdness.
- 49 'They shall repay you for your lewdness, and you shall pay for your idolatrous sins. Then you shall know that I am the Lord GOD.'" (NKJ)

Note that in this passage Yahweh refers to two sisters, Israel and Samaria who were His. The imagery that is used seems to clearly suggest that He is referring to them as wives. **If God Himself can describe Himself as having two wives, how can any person who claims to fear God suggest that monogamy is the only form of marriage that is of God or that a man having more than one wife is sin?**

#### f. THE PROBLEMS OF LEAH AND RACHEL

In the scriptures concerning Jacobs' marriage to Leah and Rachel in Genesis 29 to Genesis 31 we see a number of difficulties between the two women. It could be argued that this results from more than one wife, however, there was an issue of deception and various other factors which are surely more likely to be at the root of the strife than the issue of Jacob having multiple wives.

What is more notable about this instance is that from Genesis to Revelation there are only a very few instances of strife between wives. Sarah and Haggar in Genesis 16 to Genesis 21 and Hannah and Peninnah the wives of Elkanah the father of Samuel the prophet in 1 Samuel 1:1-2 are two further cases. Rather than using these cases to support monogamy should we not marvel at the fact that although reference is made to men with more than one wife throughout scripture from Genesis to Revelation, there are so few instances of strife reported. **Since this is so, should we not rather look to the work of Satan in more recent generations to understand why marriages with several wives have problems and should we not be more honest about the extent of the problems in monogamous marriages?**



## CHAPTER 6

## SOME OTHER SCRIPTURES ON MARRIAGE ISSUES

Following are a few further scriptures which have some bearing on the subject of this discourse:

## 42. THE VIRTUOUS WIFE

Proverbs 31:10-31 defines a virtuous wife as follows:

- 10** *Who can find a virtuous wife? For her worth is far above rubies.*
- 11** *The heart of her husband safely trusts her; so he will have no lack of gain.*
- 12** *She does him good and not evil all the days of her life.*
- 13** *She seeks wool and flax, and willingly works with her hands.*
- 14** *She is like the merchant ships, she brings her food from afar.*
- 15** *She also rises while it is yet night, and provides food for her household, and a portion for her maidservants.*
- 16** *She considers a field and buys it; from her profits she plants a vineyard.*
- 17** *She girds herself with strength, and strengthens her arms.*
- 18** *She perceives that her merchandise is good, and her lamp does not go out by night.*
- 19** *She stretches out her hands to the distaff, and her hand holds the spindle.*
- 20** *She extends her hand to the poor, yes, she reaches out her hands to the needy.*
- 21** *She is not afraid of snow for her household, for all her household is clothed with scarlet.*
- 22** *She makes tapestry for herself; her clothing is fine linen and purple.*
- 23** *Her husband is known in the gates, when he sits among the elders of the land.*
- 24** *She makes linen garments and sells them, and supplies sashes for the merchants.*
- 25** *Strength and honor are her clothing; she shall rejoice in time to come.*
- 26** *She opens her mouth with wisdom, and on her tongue is the law of kindness.*
- 27** *She watches over the ways of her household, and does not eat the bread of idleness.*
- 28** *Her children rise up and call her blessed; her husband also, and he praises her:*
- 29** *"Many daughters have done well, but you excel them all."*
- 30** *Charm is deceitful and beauty is passing, but **a woman who fears the LORD, she shall be praised.***
- 31** *Give her of the fruit of her hands, and let her own works praise her in the gates. (NKJ)*

It seems clear from this passage that a virtuous wife is one who conducts herself responsibly, brings honour to her husband, is God fearing AND conducts her own business enterprises. Thus it would seem that the "woman's liberation" movement which has demanded greater freedom for women to become involved in commerce, etc are fully justified, Yahweh Himself has ordained such for a virtuous wife. Thus it would seem that the idea of a "kept woman" frequently associated with Western Christianity is not scriptural. In fact many Christian wives who complain that their husbands do not keep them in the manner to which they wish to become accustomed should examine themselves carefully, perhaps their husbands are not generating

sufficient revenue to the family purse precisely because the wife should be helping him materially to support the family?

#### 43. THE ONE FLESH BOND

**Genesis 2:24 in the Amplified Bible states:**

*24 Therefore a man shall leave his father and his mother and shall become united and cleave to his wife and they shall become **one flesh**. (AMP)*

**Matthew 19:5-6 in the Amplified Bible states:**

*5 And said, For this reason a man shall leave his father and mother and shall be united (**joined inseparably**) to his wife, and the two shall become one flesh?  
6 So they are no longer two, but **one flesh**. What therefore God has joined together, **let not man put asunder** (separate). (AMP)*

It is particularly important to note the amplification "joined **inseparably**" in the above passage. Taken together with the phrase "**let not man put asunder**" this starts to reveal the full extent of the one flesh bond as an unbreakable spiritual bond granted by God in order to bind husband and wife together. As the bond intensifies through repeated sexual encounters, so will love also intensify if both parties give themselves to one another in accordance with scripture. 1 Corinthians 6, quoted below clearly reveals that multiple one flesh bonds can coexist. Matthew 19:5-6 clearly indicates that the one flesh bond cannot be broken by man.

##### a. A MAN CAN BE "ONE FLESH" WITH MORE THAN ONE WOMAN

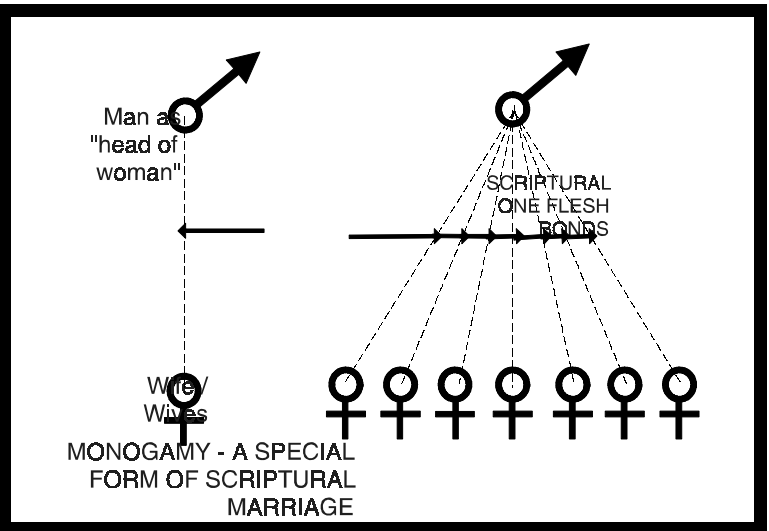
**1 Corinthians 6:15-20 states:**

*15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not!  
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."**  
17 But he who is joined to the Lord is one spirit with Him.  
18 **Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.**  
19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?  
20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. (NKJ)*



Here we surely see confirmation that many men can become one flesh with a harlot and that a man can become one flesh with more than one woman. We also see the direct correspondence between the sexual act between husband and virgin wife and the new birth resulting in the born again believer becoming one spirit with the Lord Jesus Christ. We also see that becoming one results from sex and not from marriage vows and we see no indication that it is a transitory or reversible state.

**SCRIPTURAL "ONE FLESH" BONDS - THE HUSBAND "COVERS" HIS WIVES**



**b. THE ONE FLESH BOND SUPPORTS AN ORDERLY HIERARCHY OF GOVERNANCE BETWEEN CHRIST AND THE CHURCH**

illustrates the scriptural forms of the one flesh bond. From this it is apparent that a man married to one or more women provides a "covering" as discussed in section 51, page 136 and that a man married to several woman represents a state of spiritual order which is entirely consistent with the manner in which Yahweh has ordered many things in His word. For example, in Exodus 18:21 it is stated:

*"Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. (NKJ)*

Throughout scripture one finds reference to hierarchies of this nature instituted by God. Should we not therefore accept that a similar hierarchy is envisaged for marriage? Should we not also recognize the potential instability of monogamy implied by the diagram? A man who is the head of several wives is underpinned by a number of women who are one flesh with him and who intercede for him and assist him to accomplish all that God has called him to do. He is no longer reliant on other men's wives and other strangers to perform tasks which are critical to his mission, he can rely on his own body to assist him.

**c. THE HUSBAND AS HEAD OF THE WIFE**

**Ephesians 5:23-24 states:**

**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.**

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

**1 Corinthians 11:3-15 states:**

**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.**

**4 Every man praying or prophesying, having his head covered, dishonors his head.**

**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.**

- 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.
- 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.
- 8 For man is not from woman, but woman from man.
- 9 Nor was man created for the woman, but woman for the man.
- 10 For this reason the woman ought to have a symbol of authority on her head, because of the angels.
- 11 Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.
- 12 For as woman came from man, even so man also comes through woman; but all things are from God.
- 13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?
- 14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?
- 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)

These passages are an extension of **Genesis 3:13-16**:

- 13 And the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."
- 14 So the LORD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life.
- 15 And I will put enmity between you and the woman, and between your seed and her Seed; he shall bruise your head, and you shall bruise His heel."
- 16 To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your **husband, and he shall rule over you.**" (NKJ)

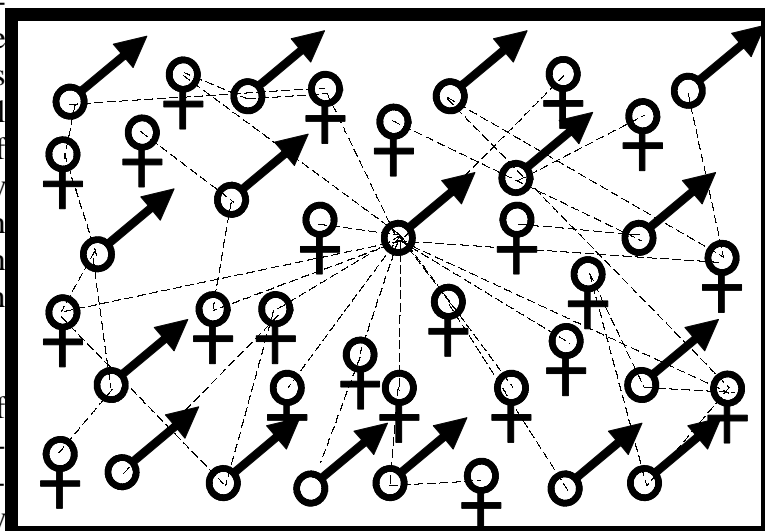
In this last verse we gain greater insight as to why Satan is so determined to have wives rule over their husbands through feminism and enforced monogamy. If a man is limited to one wife he has no recourse to an alternative if that wife seeks to dominate him.

**d. THE CONSEQUENCES OF UNGODLY OR UNFULFILLED ONE FLESH BONDS**

For as long as a person has one flesh bonds with past sexual partners (whether heterosexual or male-male) that person is caught up in a spiritual spiders web which causes confusion, conflict and torment and which opens the door wide for Satan to attack that person. This is shown diagrammatically in . In biological terms this is "polygamy", sexual intercourse of many males with the same group of many females. Paul says that fornication is a sin against your own body and, as you gain an appreciation for the strength of the one-flesh bond you will understand why.

Section 81, page 201 contains a case history of a man with intense personal experience regarding the one flesh bond. After an extra-marital affair while back slidden and away

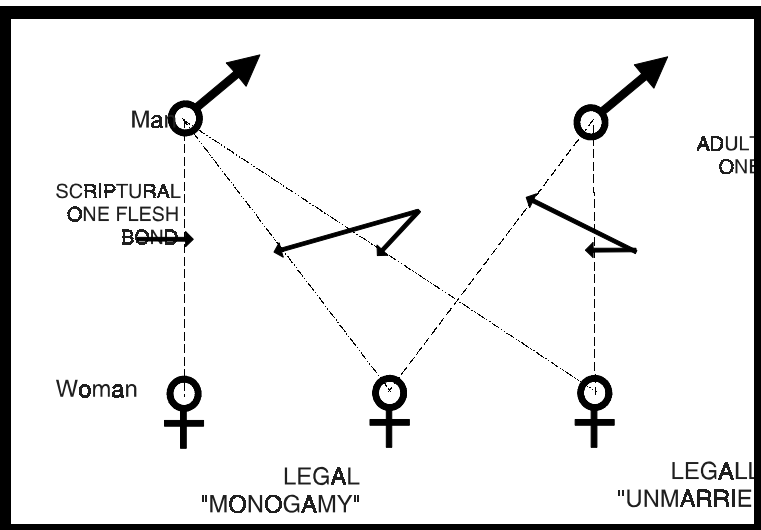
**: FORNICATION OR POLYGAMY : A "ONE FLESH" SPIRITUAL SPIDERS WEB**



from God in a traditional church he was eventually brought back from the brink of destruction by God in His Grace and given an opportunity to repent and truly serve Him. After a year and half of intense prayer, much conflicting counsel and general uncertainty the Lord showed him about the one flesh bond through the scriptures cited above and through the book "One Flesh" by Bob Yandian. It is a spiritual bond formed during sexual intercourse, seemingly a spiritual emission in concert with the physical emission. Fully developed it is an incredibly strong, near telepathic, bond which will keep sexual partners together against separation. As far as I have been able to determine it is a bond which cannot be broken by man, it can only be broken by heartfelt, humble petition to Almighty God to extend mercy and grace and break the bond since we are told that no man should put asunder. Perhaps Matthew 19:6 actually signifies that no man is able to put asunder? Unless the bond to be broken results from a failed marriage in an ungodly environment or from adultery of fornication, it seems unlikely that it will be broken under normal circumstances. In this man's experience and in our experience ministering to others, humble petition in the name of Jesus is the only way and then only when there are grounds for the petition which are acceptable in the sight of God. In such a case the person concerned must pray with a humble and a contrite heart with someone praying in agreement.

As far as I have been able to determine this is a very specific prayer and very different to any other prayer that one might pray. Having confessed any sin associated with the one flesh bond, repented of it and received forgiveness, one should then pray along the lines "Father I acknowledge that I cannot break this one flesh bond with ..... [name]. I ask you in the name of Jesus, by your mercy and your grace, to cut this one flesh bond at my end and at ..... [name]'s. I thank you Lord for setting me free. In Jesus name. Amen."

**ADULTERY : UNSCRIPTURAL "ONE FLESH" BONDS**

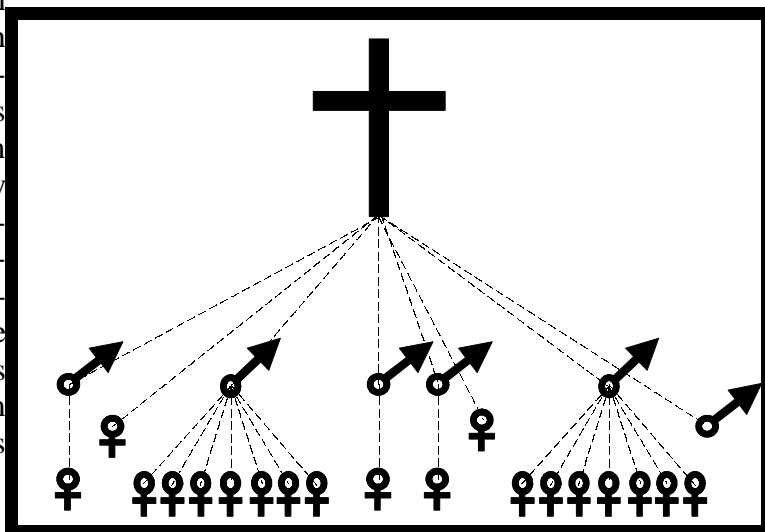


Accordingly, the one flesh bond is a bond that in cases other than true divorce, can only be broken when it has come into existence through sin. clearly demonstrates the basic

one flesh network which develops when a woman has sexual intercourse with more than one man. As promiscuity (fornication) increases, the spiders web shown in develops. A person who has had sexual encounters with others and lost contact with them may have grounds for the breaking of this bond. However, a man who has taken the virginity of a woman and then moved on may find that Yahweh requires him to fulfill his scriptural obligation to that woman and take her as wife. If she has subsequently remarried and had children then it may be that she is de-facto divorced and it is possible that Yahweh will release them but it seems that there are also instances where Yahweh may require the wife to return to the man who took her virginity. We have ministered in a situation where after over twenty years of marriage God showed a woman that her marriage was adulterous after He had taken her out of the marriage and brought her original lover back into her life. In such a situation, unless the one flesh bonds are broken, the woman will never be able to give herself wholeheartedly to her husband and she constantly find herself pulled away in different directions. The same will happen to a man who has one flesh bonds with women who are not living with him as his wives.

A woman who has been promiscuous, an adulteress or a harlot will find herself caught in a spiritual spiders web, enmeshed with every man she has ever had intercourse with and, in turn, enmeshed with all the others each of those has had intercourse with. By extension, men become one flesh with other men as illustrated in and . This is an abomination in the sight of our Holy and Uncompromisingly Righteous God. People in this situation identify strongly with a metaphor of having invisible elastic ropes attached to them which constantly pull them in every direction and cause them to feel incomplete. Typically it appears that this feeling of incompleteness drives them to constantly seek "love" from new faces, thus compounding the situation.

**: THE LORD JESUS CHRIST - THE HEAD OF THE CHURCH**



**e. WHY THE ONE FLESH BOND DOES NOT REQUIRE LOVE OR LUST TO BE FORMED**

The one flesh bond is an incredibly powerful spiritual force that Yahweh has give mankind to bind husband and wives. A man who takes a wife and has regular intercourse with her, both giving themselves to the other without restraint or qualification, will find that love will grow and become more intense with time to a point where they cannot live without one another and feel incomplete when separated. **This is the one flesh bond, an example of the power of love and Yahweh's wisdom. A marriage consummated without love but entered into with a total commitment on the part of both parties not to withhold anything and to consider only the other party, will become a marriage of intense love.**

**Thus love is NOT a prerequisite for marriage. Marriage with a wholehearted commitment to give all that is scriptural to the spouse in marriage IS A PREREQUISITE FOR TRUE LOVE IN MARRIAGE!** In fact, it seems to me that so-called "love" between a man and a woman before marriage is never true marital love as Yahweh intended it and, in fact, it may be little better than lust!

**f. THE ONE FLESH BOND CREATES A SPIRITUAL UNDERPINNING FOR THE HUSBAND**

Note also that several women joined with one flesh bonds to one man will be in a state of spiritual balance and harmony. In a sense, the wives of a man are the pillars of his house. 1 Timothy 3:15 states:

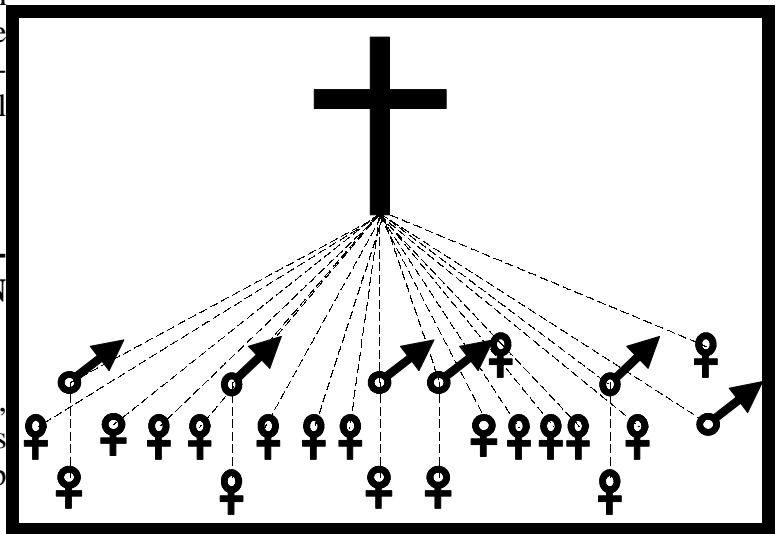
*15 but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is **the church of the living God, the pillar and ground of the truth.** (NKJ)*

The implication here is that the church (which is a plural entity) is the pillar on which the truth (which is Jesus) rests. Again the imagery would seem to be powerful. A man underpinned by several wives will be more stable than one standing on a single pillar. As each wife has different God given attributes, so she underpins her husband in a different area of his life and ministry as implied in figure .

Conversely, a man joined to a woman who is joined to other men will find himself experiencing a form of spiritual dislocation and jealousy, exemplified by , which he will be unable to explain.

Furthermore, the one flesh bond creates a spiritual unit or house which, if it is divided, cannot stand. Thus, if a man is not living with a woman with whom he is one flesh his house will be divided and my own experience indicates, is likely to suffer continuous financial lack as described in section 52, page 145.

**: MONOGAMY IN THE CONTEXT OF ISAIAH 4:1**



**g. ONE FLESH IN MARRIAGE CORRESPONDS TO ONE BODY IN CHRIST**

Ephesians 5:31-32, discussed in sections 9 9.e, 9.e, page 27 and section 51, page 54, also cites Genesis 2:24 in the context of the relationship between Christ and the church:

- 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)*

We must surely conclude that the one flesh bond between husband and wife has tremendous spiritual significance!

**Consider Romans 12:4-5:**

- 4 *For as we have many members in one body, but all the members do not have the same function,*
- 5 *so we, being many, are one body in Christ, (NKJ)*

**1 Corinthians 10:16-17:**

- 16 *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*
- 17 ***For we, though many, are one bread and one body; for we all partake of that one bread. (NKJ)***

**1 Corinthians 12:11-31:**

- 11 *But one and the same Spirit works all these things, distributing to each one individually as He wills.*
- 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.***
- 13 *For by one Spirit we were all baptized into one body-- whether Jews or Greeks, whether slaves or free-- and have all been made to drink into one Spirit.*
- 14 ***For in fact the body is not one member but many.***
- 15 *If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body?*
- 16 *And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body?*

- 17 *If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?*
- 18 *But now God has set the members, each one of them, in the body just as He pleased.*
- 19 ***And if they were all one member, where would the body be?***
- 20 ***But now indeed there are many members, yet one body.***
- 21 *And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."*
- 22 *No, much rather, those members of the body which seem to be weaker are necessary.*
- 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,*
- 25 *that there should be no schism in the body, but that the members should have the same care for one another.*
- 26 ***And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.***
- 27 ***Now you are the body of Christ, and members individually.***
- 28 *And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.*
- 29 *Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?*
- 30 *Do all have gifts of healings? Do all speak with tongues? Do all interpret?*
- 31 *But earnestly desire the best gifts. And yet I show you a more excellent way. (NKJ)*

Is it not significant that this passage immediately leads into 1 Corinthians 13, discussed in section 9.i, page 30 which describes in detail the agape love of God? Does this scripture also not make it very clear that God, in His wisdom created people different to perform different functions in the body of Christ? Is it therefore not likely that God has created women different to perform different functions in the "one flesh" of the man? Would this not explain the extent to which men become dissatisfied with the "short comings" of their wives and enter into relationships with other women only to find that they have other shortcomings. Is this not what gives rise to the myth of the ideal "life partner" which God supplies and which pastors preach about and conduct lengthy counselling sessions to assist couples to determine whether they are the ideal fit for one another. If one accepts the scriptural principles contained in this document, surely one must accept that if a man has a need that is not met by his first wife that is to be expected, it is no reflection on his first wife, it simply reflects that God never intended one woman to necessarily complement one man. The response to this problem is therefore merely to take another wife, particularly in the present age where Isaiah 4:1, also discussed in section 9.j, 9.j, page 33, and section 55, page 153, quite clearly indicates that there will be seven times more women than men in the Body of Christ and that these women will desire to marry and will be willing and able to supply their own food and clothing:

*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."*

Does this not remove the "performance pressure" from women constantly fearing being compared with other women and rejected because of some imaginary greater perfection. Does it not remove the competition and jealousy which occurs between so many women? How can a woman truly submit to and reverence her husband when she lives in constant fear of being compared with other women and being rejected at any time because monogamy forces her husband to choose. How can a woman extend the agape love of God to an unmarried sister in Christ if she constantly fears that that woman may steal her husband instead of considering the possibility of extending the covering of her husband to that woman with the prospect of them

becoming best friends? I pray that by now you can see that God's plan for marriage is so radically different and better from anything that you have been taught!

#### 44. SOUL TIES

The one flesh bond is NOT a soul tie, a soul tie is something completely different.

**In 1 Samuel 18:1-4 it is reported:**

- 1 Now when he had finished speaking to Saul, ***the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul.***
- 2 Saul took him that day, and would not let him go home to his father's house anymore.
- 3 Then Jonathan and David made a covenant, ***because he loved him as his own soul.***
- 4 And Jonathan took off the robe that was on him and gave it to David, with his armor, even to his sword and his bow and his belt. (NKJ)

**The word knit in 1 Samuel 18:1 is the word qashar, Strong's number 7194:**

**Strong defines 7194 qashar (kaw-shar') as:**

*a primitive root: to tie, physically (gird, confine, compact) or mentally (in love, league):*

*KJV-- bind (up), (make a) conspire (-acy, -ator), join together, knit, stronger, work [treason].*

While its usage is diverse it certainly refers to a very strong joining or binding of the soul's of David and Jonathan.

The soul tie can be formed between any two people of either gender. It does not require sexual congress. It is not a contract or a vow, it is a deep empathy and bond borne out of Godly love and respect. It occurs in marriage as a consequence of the attraction between husband and wife but it can occur between any man and woman who are deeply attracted to one another or who are simply really good friends. In some cases the soul tie will be inappropriate and must be renounced and cut off. After divorce or after repentance from adultery the soul tie with the former spouse or lover must also be renounced and cut off.

As best I can determine the soul tie is not a necessary prerequisite for marriage although there is likely to be a soul tie by the time of marriage or shortly thereafter. However, it would seem possible that in a marriage where there is no love or even mutual respect or empathy a soul tie would not necessarily be formed.

#### 45. THE BLOOD LINE

Throughout scripture reference is made to genealogies, the so-called "blood line". The blood line carries curses from generation to generation. It also seems that it has some spiritual dimension in a similar vein to the one flesh bond. In fact, it would appear that the sexual sins identified in Leviticus 18 and Leviticus 20, discussed in section 14, page 54 may correspond to comparable spiritual confusion in the blood line to that described for the one flesh bond as resulting from fornication and adultery.

#### 46. MARRIAGE TO EMPLOYEES

**Exodus 21:1-11 states:**

- 1 *"Now these are the judgments which you shall set before them:*
- 2 *"If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing.*
- 3 *"If he comes in by himself, he shall go out by himself; if he comes in married, then his wife shall go out with him.*
- 4 *"If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.*
- 5 *"But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,'*
- 6 *"then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.*
- 7 *"And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do.*
- 8 *"If she does not please her master, **who has betrothed her** to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her.*
- 9 *"And if he has betrothed her to his son, he shall deal with her according to the custom of daughters.*
- 10 ***"If he takes another wife**, he shall not diminish her food, her clothing, and her marriage rights.*
- 11 *"And if he does not do these three for her, then she shall go out free, without paying money. (NKJ)*

In this passage, which deals with servants or slaves, it is apparent that the employer is free to marry his unmarried female workers, provided he does not do so at the expense of those to whom he is already married. **Surely we must conclude that it is acceptable in the sight of God for a man to marry his unmarried secretary or other employee, even if he is already married?**

We further see that even in the case of a slave or servant, if a man takes a second or subsequent wife **"he shall not diminish her [the first wife's] food, her clothing, and her marriage rights"**. Presumably the same applies to a wife who was not originally a servant. Accordingly it appears that this passage does provide a guarantee for a first wife when her husband takes further wives that the conditions agreed to at the time of her marriage or in common practice before the taking of subsequent wives, shall not be diminished. Clearly this is a constraint that any subsequent wives must be made aware of and agree to before marriage and it surely creates a challenge for any man in our society who married monogamously and wants to take another wife.

**Surely we must conclude that only where God gives guidance should a man in this age consider taking further wives, unless of course he already has additional wives through so-called "extra marital" relations and which he now realizes he is required before Yahweh to acknowledge and act on.**

#### 47. A WIFE IS A GOOD THING

Proverbs 18:22 states:

22 ***He who finds a wife finds a good thing**, and obtains favor from the LORD. (NKJ)*

Lamsa's translation of Proverbs 18:22 states:

22 *He who finds a good wife finds a good thing, and obtains favor from the LORD. And he who puts out a good wife, puts out a good thing from his house.*



**Proverbs 19:14 states:**

*14 Houses and riches are an inheritance from fathers, but **a prudent wife is from the LORD.** (NKJ)*

Are two of a number of scriptures which indicate that marriage is a blessing from the Lord. There is nothing to indicate that this is restricted to the first wife or to "wife", singular.

**48. ROTTENNESS IN THE BONES AND CONTENTION****Some other scriptures which have a bearing include Proverbs 12:4:**

*4 An excellent wife is the crown of her husband, but **she who causes shame is like rottenness in his bones.** (NKJ)*

In considering this scripture, remember Genesis 2:23-24:

*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 a man shall leave his father and mother and be joined to his wife, and they shall become **one flesh.** (NKJ)*

We therefore see that a woman who is one flesh with a man is called bone of his bones and flesh of his flesh - truly they are one. Accordingly a wife who causes shame brings about a sensation which can be likened to "rottenness in his bones". I have experienced this with a wife who is in strife and division with her husband, it is like something inside is rotten and pulling apart. God created man to walk in unity with his wives and a wife who does not walk in unity will have a materially negative effect on her husband. Conversely a wife who is in harmony and unity with her husband will buoy him up and he will achieve great exploits for his God in such a situation and will also accomplish much more for his family. Clearly this requires that the husband is seeking to serve God faithfully.

**Proverbs 21:9:**

*9 Better to dwell in a corner of a housetop, than in a house shared with a contentious woman [wife]. (NKJ)*

**Proverbs 25:23-24:**

*23 The north wind brings forth rain, and a backbiting tongue an angry countenance.*

*24 It is better to dwell in a corner of a housetop, than in a house shared with a contentious woman [wife]. (NKJ)*

**Proverbs 27:15-16:**

*15 A continual dripping on a very rainy day and a contentious woman [wife] are alike;*

*16 Whoever restrains her restrains the wind, and grasps oil with his right hand. (NKJ)*

Noting that the Hebrew words for woman and wife are the same, as discussed in section 39, page 109, it is apparent that Yahweh has expressed Himself clearly about the implications of a wife who dishonours her husband and brings shame to him and a wife who is contentious and argumentative. Surely we must see this as a type of the rebellious and argumentative Christian who does not submit to Jesus as their Lord and King? There is much that we have to learn including women learning that it is not their place to argue with and

demand of their husbands and husbands learning to become like Jesus so that their wives can indeed love them as they ought.

**1 Peter 3:1-2 provides a stark contrast to the contentious wives cited above:**

- 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,**
- 2 when they observe your chaste conduct accompanied by fear. (NKJ)**

Can there be any doubt that God does not intend a wife to harass or nag her husband but to submit to him and love him and pray for him if he does get out of the will of God or into error?

#### **49. RIGHTEOUS ANGER OF A BETRAYED HUSBAND**

Consider that if Yahweh becomes angry with his wives in Ezekial 16 and 23, as discussed in section 41.e, page 119, should not a husband be angry when a wife deals treacherously?

**Consider also Proverbs 6:23-35:**

- 23 For the commandment is a lamp, and the law a light; reproofs of instruction are the way of life,*
- 24 To keep you from the evil woman, from the flattering tongue of a seductress.*
- 25 Do not lust after her beauty in your heart, nor let her allure you with her eyelids.*
- 26 For by means of a harlot a man is reduced to a crust of bread; and an adulteress will prey upon his precious life.*
- 27 Can a man take fire to his bosom, and his clothes not be burned?*
- 28 Can one walk on hot coals, and his feet not be seared?*
- 29 So is he who goes in to his neighbor's wife; whoever touches her shall not be innocent.*
- 30 People do not despise a thief if he steals to satisfy himself when he is starving.*
- 31 Yet when he is found, he must restore sevenfold; he may have to give up all the substance of his house.*
- 32 Whoever commits adultery with a woman lacks understanding; he who does so destroys his own soul.*
- 33 Wounds and dishonor he will get, and his reproach will not be wiped away.*
- 34 For jealousy is a husband's fury; therefore he will not spare in the day of vengeance.***
- 35 He will accept no recompense, nor will he be appeased though you give many gifts. (NKJ)***

Clearly there is a place for righteous anger on the part of a husband who has been betrayed by his wife.

In this context, it is interesting to consider that Esther 1:1-22 reports an event which would seem to be of some relevance:

- 1 Now it came to pass in the days of Ahasuerus (this was the Ahasuerus who reigned over one hundred and twenty-seven provinces, from India to Ethiopia),*
- 2 in those days when King Ahasuerus sat on the throne of his kingdom, which was in Shushan the citadel,*
- 3 that in the third year of his reign he made a feast for all his officials and servants-- the powers of Persia and Media, the nobles, and the princes of the provinces being before him--*
- 4 when he showed the riches of his glorious kingdom and the splendor of his excellent majesty for many days, one hundred and eighty days in all.*
- 5 And when these days were completed, the king made a feast lasting seven days for all the people who were present in Shushan the citadel, from great to small, in the court of the garden of the king's palace.*

- 6 *There were white and blue linen curtains fastened with cords of fine linen and purple on silver rods and marble pillars; and the couches were of gold and silver on a mosaic pavement of alabaster, turquoise, and white and black marble.*
- 7 *And they served drinks in golden vessels, each vessel being different from the other, with royal wine in abundance, according to the generosity of the king.*
- 8 *In accordance with the law, the drinking was not compulsory; for so the king had ordered all the officers of his household, that they should do according to each man's pleasure.*
- 9 *Queen Vashti also made a feast for the women in the royal palace which belonged to King Ahasuerus.*
- 10 *On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven eunuchs who served in the presence of King Ahasuerus,*
- 11 *to bring Queen Vashti before the king, wearing her royal crown, in order to show her beauty to the people and the officials, for she was beautiful to behold.*
- 12 *But Queen Vashti refused to come at the king's command brought by his eunuchs; therefore the king was furious, and his anger burned within him.*
- 13 *Then the king said to the wise men who understood the times (for this was the king's manner toward all who knew law and justice,*
- 14 *those closest to him being Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who had access to the king's presence, and who ranked highest in the kingdom):*
- 15 *"What shall we do to Queen Vashti, according to law, because she did not obey the command of King Ahasuerus brought to her by the eunuchs?"*
- 16 *And Memucan answered before the king and the princes: "Queen Vashti has not only wronged the king, but also all the princes, and all the people who are in all the provinces of King Ahasuerus.*
- 17 *"For the queen's behavior will become known to all women, so that they will despise their husbands in their eyes, when they report, 'King Ahasuerus commanded Queen Vashti to be brought in before him, but she did not come.'*
- 18 *"This very day the noble ladies of Persia and Media will say to all the king's officials that they have heard of the behavior of the queen. Thus there will be excessive contempt and wrath.*
- 19 ***"If it pleases the king, let a royal decree go out from him, and let it be recorded in the laws of the Persians and the Medes, so that it will not be altered, that Vashti shall come no more before King Ahasuerus; and let the king give her royal position to another who is better than she.***
- 20 ***"When the king's decree which he will make is proclaimed throughout all his empire (for it is great), all wives will honor their husbands, both great and small."***
- 21 *And the reply pleased the king and the princes, and the king did according to the word of Memucan.*
- 22 *Then he sent letters to all the king's provinces, to each province in its own script, and to every people in their own language, that each man should be master in his own house, and speak in the language of his own people. (NKJ)*

If one accepts that Yahweh indeed inspired the book of Esther and that He inspired the chain of events which led to Esther becoming queen, must we not conclude that the actions of King Ahasuerus have some scriptural basis in line with the scripture cited earlier? Does this scripture not indicate clearly that in the days of that the Proverbs were recorded wives showed more respect to their husbands?

## 50. VIRGIN DAUGHTERS

1 Corinthians 7:25-40 states:

- 25 Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy has made trustworthy.
- 26 I suppose therefore that this is good because of the present distress-- that it is good for a man to remain as he is:
- 27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.
- 28 But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.
- 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,
- 30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,
- 31 and those who use this world as not misusing it. For the form of this world is passing away.
- 32 But I want you to be without care. He who is unmarried cares for the things of the Lord-- how he may please the Lord.
- 33 But he who is married cares about the things of the world-- how he may please his wife.
- 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.
- 35 And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.
- 36 But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.**
- 37 Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well.**
- 38 So then he who gives her in marriage does well, but he who does not give her in marriage does better.**
- 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.
- 40 But she is happier if she remains as she is, according to my judgment-- and I think I also have the Spirit of God. (NKJ)

Overall these verses give some guidance with regard to recommendations by Paul, which he stresses are not necessarily inspired by the Holy Spirit, regarding virgins and it is apparent that his thoughts regarding widows changed between writing the first letter to the Corinthians and writing 1 Timothy 5:9-14, referred to in section 40.f where he commands them to marry.

Verses 36 to 38 are somewhat problematic in most, generally available translations. Lamsa, cited in section 36, interprets these verses from the Aramaic, as follows:

- 36 *If any man thinks that he is shamed by the behavior of his virgin daughter because she has passed the marriage age and he has not given her in marriage and that he should give her, let him do what he will and he does not sin. Let her be married.*
- 37 *If he has sincerely decided and is not forced by circumstances, but has determined and decreed in his heart to keep his virgin daughter single, he does well.*
- 38 *So then he who gives his virgin daughter in marriage does well; and he who does not give his virgin daughter in marriage does even better. (Lamsa)*

This seems to be a more logical interpretation and removes some challenging ambiguities present in most other translations.

## 51. THE HUSBAND PROVIDES A "COVERING" TO HIS WIFE

**Ruth 2:1-4:22 records:**

## CHAPTER 2

- 1 ***There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech; his name was Boaz.***
- 2 *So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after him in whose sight I may find favor." And she said to her, "Go, my daughter."*
- 3 *Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field belonging to Boaz, who was of the family of Elimelech.*
- 4 *Now behold, Boaz came from Bethlehem, and said to the reapers, "The LORD be with you!" And they answered him, "The LORD bless you!"*
- 5 *Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?"*
- 6 *So the servant who was in charge of the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the country of Moab.*
- 7 *"And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."*
- 8 *Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women.*
- 9 *"Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."*
- 10 *So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?"*
- 11 *And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.*
- 12 *"The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge."*
- 13 *Then she said, "Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants."*
- 14 *Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back.*
- 15 *And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her.*
- 16 *"Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her."*
- 17 *So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley.*
- 18 *Then she took it up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied.*
- 19 *And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today is Boaz."*
- 20 *Then Naomi said to her daughter-in-law, "Blessed be he of the LORD, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man is a relation of ours, one of our close relatives."*
- 21 *Ruth the Moabitess said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.'"*
- 22 *And Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young women, and that people do not meet you in any other field."*

23 *So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.*

### CHAPTER 3

1 *Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you?"*

2 *"Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor.*

3 *"Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.*

4 *"Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do."*

5 *And she said to her, "All that you say to me I will do."*

6 *So she went down to the threshing floor and did according to all that her mother-in-law instructed her.*

7 *And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.*

8 *Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.*

9 *And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."*

10 *Then he said, "Blessed are you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.*

11 *"And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.*

12 *"Now it is true that I am a close relative; however, there is a relative closer than I.*

13 *"Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you-- good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning."*

14 *So she lay at his feet until morning, and she arose before one could recognize another. Then he said, "Do not let it be known that the woman came to the threshing floor."*

15 *Also he said, "Bring the shawl that is on you and hold it." And when she held it, he measured six ephahs of barley, and laid it on her. Then she went into the city.*

16 *So when she came to her mother-in-law, she said, "Is that you, my daughter?" Then she told her all that the man had done for her.*

17 *And she said, "These six ephahs of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.'"*

18 *Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."*

### CHAPTER 4

- 1 *Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, "Come aside, friend, sit down here." So he came aside and sat down.*
- 2 *And he took ten men of the elders of the city, and said, "Sit down here." So they sat down.*
- 3 *Then he said to the close relative, "Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech.*
- 4 *"And I thought to inform you, saying, 'Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.'" And he said, "I will redeem it."*
- 5 *Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance."*
- 6 *And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."*
- 7 *Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel.*
- 8 *Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal.*
- 9 *And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi.*
- 10 *"Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."*
- 11 *And all the people who were at the gate, and the elders, said, "We are witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem.*
- 12 *"May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman."*
- 13 ***So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.***
- 14 *Then the women said to Naomi, "Blessed be the LORD, who has not left you this day without a close relative; and may his name be famous in Israel!"*
- 15 *"And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him."*
- 16 *Then Naomi took the child and laid him on her bosom, and became a nurse to him.*
- 17 *Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He is the father of Jesse, the father of David.*
- 18 *Now this is the genealogy of Perez: Perez begot Hezron;*
- 19 *Hezron begot Ram, and Ram begot Amminadab;*

20 Amminadab begot Nahshon, and Nahshon begot Salmon;  
 21 Salmon begot Boaz, and Boaz begot Obed;  
 22 Obed begot Jesse, and Jesse begot David. (NKJ)

### Ruth 3:9 in the Amplified Bible reads in part:

*"..... And she answered, I am Ruth your maidservant. Spread your wing (of protection) over your maidservant, for you are next of kin." (AMP)*

The context of this verse is one of Ruth, a Moabite woman who had married a Hebrew sojourner in her land. Her husband, his father and his brother all die and Ruth is left a widow with her mother-in-law Naomi and returns to Israel with her, declaring that "your people shall be my people and your God my God" (Ruth 1:16). This acceptance by Ruth of the God of Israel and the people of Israel, thus forsaking her gentile inheritance is a clear type of any person accepting the Lord Jesus Christ as saviour and wholeheartedly adopting the Christian faith. From other verses we gather that Ruth had not made a shallow decision but an uncompromising decision to "go all the way". She left her family and native land and adopted and complied with the social practices of her adopted faith and land. In fact, Ruth is so esteemed in the sight of God that she became the mother of Obed, the father of Jesse the father of King David and her name is explicitly recorded for eternity in the genealogy of the Messiah, the Lord Jesus Christ in Matthew 1:5:

5 Salmon begot Boaz by Rahab, **Boaz begot Obed by Ruth**, Obed begot Jesse, (NKJ)

On this basis, we must accept that the steps taken by Ruth, a widow, to seek the protection of Boaz, a "near kinsman" are entirely appropriate and correct in the sight of God. She was not being forward when she approached Boaz, she was acting in accordance with laid down scriptural protocol in accordance with Deuteronomy 25:5-10.

The interpretation of this verse of scripture is very eloquently presented by William Schnoebelen in his book "Masonry, Beyond the Light". I quote verbatim from pages 230-232:

#### "HEADSHIP

*"Paul teaches that the 'head of every man is Christ; and the head of the woman is the man' (1 Corinthians 11:3). This is how men and women are created by God. Two other key verses in this passage tell us:*

*'But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as is she were shaven...For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. 1 Corinthians 11:5, 8-10*

*"Although this is a rather deep passage, it is not too deep that it cannot be interpreted by turning to the Bible itself for help. The first part is clearer. The husband is to be the head of the wife, even as Christ is the head of the church. Paul clarifies this principle elsewhere, telling us:*

*'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. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That He might sanctify and cleanse it with the washing of water by the word. Ephesians 5:23-26*

*"It is not a question of the husband 'lording it over' the wife as much as it is the husband giving himself up for his wife, laying down his life for her as Jesus did for the church. This*



is not a permit for abusive behaviour on the part of husbands in any way, shape or form. The wife must be submitted to the husband, but the husband must be Christ-like in his care and devotion to the wife. He must be the channel through which the Holy Spirit can 'sanctify and cleanse' his wife.

#### "TO SPREAD YOUR COVERING

"The last part of the passage quoted above is the most puzzling. What does 'For this cause ought the woman to have power on her head because of the angels' mean? This verse, and the ones preceding it, have often been interpreted with total literalness, to the extent that women have felt obliged to wear veils or hats to church.

"However, the word here is 'power', which obviously means more than a veil. If we stand aside and let the Bible interpret this passage, it all becomes clear. In Ruth 3:8-9, we find the elegant Hebrew custom to which Paul is referring:

*'And it came to pass at midnight, that the man was afraid, and turned himself: and behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid: for thou are a near kinsman.*

"Ruth is asking Boaz, her near kinsman, to marry her out of obligation to his dead relation, Mahlon, her former husband. For him to cover her with his skirt was a way of saying that he would marry her, taking her under the mantle of his protection, even as we, the church, are under the mantle of Jesus' protection.'

"When a Godly man marries a woman, he takes 'power' over her because of the angels. Which angels are being referred to is unclear. Some say they are not good angels, but fallen angels, which might attack or tempt the wife, Others say they are good angels who are scandalized by seeing a wife out from under the authority of her husband.

"Although we cannot be certain, I prefer the first explanation, especially since there are two other places in scripture which seem to indicate that fallen angels might be very dangerous to unprotected women (Genesis 6:2, Jude 6-7). Thus, it is the duty of the man to provide a spiritual covering for his wife.

"Why is this? Because it is the way the Lord made the marriage relationship. It is the way men and women are put together, In a good, Christian marriage, the husband is the covering for the wife -- her shepherd, her 'lightning rod', if you will. He takes all the flak for her, even as Jesus did for us. He should be both a unique font of blessing for her and her strong protector from attack, whether spiritual or physical."

I have no doubt that the above interpretation is substantially correct, I have independently encountered a teaching by Benny Hinn on "Demons and Devils" which makes a related point about Genesis 6:2-6 referring to fallen angels taking on their human form and having sexual intercourse with women, thus giving rise to the race of giants of which Goliath was one of the last.

#### **It is these same angels which are referred to in Jude 1:6:**

6 *And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; (NKJ)*

#### **and 2 Peter 2:4:**

- 4 For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgement.

#### Genesis 6:1-8 reads:

- 1 Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,
- 2 that the **sons of God** saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.
- 3 And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."
- 4 There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.
- 5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.
- 6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.
- 7 So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."
- 8 But Noah found grace in the eyes of the LORD. (NKJ)

It seems that there are a reasonably large number of believers who accept that the term "sons of God" refers to angels and that the passage above therefore refers to fallen angels marrying women. One teaching holds that since Satan realized that the only way that God could regain dominion over the earth legally was for the Messiah to be born of a woman and that, by instructing his fallen angels to marry as many women as possible, he could corrupt the blood line so completely that it would not be possible for a sinless man to be born of woman.

#### Genesis 3:14-16 states:

- 14 So the LORD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life.
- 15 And I will put enmity between you and the woman, and between your seed and **her Seed; he shall bruise your head, and you shall bruise His heel.**"
- 16 To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you." (NKJ)

It is widely accepted that the woman's seed referred to here is the singular seed which was Jesus Christ born of a woman that He might crush the head of the serpent, that is Satan.

#### Revelation 20:1-3 states:

- 1 Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.
- 2 **He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;**
- 3 and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. (NKJ)

It therefore appears that for Jesus Christ to be born of a woman and to be sinless it was necessary for there to be a woman whose blood line descended from Adam WITHOUT the contamination resulting from contamination by sexual intercourse of women with fallen angels. According to this interpretation Noah and his sons were the only remaining men on earth who were genetically and spiritually uncontaminated by this impregnation, hence the need for the flood to destroy all other humans. Apparently one or more of Noah's sons wives was not pure and that was how the giants propagated after the flood and why Israel had to completely destroy them when they came out of Egypt and why David's victory over Goliath was so significant.

According to this interpretation, once an angel has sinned by having intercourse with a human woman he is cast into chains for the day of judgement as referred to in Jude 6 and 2 Peter 2:4. As a consequence, Satan's compliment of angels was seriously diminished and he could not afford to again try this avenue. Presumably this does not prevent him from trying again at the end of the age should he conclude that there is benefit to be gained. Something like this may be a prerequisite for the birth of the "beast" of Revelation but this is outside the scope of this book.

**In this light, the responsibility of Christian men to provide covering to Christian women in these last days becomes of greater significance if we take account of the level of deception that is expected to accompany the end of the age.**

General observation of daily occurrences also indicate that many unmarried Christian women become desperate about not having a husband and often fall into the trap of marrying unsaved husbands who frequently abuse them. This leads to immense suffering, sometimes to backsliding and often to divorce. Others fall victim to their sexual needs and find themselves repeatedly succumbing to the advances of men who take advantage of their vulnerable position. Many Christian women in this situation become desperately unhappy.

In continuing with our analysis of Ruth, it is important to note that at no point is there an indication whether Boaz already had a wife and it will be apparent from Exodus 21:10 that this is not a relevant question. Since scripture explicitly permits a man to take more than one wife there was no need for Boaz to be unmarried and, in fact, careful analysis of the passage indicates that Boaz was considerably older than Ruth, he refers to the "young men" and this further indicates that it is highly unlikely that he was unmarried.

We should furthermore note that there was another man who was a closer kinsman than Boaz but that he declined to marry Ruth because she was a Moabitess, prohibited by Deuteronomy 23:3 & 4. From this we observe a degree of discretion on the part of the person who was technically the first in line who, on the grounds of a scriptural constraint, chose to decline to perform the required service. Note that Deuteronomy 25:5-10 lays down a serious reproach for the man who declines to perform this duty without scriptural grounds:

- 5 *"If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her.*
- 6 *"And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.*
- 7 ***"But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.'***
- 8 *"Then the elders of his city shall call him and speak to him; and if he stands firm and says, 'I do not want to take her,'*

- 9 ***"then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.'***
- 10 *"And his name shall be called in Israel, 'The house of him who had his sandal removed.'* (NKJ)

Clearly, refusing to marry such a woman is not a decision to be taken lightly.

As a counterpoint, it is apparent that the application of these scriptures in these days would be difficult to be taken entirely literally, after all there is nowhere that such a woman could go to find a group of elders who would currently stand by while she spat in her late husband's brothers face! That does not necessarily not mean that this is not what she is entitled to do.

**Keep in mind that 1 Timothy 5:9-15 states:**

- 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,*
- 10 *well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.*
- 11 *But refuse the younger widows; for when they have begun to grow wanton against Christ, they desire to marry,*
- 12 *having condemnation because they have cast off their first faith.*
- 13 *And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.*
- 14 ***Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.***
- 15 *For some have already turned aside after Satan.* (NKJ)

We see the same principle, with the same implication of entry for Satan carried into the New Covenant, again with no indication that Paul foresaw the possibility of there not being enough unmarried men to go round. **The implication again being that the fact that a man was already married did not prevent him from marrying a widow in order to give no opportunity to the adversary to speak reproachfully.**

**Surely then, by implication, the current marriage practices of the church are giving the adversary (Satan) enormous opportunity to speak reproachfully! Of what great judgment will those be subject who resist the truths presented in this book?**

The bottom line must surely be that any unmarried Christian woman whether a virgin, a widow or a scripturally legitimately divorced woman who is earnestly seeking God for a husband, has a prerogative to approach the man whom God has shown to her and ask him to extend his covering to her. It would seem that the only basis for him to refuse to marry her would be if he is quite certain that the approach is not of God! This requires a major change in paradigm by all concerned. The Christian woman is entitled to a covering and the Christian man is obliged to provide it if God has allocated the responsibility for that woman to him, no matter how many wives he may already have!

## 52. FINANCIAL LACK RESULTING FROM A DIVIDED HOUSE

We have already seen in section 43.f, page 128, that the one flesh bond between husband and wives brings about a spiritual unity which corresponds to the house of the husband.

**In Matthew 12:25 we read:**

*25 But Jesus knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or **house divided against itself will not stand.** (NKJ)*

**Luke 11:17 confirms this:**

*17 But He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and **a house divided against a house falls.** (NKJ)*

In section 48, page 133, we have also seen that contention and shameful conduct by a wife bring about a condition which can be likened to rottenness in the bones.

**Furthermore, 1 Pet 3:1-7 states:**

- 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,*
- 2 when they observe your chaste conduct accompanied by fear.*
- 3 Do not let your adornment be merely outward-- arranging the hair, wearing gold, or putting on fine apparel--*
- 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.*
- 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,*
- 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.*
- 7 **Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.** (NKJ)*

The practical implication of these scriptures is that if a man's house is divided it will not stand and his prayers will be hindered. The author knows an individual who has experienced this on several occasions and has also seen how, when husband and wife come into agreement sudden breakthroughs are experienced.

In ministering to others we have encountered numerous instances where a man has had one flesh bonds with women with whom he is not living, either because he abandoned the woman or women in question or for other reasons. In such cases, particularly where the man concerned is seeking to serve God, Satan has taken maximum advantage of the situation to destroy that man's finances. In several cases I have had to tell the man concerned that until he restores his wife or wives to right relationship he will remain in poverty and where he has no scriptural basis for divorce he must resolve his differences with his wife. This situation is compounded where a wife sets demands on her husband before he can return or where she was the one who instituted the separation in the first place.

Women with one flesh bonds in comparable situations may also find themselves in lack but, the most extreme cases that I have encountered have been men who have been financially destitute. No matter what they put their hand to Satan comes and kills, steals and destroys until the opportunity is utterly eliminated.

In other cases, women who intuitively understand this principle use it to manipulate their husbands. The author knows of a case where a woman, seeking to control her husband, systematically came into agreement with him until his business picked up dramatically and then ruthlessly entered into controversy with him causing spiritual forces to destroy the new found opportunity, purely as some form of power play to demonstrate that she was in control of the marriage.

Modern marriage guidance within the church frequently identifies this principle as a factor in financial lack but then proceeds to tell the husband to come into agreement with his wife! Clearly this is directly contradictory to 1 Peter 3:1, quoted above, where wives are told to submit to their husbands. A marriage in which the wife calls the shots, sometimes because a man truly loves God and has no hope of taking a second wife because he thinks it is against the Word of God, is an abomination in the sight of God!

### 53. ACCOUNTABILITY OF THE WIFE FOR THE HUSBAND

As an extension of the principle of the husband being the head of the wife or ruling over her, it would seem reasonable to conclude that the wife is not "responsible" for the husband. Accordingly, should the wife become aware that her husband is sinning or in error, she presumably has a responsibility to inform him of this in an appropriate fashion. However, since he is her "head" it seems reasonable to conclude that she is not responsible if he does not listen to her. In particular, she should not strive with him or get into dispute or disagreement with him on this point. Rather it would seem that she is enjoined to submit to him in all that is according to the Word of God and to pray for Yahweh to show him his error.

In this regard it is important to take account of the fact that "*a house divided against itself cannot stand*" as discussed in section 52, page 145. Therefore a situation in which the wife is striving against the husband opens the house to division and destruction. This is not to say that the wife should accept or agree to participate in unGodly or unscriptural actions but it does seem to suggest that she should not continuously argue with and oppose her husband in a manner which exacerbates the division. It would seem that she should rather apply the principles of 1 Corinthians 13 regarding Love.

**This thought is supported by 1 Corinthians 14:34-36 which states:**

**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.*

**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.*

**36** *Or did the word of God come originally from you? Or was it you only that it reached? (NKJ)*

Again this is a difficult scripture but it is certainly in the "New Testament".

**1 Peter 3:1-7 states:**

**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,*

**2** *when they observe your chaste conduct accompanied by fear.*

**3** *Do not let your adornment be merely outward-- arranging the hair, wearing gold, or putting on fine apparel--*

- 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.
- 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,
- 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.**
- 7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, **that your prayers may not be hindered.**  
(NKJ)

While the idea of a wife calling her husband "Lord" in this day and age may seem extremely offensive to most, it is nevertheless scriptural. What would appear to be more important than the use of the Word "Lord" however, is that which is in the "hidden person of the heart" and the conduct of the wife whereby even if the husband does not obey the Word of God he may be won by the conduct of his wives.

Furthermore, this scripture reinforces the impact of a divided house by exhorting husbands to dwell with their wives with "understanding" that "your prayers may not be hindered". From personal experience, if a man and his wife are not in agreement their prayers and daily activities will be constantly obstructed or hindered and they will suffer great loss as a consequence of spiritual forces which are mobilized against them as a consequence of division. **This same hindering will occur where a man is joined to another woman with whom he is not living. This will apply to previous wives, mistresses, prostitutes or any other woman that he has joined himself to and with whom he has a "one flesh" bond that has not been cut off.** We have repeatedly witnessed this phenomenon in people we have ministered to.

#### 54. THE LOVE BETWEEN HUSBAND AND WIVES (AN EXTENSION OF EPHESIANS 5:33)

At this point, there are still many aspects of the marriage relationship which have not been dealt with, in this section we will seek to better understand the full implications of scripture with regard to the intimate aspects of the relationship between husband and wives.

##### a. A WIFE SHOULD REVERENCE HER HUSBAND

**Ephesians 5:33 states:**

- 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 respects her husband. (NKJ)*  
(the word [wives] added by the author)

**The Amplified Bible states:**

- 33 However, let each man of you (without exception) love his wife [wives] as [being in a sense] his very own self; and let the wife see that she respects and reverences her husband -- that she notices him, regards him, honours him, prefers him, venerates and esteems him; and that she defers to him, praises him, and lives and admires him exceedingly. (AMP)*  
(the word [wives] added by the author)

Interestingly, husbands are told to agapao (love) their wives while wives are told to reverence their husbands. Some years ago, The Lord led me to Dake's commentary on Ephesians 5:33 which states the following with regard to the word reverence:

*Greek phobeo, to strike with fear; to frighten. It is translated reverence only here; be afraid 29 times; and fear 61 times (Revelation 1:17; 2:10, etc). She is to reverence him as her head (verses 23-24; 1 Corinthians 11:3)*

This is certainly a very difficult statistic to assimilate and apply, it makes more sense in the context that we are told to reverence or fear God, this is a Godly respect, awe or fear NOT a Satanic terror as the word fear has come to mean in English. Nevertheless, this is a difficult scripture to fully comprehend within our paradigm of marriage and must surely emphasise the need for Christian husbands to be Godly men who fear God for it may be that it is only if a man fears God that his wife can feel secure to reverence him. Such is the total collapse of our society from true Bible based values that most Christian women would probably find it almost inconceivable that they should reverence their husbands as this interpretation implies that they must. But, nevertheless, that is what the Word of God says and both men and women should seek for this ideal. At the same time it reinforces the view that a man who is not committed to this ideal is not the man that a sincere Christian woman should choose as a husband. She would surely be far better advised being the second or subsequent wife of a man who truly is committed to seeking God to change him to become more like Jesus so that his wives can submit to and reverence him with ease.

#### **1 Peter 3:1-7 states:**

- 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,*
- 2 *when they observe your chaste conduct accompanied by fear.*
- 3 *Do not let your adornment be merely outward-- arranging the hair, wearing gold, or putting on fine apparel--*
- 4 *rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.*
- 5 *For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,*
- 6 ***as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.***
- 7 *Husbands, likewise, dwell with them with understanding, giving honor to the wife [wives], as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered. (NKJ)*  
(the word [wives] added by the author)

Clearly there is a deep love and reverence implied on the part of the wife against the Love of God manifest in the husband.

#### **b. THE DESIRE OF A WIFE SHOULD BE FOR HER HUSBAND**

##### **Genesis 3:13-16 reads:**

- 13 *And the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."*



- 14 So the LORD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life.
- 15 And I will put enmity between you and the woman, and between your seed and her Seed; he shall bruise your head, and you shall bruise His heel."
- 16 To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; **your desire shall be for your husband**, and he shall rule over you." (NKJ)

### c. SPOUSES SHOULD NOT WITHHOLD FROM ONE ANOTHER SEXUALLY

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1 Cor 7:1-5

- 1 Now concerning the things of which you wrote to me: It is good for a man not to touch a woman.
- 2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.
- 3 Let the husband render to his wife the affection due her, and likewise also the wife to her husband.
- 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.
- 5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control. (NKJ)

### d. A WIFE SHOULD BE UNINHIBITED IN HER RELATIONSHIP WITH HER HUSBAND

By implication of the points in section 54.a, page 147 taking account of Genesis 3:16 which states that the desire of the wife should be for her husband, it seems apparent that the wife should love her husband in a very deep sense, second only to Jesus and also that she should have an intense desire for him.

Arguably love-making in marriage is a type and shadow of praise and worship and, by implication, the wife should take the initiative and love making should be uninhibited (consider David's praise and worship in 2 Samuel 6:12-23:

- 12 Now it was told King David, saying, "The LORD has blessed the house of Obed-Edom and all that belongs to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-Edom to the City of David with gladness.
- 13 And so it was, when those bearing the ark of the LORD had gone six paces, that he sacrificed oxen and fatted sheep.
- 14 **Then David danced before the LORD with all his might; and David was wearing a linen ephod.**
- 15 So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.
- 16 **Now as the ark of the LORD came into the City of David, Michal, Saul's daughter, looked through a window and saw King David leaping and whirling before the LORD; and she despised him in her heart.**
- 17 So they brought the ark of the LORD, and set it in its place in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before the LORD.
- 18 And when David had finished offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

- 19 Then he distributed among all the people, among the whole multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece of meat, and a cake of raisins. So all the people departed, everyone to his house.
- 20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!"
- 21 **So David said to Michal, "It was before the LORD, who chose me instead of your father and all his house, to appoint me ruler over the people of the LORD, over Israel. Therefore I will play music before the LORD.**
- 22 **"And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor."**
- 23 Therefore Michal the daughter of Saul had no children to the day of her death. (NKJ)

Here we see perhaps the ultimate example of uninhibited praise and worship of God by David, "a man after God's own heart" (Acts 13:22). Does this not indicate that a wife should be uninhibited in the manner in which she makes love to her husband?

Do we not find from careful consideration of all we may know about praise and worship that God requires us to come to Him to worship Him, He is there, always ready and waiting to receive our worship, if we will but come to Him. Does not experience with praise and worship teach us that it is only when we lose sight of those around us and worship God with all our hearts, all our minds, all our soul and all our strength that we really come into His presence? Surely it is the same in the wife's role in marriage?

#### e. A WIFE SHOULD BE SKILLED AND TAKE THE INITIATIVE IN LOVE MAKING

##### Esther 2:1-18 records:

- 1 After these things, when the wrath of King Ahasuerus subsided, he remembered Vashti, what she had done, and what had been decreed against her.
- 2 Then the king's servants who attended him said: "Let beautiful young virgins be sought for the king;
- 3 "and let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to Shushan the citadel, into the women's quarters, under the custody of Hegai the king's eunuch, custodian of the women. And let beauty preparations be given them.
- 4 "Then let the young woman who pleases the king be queen instead of Vashti." This thing pleased the king, and he did so.
- 5 In Shushan the citadel there was a certain Jew whose name was Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjamite.
- 6 Kish had been carried away from Jerusalem with the captives who had been captured with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.
- 7 And Mordecai had brought up Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother. The young woman was lovely and beautiful. When her father and mother died, Mordecai took her as his own daughter.
- 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.*
- 13 *Thus prepared, each young woman went to the king, and she was given whatever she desired to take with her from the women's quarters to the king's palace.*
- 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)*

At the risk of offending you, let me point out a few aspects of this story:

- i. Esther waited at least a year to go to King Ahasuerus.
- ii. Therefore King Ahasuerus had at least 365 concubines BEFORE Esther.
- iii. Esther only had one night to please the King and therefore be in the place that God intended her to be in order to deliver her people.
- iv. If Esther had not distinguished herself in some notable way during the night that she was with the King she would have gone to the house of the concubines and never been sent for again and she would not likely be the subject of a book of the Bible!
- v. Esther only took with her to her night with the King that which was recommended, in other words by implication she took less than most of those who went before her.
- vi. It seems safe to assume that since the women went to the King as virgins and left as concubines, that he had sexual intercourse with each and every one of them.
- vii. Therefore we must surely conclude that Esther was particularly pleasing to the King not only in terms of her beauty, personality and intellect but also in terms of her sexual responsiveness and initiative in pleasing him?

From this can we not at least partially conclude that God intended woman to be uninhibited sexually in pleasing her husband? We can at least safely conclude that the King did not feel obliged to coach each of his concubines personally until their sexual performance was pleasing to him. Surely there is a message to be gleaned from this storey which correlates with the experience of the world with men constantly seeking a woman who will make uninhibited love to them and take the initiative, as evidenced in so much secular

writing and pornography. Is the church not in error if it teaches young women that it is the husband's responsibility to make love to them? Surely they must "praise and worship" their husbands through their uninhibited love making?

**Esther 4:12-14, relating to the situation following the edict to destroy the Jews, states:**

*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?"** (NKJ)*

From this can we not conclude that Yahweh specifically created this opportunity so that Esther came to the kingdom to deliver her people from Satan's plans to destroy the Jews in some way or another. Furthermore, one school of thought seems to suggest that King Cyrus of Persia who ordered the rebuilding of the temple in Jerusalem in Ezra 1:1-4 was the daughter of Queen Esther and King Ahasuerus:

*1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying,*

*2 Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah.*

*3 Who is among you of all His people? May his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the LORD God of Israel (He is God), which is in Jerusalem.*

*4 And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which is in Jerusalem. (NKJ)*

While this is uncertain at this time it does seem to make some degree of sense, the timing of the seventy years from the start of exile would be about right for Cyrus to be the son of Esther.

Irrespective of whether this is the case, the fact is that Esther did, indeed, come to the kingdom for that time to deliver her people and it seems certain that Yahweh arranged matters such that this would be the case. In this case we must surely conclude that Yahweh quite deliberately permitted a situation to develop whereby Esther came to be queen, at least in part because of the manner in which she made love to the King! **And since God created man and woman as sexual beings and created their sexual potential, must we not also conclude that He intended the sexual experience between husband and wives to be the most sublime experience possible and one which permits them to reach their full sexual potential. Surely the sexual potential which is so massively abused in pornography was created by God to be used in the marriage chamber?**

**If this is the case, is it any wonder that men turn to harlots and desert wives who are sexually inhibited and expect the man to take the initiative and make love to the woman? Is that not the sexual framework that the church in fact teaches - the man should worship the woman, not the other way round? It seems that way to me, perhaps your experience has been different?**

## f. THE HUSBAND MUST SEEK TO BECOME LIKE JESUS

The above conclusions are all good and well, but they are difficult for a wife to put into practice with a husband who consorts with harlots, idolizes the national rugby team, cricket team, tennis players, pastor and others and devotes little or no time to the Word of God and seeking to dwell with her with understanding. It is apparent that the conduct of the husband is not a precondition for the conduct of the wife, 1 Peter 3:1 makes this quite clear. But it also should make it quite clear to any God fearing Christian woman who is currently unmarried in the sight of God, whether she is a virgin, a widow or one whom God has permitted to divorce, that she should not think of getting married to any man that she is not one hundred percent certain is the man that God has chosen for her. Furthermore, it should be clear from all that has preceded this section that the question of whether or not he is married should not be a consideration. In fact, if he has one or more wives who can testify that he is indeed a husband who can love her in the manner that she has been designed by God to need, this should be a recommendation.

## 55. THE IMPLICATIONS OF ISAIAH 4:1

Isaiah 4:1, quoted in section 9, page 33 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."*

Surely, insofar as there are increasing indications that there is enormous tribulation, persecution and hardship imminent for the church throughout the world, it is now time for men to accept their God given responsibility to care for those women who are in the Body of Christ but unmarried? Surely it is time for women to renounce their heretical claims to solely own their husbands and to reach out in agape love to those who are without a husband and offer to extend the covering of their husbands to them?

I can find no scripture to convince me otherwise and I must suggest to any person who finds this suggestion offensive that they should re-examine their heart towards the Word of God! IF GOD IS REALLY FIRST IN YOUR LIFE, how can you refuse what He has foretold in Isaiah 4:1?

It has been suggested to me that this is not "God's best". How do we presume to know God's best when we do not accept His Word? Consider that it is widely accepted that seven (7) is regarded as the scriptural number of completeness and / or perfection. There are seven churches in Revelation 1, there are Seven Spirits of God in Revelation 1; 3; 4 and 5, there are seven lamps in Revelation 4:5 and seven lamps to the lampstand in the tabernacle in Exodus 25:37; 37:23; Numbers 8:2 and Zechariah 4:2, the Sabbath is the seventh day (Exodus 31:15 and numerous others), etc. Surely it would be presumptuous to suggest that Yahweh does not place particular significance in the number seven. Consider therefore why he would designate through Isaiah that there would be seven women to one man if this was also not something that He considered important?

Consider equally that six (6) is the number of man and carnality.

**Revelation 13:18 states:**

*Here is wisdom. Let him who has understanding calculate **the number of the beast, for it is the number of a man: His number is 666.** (NKJ)*

Surely if Yahweh considered more than one wife to not be His "best" He would have specified six instead of seven in Isaiah 4:1, thereby warning us that this was something of man that He did not really approve of?

Surely He is able to arrange matters to ensure that this would be the situation? Surely we must conclude that Yahweh is telling us that there is something we do not know? That possibly marital perfection could lie in the same perfect number as He has designed so many other things to harmonize around?

Incidentally there is significant management and presentation theory that would suggest that the optimum number of direct report subordinates to a manager for maximum effectiveness is about seven! Praendex Incorporated, a human resource company in the United States which offers a personality profiling tool classifies eight major personality profile types. It seems to me that there may be an implication that a family of a man and seven wives might optimally embody one member from each classification with each family member being uniquely equipped to perform a specific role, some being extrovert and others task oriented, some fast paced and others calm and methodical, some assertive and some cooperative, some detail focussed and others more interested in the broad brush strokes of the "big picture". If these same eight people represented a diversity of intellectual and technical interest, is it not possible that such a family unit could live together in harmony while at the same time complementing one another to such an extent that the family unit would be capable of great achievements. Is it not possible that a man supported by such a team of wives could be highly effective in serving God? I don't know! But since Yahweh uses the number seven in Isaiah 4:1 it seems to me that if we truly trust His wisdom as being infinitely greater than ours we should surely not exclude the possibility that He has designed us with this in mind?

On a slightly different note, some years ago I was praying about this subject and the Lord clearly indicated to me that many of His servants would not have fallen if they had had several wives interceding for them and they would also not have been nearly as susceptible to being snared by a harlot or adulteress as has been the case with several prominent Christian personalities. In the spiritual context there are also a variety of spiritual gifts, just as there are a variety of personality traits. Consequently it seems possible that a man married to seven women selected by Yahweh would find himself in a family unit with the appropriate combination of spiritual gifts to support him in his ministry.

It would certainly seem that a family unit such as this would never face the prospect of any member feeling lonely and not having any one to talk to, the problem of who to talk to when the husband was away on business would simply not arise. Equally, the variety of interactions would be such that the likelihood of any member of the family unit becoming bored would be minimal. Reasonably different wives would also have different physical attributes and recreational interests with the overall effect that there would likely be absolutely no likelihood of any member looking outside the marriage for companionship, friendship, etc - the unmet needs which so often result in a spouse going outside a marriage in a monogamous situation.

Overall, while you may regard the above as being highly speculative, it does seem that there are good grounds to expect that God knows better than we do and therefore this is not beyond the bounds of possibility. Should we not therefore conclude that a man complemented by seven wives selected by Yahweh to complement and complete him in every area of his personality, skills AND calling will be a formidable force for the Kingdom of God? Is it not possible that the heart of man AND woman seek this completeness resulting in the constant tide of dissatisfaction and "divorce" which characterises so many monogamous marriages?

**56. HUSBAND'S AS THE PRIMARY SOURCE OF FELLOWSHIP FOR THEIR WIVES**

There is a body of social thinking which is frequently espoused by the church to the effect that it is the responsibility of the husband to provide fellowship to his wife. It is further suggested that a husband who works long hours or is away from home on business on a regular basis is not fulfilling his obligations to his wife and children. It seems to me that if you carefully consider all the scriptures that you have read thus far you will see that this does not appear to be a scriptural requirement and, in fact, when translated into a set of criteria against which the acceptability of a husband is measured, is entirely contrary to scripture. The sections that follow examine a number of specific cases:

## a. ACCEPTABLE WORKING HOURS

There seems to be an almost universal view in the Christian community in which I live that appears to state that a man who spends more than eight hours a day at work is incompetent and that a husband who works twelve hours a day has something seriously wrong with him to a point where one gains the impression that many people would seem to consider that to be grounds for serious objection, if not divorce.

Consider Matthew 20:1-16 (Jesus speaking):

- 1 ***"For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.***
- 2 *"Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard.*
- 3 *"And he went out **about the third hour** and saw others standing idle in the marketplace,*
- 4 *"and said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went.*
- 5 *"Again he went out **about the sixth and the ninth hour**, and did likewise.*
- 6 *"And **about the eleventh hour** he went out and found others standing idle, and said to them, 'Why have you been standing here idle all day?'*
- 7 *"They said to him, 'Because no one hired us.' He said to them, 'You also go into the vineyard, and whatever is right you will receive.'*
- 8 *"So **when evening had come**, the owner of the vineyard said to his steward, 'Call the laborers and give them their wages, beginning with the last to the first.'*
- 9 *"And when those came who were hired about the eleventh hour, they each received a denarius.*
- 10 *"But when the first came, they supposed that they would receive more; and they likewise received each a denarius.*
- 11 *"And when they had received it, they complained against the landowner,*
- 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.'***
- 13 *"But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?'*
- 14 *"Take what is yours and go your way. I wish to give to this last man the same as to you.*
- 15 *"Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?'*
- 16 *"So the last will be first, and the first last. For many are called, but few chosen." (NKJ)*

It is important to note that Jesus is telling this parable as an indication of the fact that length of service alone does not afford a believer any greater reward in the Kingdom of Heaven.

In modern day terms the land owner in the parable went out early in the morning, presumably at close to sunrise which in Israel would be approximately 06h00 and recruited labourers, he returned about the third hour of the day (09h00), the sixth hour of the day (12h00, midday), the ninth hour (15h00, 3 in the afternoon) and the eleventh hour (17h00, 5 in the afternoon) and in the evening, one hour after the eleventh hour, that is 18h00 (6 in the evening) he paid them off. In other words, the first casual workers were in the market place seeking work not later than six in the morning and they were paid off at six in the evening having worked a full twelve hour day.

It seems likely that they left their homes not later than about 05h30 or perhaps 05h45 to arrive at the market in time to be hired and that they returned home not earlier than 18h15 if not 18h30 having been away from home for at least twelve and a half hours. If we take account of the custom of the men assembling at the

gate of the city it is possible that they may have assembled at the gate of the city for a while before returning home.

Furthermore, scripture quite clearly instructs us that we are to work six days of the week:

**Consider Exodus 20:8-11:**

- 8 *"Remember the Sabbath day, to keep it holy.*  
 9 *Six days you shall labor and do all your work,*  
 10 *but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.*  
 11 *For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it. (NKJ)*

**Exodus 23:12:**

- 12 *"Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed. (NKJ)*

**Exodus 34:21:**

- 21 *"Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest. (NKJ)*

**Leviticus 23:3:**

- 3 *'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings. (NKJ)*

**Deuteronomy 5:13-14:**

- 13 *Six days you shall labor and do all your work,*  
 14 *but the seventh day is the Sabbath of the LORD your God. In it you shall not do any work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your manservant and your maidservant may rest as well as you. (NKJ)*

**Luke 13:14:**

- 14 *But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day." (NKJ)*

Can there be any doubt that Yahweh intended man to work a 72 hour working week as opposed to the 40 hour working week which is regarded as acceptable today? This being the case, is it not reasonable to conclude that a man who works about 72 hours a week is not necessarily out of the will of God and is therefore not in any way neglecting his scriptural responsibilities to his family? Does this not necessitate a rethink of the role of husband and wife which may well be influenced by a domestic arrangement in which an extended family, including parents and grandparents but also additional wives, collectively provide the fellowship and logistical support to the husband.



If we take account of the description of a virtuous wife in Proverb 31, discussed in section 42, page 123, then it seems apparent that the role of the husband is not necessarily as a bread winner either. He has tasks to perform which have much to do with defending his family and participating in the government of his community AND doing the work of the Lord!

**It is particularly interesting to recall Genesis 2:18 at this point:**

*18 And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him." (NKJ)*

**1 Corinthians 11:8-9 confirms this:**

*8 For man is not from woman, but woman from man.*

*9 Nor was man created for the woman, but woman for the man. (NKJ)*

Surely from this we must conclude that woman was created to help man and that man was not created to provide fellowship and companionship and support for woman? Surely scripture teaches us that a man and his wives are an integrated, harmonious team working together for the overall good of the family in accomplishing what God has called the family unit, through the husband, to accomplish as their calling. Surely we must conclude that God intended the wives to provide fellowship and support to their husband AND to one another rather than requiring the husband to provide fellowship to his wives. This does not in any way imply that the husband should sit back and be waited on by his wives, but it does require that he busy's himself with the work that God has given him to do both in the Kingdom of God and in his secular occupation while his wives support him by running the household and to some measure the household enterprises which do not require interaction with other men or that they travel away from the household.

## **b. HUSBAND'S WHO ARE REGULARLY AWAY FROM HOME**

It is not uncommon to hear message preached which have the effect of suggesting that a husband who is regularly away from home is not necessarily in the will of God since the family is God's plan for man. Let us consider what scripture has to say about this.

**2 Samuel 11:1-5 reports:**

- 1 It happened in the spring of the year, **at the time when kings go out to battle**, that David sent Joab and his servants with him, and all Israel; and they destroyed the people of Ammon and besieged Rabbah. But David remained at Jerusalem.*
- 2 Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold.*
- 3 So David sent and inquired about the woman. And someone said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"*
- 4 Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house.*
- 5 And the woman conceived; so she sent and told David, and said, "I am with child." (NKJ)*

**1 Chronicles 20:1 confirms this:**

- 1 It happened in the spring of the year, **at the time kings go out to battle**, that Joab led out the armed forces and ravaged the country of the people of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab defeated Rabbah and overthrew it. (NKJ)*

It is clear that it was a frequent occurrence for kings and their armies to go out to battle. There are teachings which suggest that it was common for kings to go out to war for about six months every year. I have on several occasions heard messages preached about David's error in taking his ease at home and not going out to battle and then on other occasions the same preachers preach against husbands who do not devote sufficient time to the wives and families. Let us consider some other scriptures:

### **1 Samuel 11:7 records regarding Saul:**

- 7 *So he took a yoke of oxen and cut them in pieces, and sent them throughout all the territory of Israel by the hands of messengers, saying, "Whoever does not go out with Saul and Samuel to battle, so it shall be done to his oxen." And the fear of the LORD fell on the people, and they came out with one consent. (NKJ)*

### **Joshua 1:11-16 records:**

- 11 *"Pass through the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you will cross over this Jordan, to go in to possess the land which the LORD your God is giving you to possess.'"*
- 12 *And to the Reubenites, the Gadites, and half the tribe of Manasseh Joshua spoke, saying,*
- 13 *"Remember the word which Moses the servant of the LORD commanded you, saying, 'The LORD your God is giving you rest and is giving you this land.'*
- 14 ***"Your wives, your little ones, and your livestock shall remain in the land which Moses gave you on this side of the Jordan. But you shall pass before your brethren armed, all your mighty men of valor, and help them,***
- 15 ***"until the LORD has given your brethren rest, as He gave you, and they also have taken possession of the land which the LORD your God is giving them. Then you shall return to the land of your possession and enjoy it, which Moses the LORD'S servant gave you on this side of the Jordan toward the sunrise."***
- 16 *And they answered Joshua, saying, "All that you command us we will do, and wherever you send us we will go. (NKJ)*

Here we see the Reubenites, the Gadites, and half the tribe of Manasseh being expressly commanded by God's anointed leader in the name of God to leave their families, probably for several years. By implication we also see the women mandated to run family affairs in the absence of their husbands, keep in mind that Joshua and Caleb were the only men over forty years old who came out of the wilderness so there were not even any grandfathers to assist the women to raise their children, look after the livestock and run the farms!

### **1 Corinthians 9:5 states:**

- 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)*

Surely this clearly indicates that a man is entitled to take one or more of his wives with him on his travels and, by implication, to leave other wives at home to look after his domestic affairs?

### **Mark 10:29-31 records:**

- 29 *So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's,*
- 30 *"who shall not receive a hundredfold now in this time-- houses and brothers and sisters and mothers and children and lands, with persecutions-- and in the age to come, eternal life.*
- 31 *"But many who are first will be last, and the last first." (NKJ)*

Here we see our Lord and Saviour Himself saying that it is acceptable for a man to leave his house and family to serve God if God so requires it. This report is confirmed in Matthew 19:29 and also in Luke 18:29. Jesus does NOT indicate that a wife should leave her husband. It is hard to envisage that this entails a man abandoning his family but it is relatively easy to envisage that this entails a man leaving for foreign fields for many years at a time with little or no contact with his family and his family having to fend for themselves.

#### **Genesis 37:12-17 states:**

- 12 Then his brothers went to feed their father's flock in Shechem.
- 13 And Israel said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, I will send you to them." So he said to him, "Here I am."
- 14 Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.
- 15 Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"
- 16 So he said, "I am seeking my brothers. Please tell me where they are feeding their flocks."
- 17 And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them in Dothan. (NKJ)

Here we see a clear example of men taken away from home on a regular and lengthy period in order to attend to their business affairs, in this case looking after the sheep.

#### **Luke 2:8-20 records regarding the birth of Jesus:**

- 8 Now there were in the same country **shepherds living out in the fields, keeping watch over their flock by night.**
- 9 And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid.
- 10 Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.
- 11 "For there is born to you this day in the city of David a Savior, who is Christ the Lord.
- 12 "And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger."
- 13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying:
- 14 "Glory to God in the highest, and on earth peace, goodwill toward men!"
- 15 So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us."
- 16 And they came with haste and found Mary and Joseph, and the Babe lying in a manger.
- 17 Now when they had seen Him, they made widely known the saying which was told them concerning this Child.
- 18 And all those who heard it marveled at those things which were told them by the shepherds.
- 19 But Mary kept all these things and pondered them in her heart.
- 20 Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them. (NKJ)

In our society much is made at "Christmas" with regard to the shepherds keeping watch over their flocks by night in the fields - with the implication that they were not at home with their families and were probably away from home most of the time, particularly when they had to travel further afield in search of grazing.

Thus we see throughout scripture that it was common place for men to travel away from home on business or the Lords work for months or years at a time and that many times this was as a consequence of a commandment of the Lord through those He had designated to lead the people. Surely we must conclude that the continuous presence of the husband at home, as much as it is desirable and pleasant for both husband and family, is not a scriptural prerequisite for a marriage to succeed and is certainly NOT a basis for a wife to entertain adultery or divorce. In fact, to the contrary, we Proverbs we see this specific situation addressed:

**Proverbs 7:1-27 states:**

- 1 *My son, keep my words, and treasure my commands within you.*
- 2 *Keep my commands and live, and my law as the apple of your eye.*
- 3 *Bind them on your fingers; write them on the tablet of your heart.*
- 4 *Say to wisdom, "You are my sister," and call understanding your nearest kin,*
- 5 *That they may keep you from the immoral woman, from the seductress who flatters with her words.*
- 6 *For at the window of my house I looked through my lattice,*
- 7 *And saw among the simple, I perceived among the youths, a young man devoid of understanding,*
- 8 *Passing along the street near her corner; and he took the path to her house*
- 9 *In the twilight, in the evening, in the black and dark night.*
- 10 *And there a woman met him, with the attire of a harlot, and a crafty heart.*
- 11 *She was loud and rebellious, her feet would not stay at home.*
- 12 *At times she was outside, at times in the open square, Lurking at every corner.*
- 13 *So she caught him and kissed him; with an impudent face she said to him:*
- 14 *"I have peace offerings with me; today I have paid my vows.*
- 15 *So I came out to meet you, diligently to seek your face, and I have found you.*
- 16 *I have spread my bed with tapestry, Colored coverings of Egyptian linen.*
- 17 *I have perfumed my bed with myrrh, aloes, and cinnamon.*
- 18 ***Come, let us take our fill of love until morning; let us delight ourselves with love.***
- 19 ***For my husband is not at home; he has gone on a long journey;***
- 20 ***He has taken a bag of money with him, and will come home on the appointed day."***
- 21 *With her enticing speech she caused him to yield, with her flattering lips she seduced him.*
- 22 *Immediately he went after her, as an ox goes to the slaughter, or as a fool to the correction of the stocks,*
- 23 *Till an arrow struck his liver. As a bird hastens to the snare, he did not know it would cost his life.*
- 24 *Now therefore, listen to me, my children; pay attention to the words of my mouth:*
- 25 *Do not let your heart turn aside to her ways, do not stray into her paths;*
- 26 *For she has cast down many wounded, and all who were slain by her were strong men.*
- 27 ***Her house is the way to hell, descending to the chambers of death.*** (NKJ)

Here we clearly see that this women has resorted to adultery because her husband has gone on a long journey and that this one chance liaison with adultery commits this young man to hell as discussed in more detail in section 11, page 37.

I urge all readers to consider carefully the implications of their current beliefs in this area. We may not like the implications but if our objective is to store up treasure in heaven

**Mark 10:21 reports:**

21 Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me." (NKJ)

This is confirmed in Matthew 19:21 and Luke 18:22. Likewise, if we desire to hear those words "Well done, good and faithful servant" we must surely revise our thinking on many of these issues.

### Matthew 25:1-34 reports Jesus as saying:

- 1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.
- 2 "Now five of them were wise, and five were foolish.
- 3 "Those who were foolish took their lamps and took no oil with them,
- 4 "but the wise took oil in their vessels with their lamps.
- 5 "But while the bridegroom was delayed, they all slumbered and slept.
- 6 "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'
- 7 "Then all those virgins arose and trimmed their lamps.
- 8 "And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'
- 9 "But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'
- 10 "And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.
- 11 "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!'
- 12 "But he answered and said, 'Assuredly, I say to you, I do not know you.'
- 13 "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.
- 14 "For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them.
- 15 "And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey.
- 16 "Then he who had received the five talents went and traded with them, and made another five talents.
- 17 "And likewise he who had received two gained two more also.
- 18 "But he who had received one went and dug in the ground, and hid his lord's money.
- 19 "After a long time the lord of those servants came and settled accounts with them.
- 20 "So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.'
- 21 "His lord said to him, '**Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.**'
- 22 "He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.'
- 23 "His lord said to him, '**Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.**'
- 24 "Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed.
- 25 'And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.'
- 26 "But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.
- 27 'So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

- 28 *'Therefore take the talent from him, and give it to him who has ten talents.*  
 29 *'For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.*  
 30 *'And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'*  
 31 *"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.*  
 32 *"All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.*  
 33 *"And He will set the sheep on His right hand, but the goats on the left.*  
 34 *"Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: (NKJ)*

Luke 19:17 repeats the story of the faithful servants. Is it not interesting that the parable of the foolish and faithful servants is juxtaposed with the parable of the ten virgins? Surely we must take account of the prospect of being cast into outer darkness which accompanies both parables. **Surely any person who has access to the Bible today in such a diversity of translations must see themselves as a person to whom many talents of knowledge have been entrusted. Dare we be like the foolish servant who buries the truth in the ground and refuses to acknowledge and broadcast that truth to those who need it. I challenge every person who reads this book to ask themselves whether they can hope to ignore the implications of the scriptures contained herein and think for a moment that they will not face the most severe judgment foretold in the passage above!**

## 57. BETROTHAL

In our society an engagement to be married is an occasion for rejoicing. But increasingly it is regarded as one further tentative step towards determining whether the proposed spouse is, indeed, the ultimate life partner. The person who will meet all expectations and with whom it can be expected that one can live "happily ever after". However, the prospect of breaking off an engagement has, over time, become less and less daunting till today, it would appear, that many young people regard an engagement as something experimental.

Can we determine from scripture whether this practice is, in fact, scriptural and, if it is scriptural what it's significance is?

**To start with, let us consider Matthew 1:18-25:**

- 18 *Now the birth of Jesus Christ was as follows: After His mother Mary was **betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.***  
 19 *Then Joseph her husband, being a just man, and not wanting to make her a public example, **was minded to put her away secretly.***  
 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.*  
 21 *"And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins."*

- 22 *So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:*  
 23 *"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."*  
 24 ***Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,***  
 25 ***and did not know her till she had brought forth her firstborn Son. And he called His name Jesus. (NKJ)***

In considering this scripture it is important that we recall the previous discussion with regard to the word "gune" signifying wife, wives, woman and women in section 39, page 109. From consideration of the explanation in this section it is apparent that the use of the term wife in this passage could just as well read betrothed woman or unmarried woman according to context. Accordingly, there is no basis to allege that a betrothed woman is the wife of a man.

Likewise, the word "husband" in Matthew 1:19 does not in fact describe a marital state. This word in the Greek is "aner", Strong's number 435 of which Thayer says:

#### **435 aner-**

- 1) *with reference to sex*
  - a) *used of a male*
  - b) *used of a husband*
  - c) *used of a betrothed or future husband*
- 2) *with reference to age, and to distinguish an adult man from a boy*
- 3) *any male*
- 4) *used generically of a group of both men and women*

Further references with regard to the word "aner" are presented in Appendix J, page 265, 267.

The word translated "betrothed" in Matthew 1:18 is the word "mnesteuo", Strong's number 3423 which Strong defines as follows:

#### **3423 mnesteuo (mnace-tyoo'-o);**

*from a derivative of 3415; to give a souvenir (engagement present), i.e. betroth:*

*KJV-- espouse.*

Thus it appears that betrothal is associated with the giving of a gift. The Lamsa translation of Matthew 1:18 makes this much clearer:

***18 The birth of Jesus Christ was in this manner. While Mary His mother was acquired for a price for Joseph, before they came together, she was found with child of the Holy Spirit.***

Thus we see that, based on the interpretation of this scripture by a man who grew up in a community where it is alleged that many practices still conform to those of bible times, refer appendix I, page 253, a girl was "acquired for a price". As best I can determine, betrothal was a legal contract between the parents of the girl and the would be husband or his parents, depending on the age of the man and the agreement was secured by some form of dowry or other financial payment or gift from the parents of the man. The girl was then betrothed and this brought about a particular standing in the community.

This is demonstrated clearly in the account of Abraham procuring a wife for his son Isaac.

**Genesis 24:1-67 reports:**

- 1 Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things.
- 2 So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh,
- 3 "and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;
- 4 "but you shall go to my country and to my family, and take a wife for my son Isaac."
- 5 And the servant said to him, "Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?"
- 6 But Abraham said to him, "Beware that you do not take my son back there.
- 7 "The LORD God of heaven, who took me from my father's house and from the land of my family, and who spoke to me and swore to me, saying, 'To your descendants I give this land,' He will send His angel before you, and you shall take a wife for my son from there.
- 8 "And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there."
- 9 So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.
- 10 Then the servant took ten of his master's camels and departed, for all his master's goods were in his hand. And he arose and went to Mesopotamia, to the city of Nahor.
- 11 And he made his camels kneel down outside the city by a well of water at evening time, the time when women go out to draw water.
- 12 Then he said, "O LORD God of my master Abraham, please give me success this day, and show kindness to my master Abraham.
- 13 "Behold, I stand here by the well of water, and the daughters of the men of the city are coming out to draw water.
- 14 "Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink'-- let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master."
- 15 And it happened, before he had finished speaking, that behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder.
- 16 Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up.
- 17 And the servant ran to meet her and said, "Please let me drink a little water from your pitcher."
- 18 So she said, "Drink, my lord." Then she quickly let her pitcher down to her hand, and gave him a drink.
- 19 And when she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking."
- 20 Then she quickly emptied her pitcher into the trough, ran back to the well to draw water, and drew for all his camels.
- 21 And the man, wondering at her, remained silent so as to know whether the LORD had made his journey prosperous or not.
- 22 So it was, when the camels had finished drinking, that the man took a golden nose ring weighing half a shekel, and two bracelets for her wrists weighing ten shekels of gold,
- 23 and said, "Whose daughter are you? Tell me, please, is there room in your father's house for us to lodge?"
- 24 So she said to him, "I am the daughter of Bethuel, Milcah's son, whom she bore to Nahor."
- 25 Moreover she said to him, "We have both straw and feed enough, and room to lodge."
- 26 Then the man bowed down his head and worshiped the LORD.
- 27 And he said, "Blessed be the LORD God of my master Abraham, who has not forsaken His mercy and His truth toward my master. As for me, being on the way, the LORD led me to the house of my master's brethren."
- 28 So the young woman ran and told her mother's household these things.
- 29 Now Rebekah had a brother whose name was Laban, and Laban ran out to the man by the well.



- 30 So it came to pass, when he saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Rebekah, saying, "Thus the man spoke to me," that he went to the man. And there he stood by the camels at the well.
- 31 And he said, "Come in, O blessed of the LORD! Why do you stand outside? For I have prepared the house, and a place for the camels."
- 32 Then the man came to the house. And he unloaded the camels, and provided straw and feed for the camels, and water to wash his feet and the feet of the men who were with him.
- 33 Food was set before him to eat, but he said, "I will not eat until I have told about my errand." And he said, "Speak on."
- 34 So he said, "I am Abraham's servant.
- 35 "The LORD has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys.
- 36 "And Sarah my master's wife bore a son to my master when she was old; and to him he has given all that he has.
- 37 "Now my master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell;
- 38 'but you shall go to my father's house and to my family, and take a wife for my son.'
- 39 "And I said to my master, 'Perhaps the woman will not follow me.'
- 40 "But he said to me, 'The LORD, before whom I walk, will send His angel with you and prosper your way; and you shall take a wife for my son from my family and from my father's house.
- 41 'You will be clear from this oath when you arrive among my family; for if they will not give her to you, then you will be released from my oath.'
- 42 "And this day I came to the well and said, 'O LORD God of my master Abraham, if You will now prosper the way in which I go,
- 43 'behold, I stand by the well of water; and it shall come to pass that when the virgin comes out to draw water, and I say to her, "Please give me a little water from your pitcher to drink,"
- 44 'and she says to me, "Drink, and I will draw for your camels also,"-- let her be the woman whom the LORD has appointed for my master's son.'
- 45 "But before I had finished speaking in my heart, there was Rebekah, coming out with her pitcher on her shoulder; and she went down to the well and drew water. And I said to her, 'Please let me drink.'
- 46 "And she made haste and let her pitcher down from her shoulder, and said, 'Drink, and I will give your camels a drink also.' So I drank, and she gave the camels a drink also.
- 47 "Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the nose ring on her nose and the bracelets on her wrists.
- 48 "And I bowed my head and worshiped the LORD, and blessed the LORD God of my master Abraham, who had led me in the way of truth to take the daughter of my master's brother for his son.
- 49 "Now if you will deal kindly and truly with my master, tell me. And if not, tell me, that I may turn to the right hand or to the left."
- 50 Then Laban and Bethuel answered and said, "The thing comes from the LORD; we cannot speak to you either bad or good.
- 51 **"Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the LORD has spoken."**
- 52 **And it came to pass, when Abraham's servant heard their words, that he worshiped the LORD, bowing himself to the earth.**
- 53 **Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.**
- 54 And he and the men who were with him ate and drank and stayed all night. Then they arose in the morning, and he said, "Send me away to my master."
- 55 But her brother and her mother said, "Let the young woman stay with us a few days, at least ten; after that she may go."

- 56 *And he said to them, "Do not hinder me, since the LORD has prospered my way; send me away so that I may go to my master."*
- 57 *So they said, "We will call the young woman and ask her personally."*
- 58 *Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."*
- 59 *So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men.*
- 60 *And they blessed Rebekah and said to her: "Our sister, may you become the mother of thousands of ten thousands; and may your descendants possess the gates of those who hate them."*
- 61 *Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed.*
- 62 *Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South.*
- 63 *And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming.*
- 64 *Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel;*
- 65 *for she had said to the servant, "Who is this man walking in the field to meet us?" And the servant said, "It is my master." So she took a veil and covered herself.*
- 66 *And the servant told Isaac all the things that he had done.*
- 67 ***Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.***  
(NKJ)

This report clearly demonstrates that in verses 51-53, at the point that the agent of Abraham reached agreement with Rebekah and her family that she would marry Isaac, gifts were exchanged and it can reasonably be argued that at this point she was betrothed to Isaac. In verse 67, Isaac "took Rebekah and she became his wife, and he loved her". There is no indication of any wedding ceremony or other preparation, they went into his mothers tent, Isaac "took", that is had sexual intercourse with, Rebekah and she became his wife.

We must therefore conclude that betrothal is a contract between the husband to be or his family and the bride to be and / or her family in terms of which an agreement is entered into that the man and the woman will marry. This agreement is secured by a gift or dowry which in Abrahams day was a substantial consideration if measured in monetary terms. Once this agreement had been entered into the virgin contractually belonged to the man and he was at liberty to make whatever arrangements might be agreed to with regard to the marriage ceremony. In section 9.g, page 30 there is further discussion with regard to the Jewish tradition in terms of which, having betrothed a woman, the man would return to his fathers house to prepare a place for her where after he would return for her at any time of the day or night as soon as his preparations were complete and she was expected to be ready and waiting for him whenever he came. Just as we are expected to prepare ourselves and be ready and waiting for our Lord and Saviour Jesus Christ to return for us at any time!

**Can we have any doubt that the significance of betrothal has largely been lost in our society? Can we also have any doubt that marriage, arranged by wise parents, assisted by the Holy Spirit of God, is God's intended plan for choosing life partners NOT the process of random, lust driven, selection that is common in our society today? Is it any wonder that so many marriages end in divorce? Is it not a tragedy that those who style themselves as leaders in the church today teach principles which so comprehensively ignore the truths of scripture? Are they not, indeed, heaping up great wrath for themselves on the day of judgement?**

## 58. DURATION OF BETROTHAL

Our society and the church in particular advocate lengthy engagements "to make sure". What sort of betrothal is it if one get's betrothed "to make sure"? Surely that is a reflection of our perverted understanding of vows and of marriage? Surely one a man and woman are betrothed that is an irrevocable statement of intention to get married. Can one draw any other conclusion from the scriptures quoted in these pages?

As best as one can determine in the case of Isaac and Rebekah as reported in **Genesis 24:51-67 reports:**

- 51** *"Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the LORD has spoken."*
- 52** *And it came to pass, when Abraham's servant heard their words, that he worshiped the LORD, bowing himself to the earth.*
- 53** *Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.*
- 54** *And he and the men who were with him ate and drank and stayed all night. Then they arose in the morning, and he said, "Send me away to my master."*
- 55** *But her brother and her mother said, "Let the young woman stay with us a few days, at least ten; after that she may go."*
- 56** *And he said to them, "Do not hinder me, since the LORD has prospered my way; send me away so that I may go to my master."*
- 57** *So they said, "We will call the young woman and ask her personally."*
- 58** *Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."*
- 59** *So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men.*
- 60** *And they blessed Rebekah and said to her: "Our sister, may you become the mother of thousands of ten thousands; and may your descendants possess the gates of those who hate them."*
- 61** *Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed.*
- 62** *Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South.*
- 63** *And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming.*
- 64** *Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel;*
- 65** *for she had said to the servant, "Who is this man walking in the field to meet us?" And the servant said, "It is my master." So she took a veil and covered herself.*
- 66** *And the servant told Isaac all the things that he had done.*
- 67** *Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.*  
(NKJ)

As best we can determine, the day after the betrothal "by arrangement" and sight unseen, Rebekah packed her bags and after a journey of probably a week or two came to Isaac. As best we can determine the marriage was immediately consummated with little fuss or celebration. There is no passage in scripture that I can identify that prescribes a lengthy waiting period after a decision has been taken to marry.

## 59. MARRIAGE FEASTS

Close examination of scripture reveals a number of references to marriage feasts and "the marriage supper of the lamb" but no reference to a ceremony with an officiating officer or priest. The form of ecumenical marriage practiced today is a ceremony derived from pagan practice which may have been instituted as little as five hundred years ago! This is discussed later in this document.

A few examples of marriage feasts in scripture include:

**Genesis 29:20-30 describes the wedding of Jacob and Leah:**

- 20 *So Jacob served seven years for Rachel, and they seemed only a few days to him because of the love he had for her.*
- 21 *Then Jacob said to Laban, "Give me my wife, for my days are fulfilled, that I may go in to her."*
- 22 *And Laban gathered together all the men of the place and made a feast.*
- 23 *Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.*
- 24 *And Laban gave his maid Zilpah to his daughter Leah as a maid.*
- 25 *So it came to pass in the morning, that behold, it was Leah. And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served you? Why then have you deceived me?"*
- 26 *And Laban said, "It must not be done so in our country, to give the younger before the firstborn.*
- 27 *"Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years."*
- 28 *Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also.*
- 29 *And Laban gave his maid Bilhah to his daughter Rachel as a maid.*
- 30 *Then Jacob also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years. (NKJ)*

It is significant that Jacob did not realize that he had married Leah until the next morning. In other words, he consummated the marriage in the dark or with a woman who was veiled. There is no indication of any vows or "marriage ceremony" before he took her to bed. **After a SEVEN DAY FEAST he consummated a marriage with a woman who was not the woman he was contracted to marry and yet he still accepted that he was married!**

**Judges 14:1-20 describes the marriage of Samson:**

- 1 *Now Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines.*
- 2 *So he went up and told his father and mother, saying, "I have seen a woman in Timnah of the daughters of the Philistines; now therefore, get her for me as a wife."*
- 3 *Then his father and mother said to him, "Is there no woman among the daughters of your brethren, or among all my people, that you must go and get a wife from the uncircumcised Philistines?" And Samson said to his father, "Get her for me, for she pleases me well."*
- 4 *But his father and mother did not know that it was of the LORD-- that He was seeking an occasion to move against the Philistines. For at that time the Philistines had dominion over Israel.*
- 5 *So Samson went down to Timnah with his father and mother, and came to the vineyards of Timnah. Now to his surprise, a young lion came roaring against him.*
- 6 *And the Spirit of the LORD came mightily upon him, and he tore the lion apart as one would have torn apart a young goat, though he had nothing in his hand. But he did not tell his father or his mother what he had done.*
- 7 *Then he went down and talked with the woman; and she pleased Samson well.*
- 8 *After some time, when he returned to get her, he turned aside to see the carcass of the lion. And behold, a swarm of bees and honey were in the carcass of the lion.*
- 9 *He took some of it in his hands and went along, eating. When he came to his father and mother, he gave some to them, and they also ate. But he did not tell them that he had taken the honey out of the carcass of the lion.*
- 10 *So his father went down to the woman. And Samson gave a feast there, for young men used to do so.*
- 11 *And it happened, when they saw him, that they brought thirty companions to be with him.*

- 12 Then Samson said to them, "Let me pose a riddle to you. If you can correctly solve and explain it to me within the seven days of the feast, then I will give you thirty linen garments and thirty changes of clothing.
- 13 "But if you cannot explain it to me, then you shall give me thirty linen garments and thirty changes of clothing." And they said to him, "Pose your riddle, that we may hear it."
- 14 So he said to them: "Out of the eater came something to eat, and out of the strong came something sweet." Now for three days they could not explain the riddle.
- 15 But it came to pass on the seventh day that they said to Samson's wife, "Entice your husband, that he may explain the riddle to us, or else we will burn you and your father's house with fire. Have you invited us in order to take what is ours? Is that not so?"
- 16 Then Samson's wife wept on him, and said, "You only hate me! You do not love me! You have posed a riddle to the sons of my people, but you have not explained it to me." And he said to her, "Look, I have not explained it to my father or my mother; so should I explain it to you?"
- 17 Now she had wept on him the seven days while their feast lasted. And it happened on the seventh day that he told her, because she pressed him so much. Then she explained the riddle to the sons of her people.
- 18 So the men of the city said to him on the seventh day before the sun went down: "What is sweeter than honey? And what is stronger than a lion?" And he said to them: "If you had not plowed with my heifer, you would not have solved my riddle!"
- 19 Then the Spirit of the LORD came upon him mightily, and he went down to Ashkelon and killed thirty of their men, took their apparel, and gave the changes of clothing to those who had explained the riddle. So his anger was aroused, and he went back up to his father's house.
- 20 And Samson's wife was given to his companion, who had been his best man. (NKJ)

Again we see a seven day feast but no indication of any formal marriage ceremony.

**Esther 2:18 describes the feast given by King Ahasuerus after he had consummated his relationship with Esther:**

- 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)

**John 2:1-11 describes the wedding feast at which Jesus turned water into wine:**

- 1 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.
- 2 Now both Jesus and His disciples were invited to the wedding.
- 3 And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."
- 4 Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."
- 5 His mother said to the servants, "Whatever He says to you, do it."
- 6 Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.
- 7 Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.
- 8 And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.
- 9 When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.
- 10 And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"
- 11 This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him. (NKJ)

**Matthew 25:1-13 describes a wedding feast:**

- 1 *"Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.*
- 2 *"Now five of them were wise, and five were foolish.*
- 3 *"Those who were foolish took their lamps and took no oil with them,*
- 4 *"but the wise took oil in their vessels with their lamps.*
- 5 *"But while the bridegroom was delayed, they all slumbered and slept.*
- 6 *"And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'*
- 7 *"Then all those virgins arose and trimmed their lamps.*
- 8 *"And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'*
- 9 *"But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'*
- 10 *"And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.*
- 11 *"Afterward the other virgins came also, saying, 'Lord, Lord, open to us!'*
- 12 *"But he answered and said, 'Assuredly, I say to you, I do not know you.'*
- 13 *"Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming. (NKJ)*

At this wedding, ten virgins, a type of the body of Christ, apparently prepare to marry the same man at one time. It is notable that there is no indication of the exact time at which the wedding feast will commence.

#### **Matthew 22:1-14 speaks of another wedding feast:**

- 1 *And Jesus answered and spoke to them again by parables and said:*
- 2 *"The kingdom of heaven is like a certain king who arranged a marriage for his son,*
- 3 *"and sent out his servants to call those who were invited to the wedding; and they were not willing to come.*
- 4 *"Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.'"*
- 5 *"But they made light of it and went their ways, one to his own farm, another to his business.*
- 6 *"And the rest seized his servants, treated them spitefully, and killed them.*
- 7 *"But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.*
- 8 *"Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy.*
- 9 *'Therefore go into the highways, and as many as you find, invite to the wedding.'*
- 10 *"So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.*
- 11 *"But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.*
- 12 *"So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless.*
- 13 *"Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.'*
- 14 *"For many are called, but few are chosen." (NKJ)*

Again it appears that there was no prior notification of the exact time at which the wedding feast would commence. It seems that once the bridegroom and his family were ready he would go and fetch the bride and the guests were expected to drop everything and come!

#### **Revelation 19:6-9 describes the ultimate wedding supper:**

- 6 *And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!"*

- 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."*
- 8 *And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*
- 9 *Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God." (NKJ)*

Significantly this passage states that *"His wife has made herself ready"*, thus we see the thought of some of the previous marriage feasts carried through. The wife made herself ready and expectantly waited for the bride groom. If we consider the false doctrines and heresies unveiled in this book can we truly say that the bride is ready at this time?

Thus we see that our modern paradigm of a society wedding, scheduled months in advance, generally to suit the brides preferences with regard to date and venue, seems to be a far cry from the wedding feast of scripture. It has no legal standing, there is no "wedding ceremony" with an officiating officer and even if the bridegroom gets into bed with the wrong woman he is still married to her, but he is free to marry the correct woman at his convenience!

## 60. CONSUMMATION OF MARRIAGE

In our society today there is an overwhelming belief that marriage consists of a series of vows administered by a licenced officer in front of witnesses. Is this supported by scripture?

**Genesis 24:67** quoted above reports:

- 67 *Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.***  
(NKJ)

In this case it seems clear that Isaac had sexual intercourse with Rebekah and she became his wife. Let us consider a few other scriptures:

**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)

**Genesis 6:2:**

- 2 *that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.*** (NKJ)

**Genesis 11:29:**

- 29 *Then Abram and Nahor took wives: the name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and the father of Iscah.*** (NKJ)

**Genesis 25:1:**

- 1 *Abraham again took a wife, and her name was Keturah.*** (NKJ)

**Genesis 26:34:**

34 When Esau was forty years old, he **took as wives** Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. (NKJ)

**Genesis 38:6:**

6 Then **Judah took a wife for Er his firstborn**, and her name was Tamar. (NKJ)

**Strong defines the word "took", Strong's number 3947 laqach (law-kakh');**

a primitive root; to take (in the widest variety of applications):

KJV-- accept, bring, buy, carry away, drawn, fetch, get, infold, X many, mingle, place, receive (-ing), reserve, seize, send for, take (away, -ing, up), use, win.

**Consider also that Deuteronomy 22:13-19, discussed in section 8, page 19 and elsewhere in this book is quite clear:**

- 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. (NKJ)*

**Deuteronomy 22:28-29, discussed in section 8, 25, page 20, 88 extends this to include the case of a man who seizes a young woman:**

- 28 *"If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out,*  
 29 *"then the man who lay with her shall give to the young woman's father fifty shekels of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce [put away] her all his days. (NKJ)*

In this case can there be any doubt that the act of sexual intercourse has brought about a state of marriage? In other words, sexual intercourse with a virgin who is not betrothed IS MARRIAGE. This argument is consistently supported by much that appears in this book, as clearly established in section 8, page 19, the blood covenant of marriage is cut in the flesh of the virgin bride through the perforation of the hymen.

This principle finds practical application in Judges 21:15-23:



- 15 *And the people grieved for Benjamin, because the LORD had made a void in the tribes of Israel.*
- 16 *Then the elders of the congregation said, "What shall we do for wives for those who remain, since the women of Benjamin have been destroyed?"*
- 17 *And they said, "There must be an inheritance for the survivors of Benjamin, that a tribe may not be destroyed from Israel.*
- 18 *"However, we cannot give them wives from our daughters, for the children of Israel have sworn an oath, saying, 'Cursed be the one who gives a wife to Benjamin.'"*
- 19 *Then they said, "In fact, there is a yearly feast of the LORD in Shiloh, which is north of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and south of Lebonah."*
- 20 *Therefore they instructed the children of Benjamin, saying, "Go, lie in wait in the vineyards,*
- 21 *"and watch; and just when the daughters of Shiloh come out to perform their dances, then come out from the vineyards, and **every man catch a wife for himself from the daughters of Shiloh;** then go to the land of Benjamin.*
- 22 *"Then it shall be, when their fathers or their brothers come to us to complain, that we will say to them, 'Be kind to them for our sakes, because we did not take a wife for any of them in the war; for it is not as though you have given the women to them at this time, making yourselves guilty of your oath.'"*
- 23 *And the children of Benjamin did so; **they took enough wives for their number from those who danced, whom they caught.** Then they went and returned to their inheritance, and they rebuilt the cities and dwelt in them. (NKJ)*

Our society today may call this thing "barbaric", however it is in scripture and it is according to scripture. The bottom line is that once a man has taken a virgin sexually she is his wife!

## 61. MARRIAGE OF CONVERTS TO SPOUSES WHO DO NOT CONVERT

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## 62. SOME CONTROVERSIAL QUESTIONS

\*\*\* Quote from notes on World Aflame on laws not in scripture page 130 the freedom to do what is not specifically banned. God wants us to use our own judgment- Hermeneutics and Pharisaism

\*\*\* Quote also from Barclay

While, in principle I would hope that by this time many questions have been answered, there are further questions which are likely arise to which certain individuals will desire an answer. Unfortunately some of these questions deal with issues which you may find offensive. If this is the case I would urge you to skip over the following sections, however, they deal with issues which are very real in the lives of many millions of people and therefore they are deserving of answers.

### a. DIVISION OF SEXUAL ACTIVITY BETWEEN WIVES

One of the immediate objections that is offered to the idea of a man having more than one wife is that the existing wife will be short changed of her sexual favours. To the contrary, limited information at my disposal from speaking to several men who have more than one wife the indications are that a man's libido increases when he has more than one woman and that he is indeed able to satisfy his wives.

This also gives rise to a situation where a wife who does not desire to fall pregnant can manage the timing of her sexual contact with her husband to periods of the month where the probability of pregnancy is reduced. Since there are other wives she can do this without concern for short changing her husband.

## b. MASTURBATION

Masturbation is a subject on which most Christian teachings are divided. It is alleged that scripture is silent on this topic. However, consider Leviticus 15:16-19:

**16 'If any man has an emission of semen, then he shall wash all his body in water, and be unclean until evening.**

17 'And any garment and any leather on which there is semen, it shall be washed with water, and be unclean until evening.

18 'Also, when a woman lies with a man, and there is an emission of semen, they shall bathe in water, and be unclean until evening.

19 'If a woman has a discharge, and the discharge from her body is blood, she shall be set apart seven days; and whoever touches her shall be unclean until evening. (NKJ)

Surely since there is no reference to how the emission comes about it is reasonable to assume that self stimulation could give rise to the emission referred to. In fact, practical experience would tend to suggest that, in general, a man does not have an emission of semen unless there is some form of masturbation.

Furthermore, verse 18 deals with an emission of semen during sexual intercourse, presumably preferring to any semen which does not remain within the woman's body but which is discharged onto either of their bodies or flows out of her body after withdrawal. Surely this is likely to be a routine occurrence where a man has sexual intercourse with his wife, in other words, such emission is not sinful, it is simply a routine emission which brings about a state of uncleanness in the sight of our Holy God which precludes the people concerned from participating in certain rites of temple worship.

Note further that verse 19 deals with the menstrual discharge of a woman which, in terms of the way in which God created woman, she is obliged to experience every month for a period of approximately seven days. Therefore, while scripture declares her unclean during this period it does not in any way suggest that she has sinned or done wrong in the sight of God.

From this passage of scripture it must appear that Yahweh does not necessarily regard seminal emission on the part of the man in response to self stimulation when he is not able to release his sexual tension with his wife as being unacceptable. It would seem that the issue of whether masturbation on the part of the male is acceptable in the sight of God hinges more on the reasons and the thoughts that accompany it. Jesus made it quite clear in Matthew 5:28:

**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)**

On the basis that the word woman in this context almost certainly refers to a woman who is another man's wife we must surely conclude that masturbation while looking at pornography or fantasizing about a woman who is not one's wife is indeed sin. However, there does not appear to be any scripture that prevents a man who is away from home and has a sexual need from fantasizing about his wife or wives. A man who is well known to me claims that he has had experience in terms of the one flesh bond where such fantasy has been fulfilling and brought him seemingly spiritually closer to the woman in question. Whether or not this is technically the case in the spiritual realm it does appear that there is absolutely no reason why a man should

not masturbate provided his thoughts are directed at his wife and it is not something which becomes an idol in his life or a substitute for sex.

Insofar as it appears that most women are capable of orgasm by clitoral stimulation and insofar as the clitoris is readily accessible for self stimulation without requiring vaginal penetration and therefore damage of the hymen in virgins one most presumably conclude that there is no reason why a woman who is not with her husband should not release sexual tension by self stimulation of her clitoris. Again the caveat must presumably be that she should not fantasize or think about any man other than her husband.

### c. OTHER HUSBAND - WIFE SEXUAL CONTACT

By extension of the thoughts in the previous section it would appear that there is absolutely no scriptural reason why a husband and wife or wives should not participate in mutual sexual stimulation including masturbation to orgasm and ejaculation.

By further extension, there appears to be no scripture which prevents a woman from orally stimulating her husband or from bringing him to climax in her mouth and conversely there is no scripture to prevent her husband from orally stimulating her vulva and clitoris and bringing her to climax in this way. Whether they do so in practice is a matter of personal taste and preference and there is not any scripture that I have been able to identify which prohibits such contact.

**Taking this one step further we find a challenging concept in Leviticus 18:22:**

*22 'You shall not lie with a male as with a woman. It is an abomination. (NKJ)*

**This is confirmed in Leviticus 20:13:**

*13 'If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them. (NKJ)*

Clearly this refers to homosexual contact between two men which, I am told, generally involves anal penetration of the one male by the other. This must surely be the sense of both the above scriptures. Reference to other scriptures in which the same Hebrew word "shakab", here translated "lie" indicates that it refers to carnal intercourse or copulation. This raises the challenging extension that if scripture says that man should not copulate with a man as he copulates with a woman and since man does not have a vagina, the reference must be to anal penetration. The extension would seem to suggest that scripture does not prevent anal penetration of a woman by her husband. Insofar as there are secular writings which indicate that many men and women do, indeed, enjoy anal penetration of the woman as a sexual derivative and form of contraception, it would seem that this is not against scripture.

Again, as offensive as one may find this suggestion, we must surely abide by the prerequisite that if we cannot support our opinion with scripture we should be cautious about imposing our opinions on others. I am not advocating that men should penetrate their wives anally but I am stating that should a man and wife choose to experiment this way or include this in their sexual repertoire, as far as I can determine, there is no scripture to prevent it. In considering this statement, consider also that Yahweh, who knows all things, has seen fit to create man and woman such that anal penetration of the wife by the husband is mechanically possible and such that some women in particular claim to find such penetration pleasurable. Is it possible that this is a form of contraception that God intended from the start? I do not wish to enter into this speculation, only to say we do not know and, unless someone can find a scripture which clearly prohibits such conduct, we should refrain from condemning any person.

#### d. SEXUAL CONTACT BETWEEN WIVES

It is noted in section 12, page 48 that there is no scripture which prohibits the wives of the same man from being sexually intimate with one another. Today this is generally labelled "lesbianism" but it appears that lesbianism may include the connotation of two women living together as "husband" and "wife" with one of the women being termed "butch" and playing a pseudo male role. It would seem that this is, indeed an abomination in the sight of God but there is no real scripture to confirm this other than perhaps what is referred to in Romans 1:24-32:

- 24 *Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,*
- 25 *who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.*
- 26 *For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.*
- 27 *Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.*
- 28 *And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting;*
- 29 *being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers,*
- 30 *backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,*
- 31 *undiscerning, untrustworthy, unloving, unforgiving, unmerciful;*
- 32 *who, knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them. (NKJ)*

Overall, however, it would appear that there is no scripture which prevents two women, married to the same man, from being sexually intimate with one another, either alone or in the presence of their husband, there is also no scripture which prevents a man from being sexually intimate with two or more wives simultaneously.

There are, however, some scriptures which suggest that sexual exposure between women may have been quite accepted in Bible times.

#### Consider Genesis 30:1-5:

- 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. (NKJ)*

Furthermore, history suggests that in Bible times many people lived in single room houses. This seems to be supported by Luke 11:5-10:

- 5 *And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves;*
- 6 *'for a friend of mine has come to me on his journey, and I have nothing to set before him';*

- 7 *"and he will answer from within and say, 'Do not trouble me; the door is now shut, **and my children are with me in bed; I cannot rise and give to you'**?"*
- 8 *"I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.*
- 9 *"So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.*
- 10 *"For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. (NKJ)*

Presumably, if the man's children are in bed with him, so is his wife or wives? By implication real privacy may have been somewhat restricted in such a dwelling place. I have not researched this but it would seem that this situation must still persist in billions of low income dwellings around the world where the entire family dwells in a single space. In such circumstances it could well be difficult for a man to have intercourse with one wife without any other wives witnessing the act and therefore it would seem not unreasonable to conclude that they might participate?

Again, I am not seeking to be contentious but the reality is that there are millions of men and women in the world who regularly participate in sexual situations in which more than one woman participates in sexual intercourse with one man at the same time. If such people are to become Christians and there is no scriptural prohibition on a form of sexual activity that they are accustomed to and enjoy, surely it is incumbent on all of us not to set hurdles in their way in the name of Christ by telling them that Christ has prohibited such conduct if we do not have robust scriptural evidence to support this view? I know a man who claims to have asked God about this specific issue and who claims that he received a vision from God in which God led him to a specific magazine in a specific shop to demonstrate to him that, in the sight of God, there was no objection to a man being sexually intimate with two wives at the same time and that God had no objection to those two wives being sexually intimate in the absence of their husband. Such a situation fully accommodates the sexual needs of a man's wives when he is absent from home and removes sexual tension on the part of the wives as a justification for adultery or divorce. If this is the case we would all be well advised not to preach or teach against such conduct between a husband and his wives.

### 63. THE SCRIPTURAL AGE OF WOMEN AT MARRIAGE

While dealing with some of the more directly controversial aspects of current doctrine at the level of individual conduct, let us consider again the question of the age at which Yahweh intended men and women to marry which has already been touched on in previous sections.

In this specific regard some years ago I was led by the Lord to pick up a copy of "The Talmud, The Steinsaltz Edition, Volume IX, Tractate Ketubot, Part III dealing specifically with the following passages of scripture as set out in the "Introduction to Chapter Three":

*"And if a man seduces a virgin who has not been betrothed and lies with her, he shall surely make her his wife. If her father will surely refuse to give her to him, he shall pay money according to the dowry of virgins." (Exodus 22:15-16.)*

*"If a man finds a virgin na'arah who has not been betrothed, and seizes her and lies with her, and they are found, then the man who lay with her shall give to the father of the na'arah fifty pieces of silver, and she shall be his wife, for he has humbled her. He cannot let her go all his days." (Deuteronomy 22:28-29.)*

The opening commentary states:

*"The laws concerning the seducer or the rapist of a girl between twelve and twelve-and-a-half years old are stated explicitly in the Torah. However, because these laws are written in a very terse style, many questions demanding practical Halakhic solutions remain open."*

Subsequently, under the heading "Concepts" the following statement is made:

*"And from when she produces two pubic hairs until she becomes mature. The Halakhah defines legal majority in terms of sexual maturity. Hence it is signalled by the growth of pubic hair ("two hairs"). Although this sign usually appears close to the age of adolescence (thirteen for a boy, twelve for a girl), it is merely the beginning of a process, which continues for a certain time until the child has indeed attained full sexual maturity (not, however, the completion of his or her physical or spiritual growth). According to the Halakhah, we assume that this period lasts no longer than six months. During the transitional stage children, especially girls, have a special Halakhic status. The girl is called a na'arah, and her father retains some authority over her, as when she was a minor. special laws (regarding rape, or sexual promiscuity) also apply to the na'arah to with respect to her sexual status. After six months have elapsed, the girl becomes mature and is entirely independent, and the laws applying to adult women apply to her."*

The Talmud goes into great detail regarding the interpretation of these scriptures at a level of detail which is not relevant to this discussion. Much of this detail is also, as best I can determine, legalistic and not inspired by the Spirit of God as it seems to give rise to distinctions which defeat what seems to me to be the Spirit of the Word of God as I have understood it and set out to record it in these pages. This is not to say that there is not other material in the Talmud pertaining to this subject which may be relevant. For example there is a ruling to the effect that sexual intercourse with a girl under three years old *"is not considered true intercourse for any legal purpose"*, a statement that I have to admit to having great difficulty with. Sexual intercourse with a girl above the age of three years old IS considered Halakhically significant. Again, while most of us find the idea of sexual intercourse with a girl over three years and under twelve years highly offensive it is important that we realize that the body of learning of the Jews dating back to the days of Jesus clearly indicate that the age of sexual, spiritual and legal maturity of a girl is twelve and a half years.

A further reference is obtained from a document entitled "The Gospel of the Birth of Mary" published in a volume entitled "The Lost Books of the Bible published in New York on January 1, 1926, which I obtained from the Library of the University of South Africa. The document is alleged to have been referenced by Jerome and to date back to about the fourth century. I have not way of validating this claim and it is not central to my reason for quoting the extract that follows. Equally, it is clear that the document is NOT inspired of God and is, at best, a fanciful fairy tale which contains much which is not scriptural. However, recognizing that it is a work of some antiquity it seems to me that the following passage is of some significance. In chapter V, verses 3 and 4, the following is reported:

*So that when at length she arrived to her **fourteenth year**, ..... At that time the high-priest made a public order. That all virgins who had public settlements in the temple, and were come to this age, should return home, and **as they were now of a proper maturity, should, according to the custom of their country, endeavour to be married.***

We thus have a second independent source of some antiquity which indicates that an age of not more than fourteen years was the age at which a girl should marry.

As with much in this document which readers may find offensive, it is important that we understand why this is relevant. May I suggest the following:

- a. If God designed a girl to marry at twelve and a half, the age at which she becomes sexually aware, then to impute bad morals to a girl of this age or older who develops an intense interest in sex, as happens typically when a girl is between twelve and fifteen, is to be extremely unjust.
- b. Assuming that the Talmud is accurate, which I truly believe that it is, then according to God's plan is that as soon as a girl becomes sexually aware she will be married.
- c. In such a situation all her sexual energy and interest will, from the beginning, be focused on her husband and she will devote herself entirely to pleasing him.
- d. Assuming that, in general, the husband would be several years older, a point which I will develop shortly, it would be relatively easy for such a young girl, whose personality was still being formed and who had no worldly experience, to reverence and submit to her older and more experienced husband in accordance with scripture.
- e. Under such a dispensation the idea of a teenage woman dating numerous boys, flirtations, crushes, "puppy love" and numerous other phenomena which we today take for granted as part of growing up would not occur. There would further be no need for parents to concern themselves with girls getting involved in "french kissing", petting and other activities which could place their emotions and their virginity at risk. All such energy and experimentation and emotion would be singularly focused on the husband of their youth.
- f. Can there be any doubt that a marriage consummated under such circumstances would have a much better prospect of success, particularly within a culture of scriptural orthodoxy which considered marriage for life to be a commitment expected of both husband and wife?
- g. Again, the clear caveat is that the husband and the wife should be true believers and that the husband should be a relatively mature man of God who was truly seeking to become like Jesus.

I have no doubt that the above interpretation is substantially correct and that, accordingly, those who constantly condemn the sexual tendencies of the youth should stop and carefully examine who is responsible for the condition in which the youth find themselves. If in fact it is the adults of this generation who are imposing a perverse and unscriptural doctrine which they, in their youth found to be burdensome, is it not time that the doctrine was brought into line with scripture?

#### 64. THE SCRIPTURAL AGE OF MEN AT MARRIAGE

Having made the above points about women it is relevant to consider the age that scripture indicates for a man to marry.

In the first instance there are a number of examples of men who married for the first time at forty:

**Genesis 25:20 states:**

*20 Isaac was **forty years old when he took Rebekah as wife**, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian. (NKJ)*

**Genesis 26:34 states:**

*34 **When Esau was forty years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. (NKJ)***

Careful reading of scripture would seem to indicate that Moses was about forty years old when he married Zipporah in Midian. As best I understand it, David was probably in his fifties or sixties when he committed adultery with Bathsheba and took her as his wife. Accordingly there is reasonable scriptural basis to indicate men in their forties and older marrying twelve year old virgins!

There are a significant number of scriptures which refer to men above the age of twenty as being effectively adult:

#### **Exodus 38:25-26 states:**

- 25 *And the silver from those who were numbered of the congregation was one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the sanctuary:*
- 26 *a bekah **for each man** (that is, half a shekel, according to the shekel of the sanctuary), for everyone included in the numbering **from twenty years old and above**, for six hundred and three thousand, five hundred and fifty men. (NKJ)*

#### **Numbers 1:1-3 states:**

- 1 *Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying:*
- 2 *"Take a census of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, **every male individually**,*
- 3 ***"from twenty years old and above-- all who are able to go to war in Israel.** You and Aaron shall number them by their armies. (NKJ)*

#### **Numbers 14:28-32 states:**

- 28 *"Say to them, 'As I live,' says the LORD, 'just as you have spoken in My hearing, so I will do to you:*
- 29 *'The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, **from twenty years old and above.***
- 30 *'Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.*
- 31 *'But **your little ones**, whom you said would be victims, I will bring in, and they shall know the land which you have despised.*
- 32 *'But as for you, your carcasses shall fall in this wilderness. (NKJ)*

In all of these passages it appears that God attaches particular significance to the age of twenty for a male. Those above the age of twenty are "able to go to war", those less than twenty years old are not accountable and are classified as "little ones" in Numbers 14:31. It would therefore appear that Yahweh regards a male of twenty years old as being fully mature and accountable for his actions, presumably this would suggest that he is also ready for the responsibility of a wife and children?

If this is the case we see the minimum age gap between husband and wife envisaged by God as being approximately seven and a half years, a gap which would ensure that the husband was sufficiently mature and sufficiently older than his young wife that she would have no difficulty in accepting him as her head, in looking up to him, reverencing him and submitting to him as scripture requires. Do we not create a recipe for disaster in current social practice which generally sees both husband and wife in their early twenties with little or no age gap between them and the wife every bit as worldly and experienced as her husband? **How can we realistically expect a wife in such a situation to respect her husband and reverence him? How can we expect him to command her respect? And then the church perverts the Word of God to apply worldly principles to "marriage**



counselling" directed at making this ungodly recipe work in practice! Surely this is a stench and an abomination in the nostrils of the Most High God?!

#### 65. A MENSTRUATING WOMAN IS IMPURE

Leviticus 20:18, quoted in section 14, page 54, with regard to God's definition of sexual sin, states:

**18** *'If a man lies with a woman during her sickness and uncovers her nakedness, he has exposed her flow, and she has uncovered the flow of her blood. Both of them shall be cut off from their people.'*

Ezekial 18:5-9 states:

**5** *But if a man is just and does what is lawful and right;*  
**6** *If he has not eaten on the mountains, nor lifted up his eyes to the idols of the house of Israel, nor defiled his neighbor's wife, **nor approached a woman during her impurity;***  
**7** *If he has not oppressed anyone, but has restored to the debtor his pledge; has robbed no one by violence, but has given his bread to the hungry and covered the naked with clothing;*  
**8** *If he has not exacted usury nor taken any increase, but has withdrawn his hand from iniquity and executed true judgment between man and man;*  
**9** *If he has walked in My statutes and kept My judgments faithfully-- he is just; he shall surely live!" Says the Lord GOD. (NKJ)*

Surely this is quite clear, a man who approaches a woman during her impurity is not just and is not keeping the Lord's statutes AND WILL DIE or at least NOT surely live!

Leviticus 15:26-27 states:

**26** *'Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity.'*  
**27** ***Whoever touches those things shall be unclean;** he shall wash his clothes and bathe in water, and be unclean until evening. (NKJ)*

A husband is not so much as to touch whatever his wife sits on, let alone touch his wife! I wonder how many men and women are breaking this commandment? Do you think that this would happen to the same extent if those men had more than one wife? **Why is the church not teaching that sex during menstruation is not acceptable in the sight of God?**

In addition to the scriptures quoted above, consider Ezekial 22:10:

**10** *"In you men uncover their fathers' nakedness; in you they **violate women who are set apart during their impurity.** (NKJ)*

Consider further Ezekial 36:17:

**17** *"Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; **to Me their way was like the uncleanness of a woman in her customary impurity.** (NKJ)*

Can there be any doubt that Yahweh requires men and women to respect the period of separation for a menstruating woman?

## 66. THE UNLOVED WIFE

One of the most difficult scriptures for the modern church to accept in the context of what is taught in these pages must surely be the provisions for an unloved wife:

**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)*

Here we have another passage with explicit provision for a man to have two wives at least.

In addition, we have explicit provision for one of those wives to be **unloved!!!** Surely this must squash the idea of one perfect partner, the idealistic searching for wife after wife and husband after husband, scrapping each previous relationship in the process. Surely we are clearly taught by the scriptures recorded in these pages that once a man has married a woman they are married for life barring some very specific situations which permit divorce?

**At the same time, this should not be cause for dismay on the part of such an unloved wife. Prayerful consideration of the contents of this book and particularly the scriptures presented in this section and the vision of marriage presented under the title "Wow! So that's how Jesus loves me!, reproduced in Appendix Q, page 281, will reveal the steps that are necessary for an unloved wife to become loved. The case history in section 81, page 201 clearly teaches that if a woman gives herself totally to a man, submits to him and meets his every sexual need, he CANNOT help but love her. God's recipe of simple loving reverence and submission is far more powerful than anything that Satan can throw at you. But, if you are an unloved wife, you may have to change your attitude to your husband AND to love making, dramatically. You should take particular note of the comments made in section 54, page 147 on the love between husbands and wives.**

**God's plan for marriage is infinitely better than we know it to be and He has provided supernatural mechanisms to ensure that Godly marriage WILL WORK AND WILL BE GOOD.**

## CHAPTER 7

## THE TRADITION OF THE ELDERS AND OTHER HERESIES

## 67. THE TRADITION OF THE ELDERS

On one occasion I was engaged in lengthy telephone discussion with a pastor and evangelist, who never having met me, opened his first telephone call to me by referring to me as a pervert for subscribing to what is set out in this book. Eventually, after repeatedly questioning him on why he called me a pervert, on the assumption that he must have some robust scriptural basis for such a harsh opinion, he finally conceded that he could not find a single scripture to refute me and that my knowledge on the matter was much greater than his.

His final response was that he must "*stand by the tradition of the elders*".

Unfortunately, the tradition of the elders does not stand up to scrutiny. Time does not permit a detailed discussion but the references are available. There are a number of books available which trace the decline of true Christian principles, based on the acceptance of the entire Word of God, as given to the Jews over several thousand years before Christ and consummated and completed in the Crucifixion of our Lord that completely and thoroughly refute "The Tradition of the Elders".

\*\*\* add sections and extracts \*\*\*

In simple terms, monogamy was a Roman practice around the time that Jesus walked the earth. The marriage customs in Rome were very similar to those in our world today. Men and women were divorcing on the slightest pretext, extra-marital affairs were common place and publicly accepted and fornication was the order of the day. In reality it was these very practices to which Jesus was referring in Matthew 5:31-32, Matthew 19:3-9 and Mark 10:2-12 (cited elsewhere) when he spoke of putting away and divorce. Is it not ironic that Jesus' very teachings against this practice are used to justify the false doctrine of monogamy today? Is that not heresy, if not blasphemy, of the worst kind?

\*\*\* details and quotes \*\*\*

Furthermore, monogamy was first officially promulgated by Justinian in about 600 AD, after he had married a reformed prostitute (could one argue that since she was denied a multitude of men she sought to deny her husband more than one wife? - it appears that she was a very dominant woman. Monogamy was officially instituted in the Jewish faith in about 900 AD, seemingly as a response to persecution by the so-called "Christian church". There is plenty of documentation on this whole subject and it's history available to those who will seek, yet it seems that the majority of those who call themselves by the name of Christ are not prepared to seek. It seems that they would rather stand on "the tradition of the elders" thereby condemning others to eternal damnation and themselves to harsh judgment.

Casual investigation will reveal that most Jews, certainly those who are reasonably well schooled in the Word of God, know these basic facts and **regard the "Christian doctrine of monogamy" as one of the key reasons why Jesus Christ cannot be the Messiah.** Most Moslems also know these

truths and, again, the false doctrine of monogamy is one of the major reasons why they regard Christianity as a heretical religion, they have much greater reverence for the Word of God than most who call themselves "Christians". In fact, it seems possible that one of the reasons that Mohammed had such a following was in response to the extreme and ungodly actions of those who claimed to be Christians at the time that Mohammed lived. **We cannot regard the Moslems as heretics and unbelievers until we own, confess and repent of the unbelievable atrocities and heresies committed through the ages by those who have called themselves "Christian".**

**Is it not time to depart from the "heresies of the elders" and stop hiding behind "tradition"? Did not Jesus Himself, in Matthew 15:6 and Mark 7:13, state that the Pharisees made the Word of God of no effect by their traditions? Do you not fear the judgment of Jesus on your life for living the life of a Pharisee if you do not repent of your belief in the heresy of monogamy and speak the truth?**

It is now time to depart from doctrines of demons and from forbidding those who would marry from marriage. Now is the time to speak the truth, to encourage those who have more than one wife to acknowledge their other wives and take them under their covering. Now is the time for those who have put away wives against the Word of God and who have remarried into adultery to recognize their sin, confess their sin and repent, returning to the husbands and wives that they married at first or at the very least to seek Yahweh to extend His grace to cover their past sin - but do not bank on it, we are judged on the Word of God, not our humanistic attempts to cover up our sin!

#### **Consider Ezra 10:1-44:**

- 1 *Now while Ezra was praying, and while he was confessing, weeping, and bowing down before the house of God, a very large assembly of men, women, and children gathered to him from Israel; for the people wept very bitterly.*
- 2 *And Shechaniah the son of Jehiel, one of the sons of Elam, spoke up and said to Ezra, "We have trespassed against our God, and have taken pagan wives from the peoples of the land; yet now there is hope in Israel in spite of this.*
- 3 ***"Now therefore, let us make a covenant with our God to put away all these wives and those who have been born to them, according to the advice of my master and of those who tremble at the commandment of our God; and let it be done according to the law.***
- 4 *"Arise, for this matter is your responsibility. We also are with you. Be of good courage, and do it."*
- 5 *Then Ezra arose, and made the leaders of the priests, the Levites, and all Israel swear an oath that they would do according to this word. So they swore an oath.*
- 6 *Then Ezra rose up from before the house of God, and went into the chamber of Jehohanan the son of Eliashib; and when he came there, he ate no bread and drank no water, for he mourned because of the guilt of those from the captivity.*
- 7 *And they issued a proclamation throughout Judah and Jerusalem to all the descendants of the captivity, that they must gather at Jerusalem,*
- 8 *and that whoever would not come within three days, according to the instructions of the leaders and elders, all his property would be confiscated, and he himself would be separated from the assembly of those from the captivity.*
- 9 *So all the men of Judah and Benjamin gathered at Jerusalem within three days. It was the ninth month, on the twentieth of the month; and all the people sat in the open square of the house of God, trembling because of this matter and because of heavy rain.*
- 10 *Then Ezra the priest stood up and said to them, "You have transgressed and have taken pagan wives, adding to the guilt of Israel.*

- 11 **"Now therefore, make confession to the LORD God of your fathers, and do His will; separate yourselves from the peoples of the land, and from the pagan wives."**
- 12 Then all the assembly answered and said with a loud voice, "Yes! As you have said, so we must do.
- 13 "But there are many people; it is the season for heavy rain, and we are not able to stand outside. Nor is this the work of one or two days, for there are many of us who have transgressed in this matter.
- 14 "Please, let the leaders of our entire assembly stand; and let all those in our cities who have taken pagan wives come at appointed times, together with the elders and judges of their cities, until the fierce wrath of our God is turned away from us in this matter."
- 15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah opposed this, and Meshullam and Shabbethai the Levite gave them support.
- 16 Then the descendants of the captivity did so. And Ezra the priest, with certain heads of the fathers' households, were set apart by the fathers' households, each of them by name; and they sat down on the first day of the tenth month to examine the matter.
- 17 By the first day of the first month they finished questioning all the men who had taken pagan wives.
- 18 And among the sons of the priests who had taken pagan wives the following were found of the sons of Jeshua the son of Jozadak, and his brothers: Maaseiah, Eliezer, Jarib, and Gedaliah.
- 19 **And they gave their promise that they would put away their wives; and being guilty, they presented a ram of the flock as their trespass offering.**
- 20 Also of the sons of Immer: Hanani and Zebadiah;
- 21 of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziyah;
- 22 of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.
- 23 Also of the Levites: Jozabad, Shimei, Kelaiah (the same is Kelita), Pethahiah, Judah, and Eliezer.
- 24 Also of the singers: Eliashib; and of the gatekeepers: Shallum, Telem, and Uri.
- 25 And others of Israel: of the sons of Parosh: Ramiah, Jeziah, Malchiah, Mijamin, Eleazar, Malchijah, and Benaiah;
- 26 of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Eliah;
- 27 of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza;
- 28 of the sons of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai;
- 29 of the sons of Bani: Meshullam, Malluch, Adai, Jashub, Sheal, and Ramoth;
- 30 of the sons of Pahath-Moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh;
- 31 of the sons of Harim: Eliezer, Ishijah, Malchijah, Shemaiah, Shimeon, Benjamin, Malluch, and Shemariah;
- 32 of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei;
- 33 of the sons of Bani: Maadai, Amram, Uel,
- 34 Benaiah, Bedeiah, Cheluh,
- 35 Vaniah, Meremoth, Eliashib,
- 36 Mattaniah, Mattenai, Jaasai,
- 37 Bani, Binnui, Shimei,
- 38 Shelemiah, Nathan, Adai,
- 39 Machnadebai, Shashai, Sharai,
- 40 Azarel, Shelemiah, Shemariah,
- 41 Shallum, Amariah, and Joseph;
- 42 of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah.
- 44 **All these had taken pagan wives, and some of them had wives by whom they had children. (NKJ)**

Surely, as much as Yahweh required the people of Israel to put away their pagan wives then, He will require the church of Jesus Christ to terminate their adulterous marriages today?

**Paul wrote in 1 Timothy 4:1-3:**

- 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)

**Dear reader, can you doubt any longer that monogamy is a doctrine of demons and heresy of the worst kind? Will you continue to espouse such heresy at the risk of your eternal salvation, or will you cease to believe the lie and seek to refute it with every fibre of your being that you may indeed hear those words "well done thou good and faithful servant"?**

Consider carefully Matthew 25:19-46:

- 19 **"After a long time the lord of those servants came and settled accounts with them.**
- 20 "So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.'
- 21 "His lord said to him, '**Well done, good and faithful servant;** you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'
- 22 "He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.'
- 23 "His lord said to him, '**Well done, good and faithful servant;** you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'
- 24 "Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed.'
- 25 'And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.'
- 26 "But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.'
- 27 'So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.'
- 28 'Therefore take the talent from him, and give it to him who has ten talents.'
- 29 'For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.'
- 30 **'And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'**
- 31 "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.
- 32 "All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.
- 33 "And He will set the sheep on His right hand, but the goats on the left.
- 34 "Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:
- 35 'for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;
- 36 'I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'
- 37 "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink?
- 38 'When did we see You a stranger and take You in, or naked and clothe You?'
- 39 'Or when did we see You sick, or in prison, and come to You?'

- 40 *"And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'*
- 41 ***"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:***
- 42 *'for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;*
- 43 *'I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'*
- 44 *"Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'*
- 45 *"Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'*
- 46 *"And these will go away into everlasting punishment, but the righteous into eternal life." (NKJ)*

Surely it cannot be much longer before our Lord returns and settles accounts with us? Surely we have received many talents, we have numerous translations of scripture, we have the Bible on computer, we have television, radio and numerous other resources. We, of all generations, have no excuse for not knowing what the Bible really says. Therefore, surely, much is expected of us and, if we do not take the treasure in the Word of God that has been given to us and use it wisely, we will stand condemned to everlasting fire prepared for the devil and his angels? Surely, if we have forbidden a man to take a second wife or forbidden a woman to marry a man who already has a wife and those people have subsequently fallen into sin, we shall be liable for a harsher judgment, will we not be told that, as much as we did that to the least of these we did it to Jesus?

**68. FURTHER COMMENTS ON THE EVIDENCE OF VIRGINITY**

As discussed in section 8, page 19, our modern understanding of virginity is very limited and the sacredness of virginity is all but forgotten.

In section 8.c.ii, page 21, Deuteronomy 22:16 seems to suggest clearly that the father witnessed the defloration in order to be able to give evidence in support of his daughters virginity.

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As much as our social system today finds the very thought of this offensive, sources indicate that this was not unheard of even in the last century in the United Kingdom where etchings exist depicting the entire bridal party observing the defloration. This was not a perverse act of voyeurism but a socially accepted procedure for ensuring that the bride was in fact a virgin and the marriage had indeed been consummated.

My objective is not to be offensive but only to demonstrate just how seriously virginity is viewed in the Word of God. AND how seriously it was viewed, even in the world, until relatively recently.

**69. ECUMENICAL MARRIAGE**

As an extension of the discussion regarding the falling away (apostasy) of the church over the past 2,000 years in section 67, page 183, it should be noted that ecumenical marriage, marriage by a "priest" or pastor, has only been in existence for about 500 years, prior to that marriage took place in a fashion much closer to scripture. A feast was held and the couple consummated the marriage.

Some years ago, the Lord led me to purchase a book ..... quote on ecumenical marriage \*\*\*

Consider also the case of the marriage of Isaac and Rebekah, Genesis 24:64-67, discussed further in section 57, page 162 regarding betrothal, and elsewhere, reports with regard to Rebekah on arrival from her father's house:

- 64 *Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel;*  
 65 *for she had said to the servant, "Who is this man walking in the field to meet us?" And the servant said, "It is my master." So she took a veil and covered herself.*  
 66 *And the servant told Isaac all the things that he had done.*  
 67 ***Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.***  
 (NKJ)

As in every marriage reported in scripture, there is no evidence here of a priest, pastor, elder or ANYONE else, officiating at the marriage of Isaac and Rebekah. On the face of it, the scripture says that she got off the camel, met Isaac and went into his mother's tent with him whereupon he "took" her - in other words they had sexual intercourse and their marriage came into existence! Dare we construct any other hypothesis based on the facts at our disposal? Certainly we may assume that there was some delay between her arrival and the consummation of the marriage but scripture does not specify any procedure nor does it report such a procedure anywhere as being a matter of necessity.

Consider also the case of Joseph and Mary. Matthew 1:18-25 reports:

- 18 *Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.*  
 19 *Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly.*  
 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.*  
 21 *"And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins."*  
 22 *So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:*  
 23 *"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."*  
 24 ***Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,***  
 25 ***and did not know her till she had brought forth her firstborn Son. And he called His name Jesus.*** (NKJ)

On the face of the scripture, immediately he awoke, Joseph went and fetched his wife and she commenced living with him the day after the dream. This interpretation is entirely consistent with the bridegroom going to fetch his betrothed bride on a date of his choosing with no prior warning, as discussed in section .....9, page 30.

**Consider also the report of Samson's marriage in Timnah in Judges 14:1-11:**

- 1 *Now Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines.*  
 2 *So he went up and told his father and mother, saying, "I have seen a woman in Timnah of the daughters of the Philistines; now therefore, get her for me as a wife."*  
 3 *Then his father and mother said to him, "Is there no woman among the daughters of your brethren, or among all my people, that you must go and get a wife from the uncircumcised Philistines?" And Samson said to his father, "Get her for me, for she pleases me well."*



- 4 *But his father and mother did not know that it was of the LORD-- that He was seeking an occasion to move against the Philistines. For at that time the Philistines had dominion over Israel.*
- 5 *So Samson went down to Timnah with his father and mother, and came to the vineyards of Timnah. Now to his surprise, a young lion came roaring against him.*
- 6 *And the Spirit of the LORD came mightily upon him, and he tore the lion apart as one would have torn apart a young goat, though he had nothing in his hand. But he did not tell his father or his mother what he had done.*
- 7 *Then he went down and talked with the woman; and she pleased Samson well.*
- 8 *After some time, when he returned to get her, he turned aside to see the carcass of the lion. And behold, a swarm of bees and honey were in the carcass of the lion.*
- 9 *He took some of it in his hands and went along, eating. When he came to his father and mother, he gave some to them, and they also ate. But he did not tell them that he had taken the honey out of the carcass of the lion.*
- 10 ***So his father went down to the woman. And Samson gave a feast there, for young men used to do so.***
- 11 *And it happened, when they saw him, that they brought thirty companions to be with him. (NKJ)*

Here we clearly see the bride groom returning to get his betrothed woman at a time of his choosing and then giving a feast in celebration which continued for seven days. Again there is no indication of an officiating official or any formal ceremony. The marriage was consummated in the marriage chamber.

#### **Genesis 29:20-30 reports regarding the marriage of Jacob to Leah and Rachel:**

- 20 *So Jacob served seven years for Rachel, and they seemed only a few days to him because of the love he had for her.*
- 21 *Then Jacob said to Laban, "**Give me my wife, for my days are fulfilled, that I may go in to her.**"*
- 22 *And Laban gathered together all the men of the place and made a feast.*
- 23 ***Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.***
- 24 *And Laban gave his maid Zilpah to his daughter Leah as a maid.*
- 25 *So it came to pass in the morning, that behold, it was Leah. And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served you? Why then have you deceived me?"*
- 26 *And Laban said, "It must not be done so in our country, to give the younger before the firstborn.*
- 27 *"Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years."*
- 28 *Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also.*
- 29 *And Laban gave his maid Bilhah to his daughter Rachel as a maid.*
- 30 ***Then Jacob also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years. (NKJ)***

Again, we see a feast of seven days where, on the evening of the first day the marriage is consummated. In this case, the bride was presented under false pretences. There can be little doubt that if the marriage had been performed by a "presiding officer" with an exchange of vows, Jacob would have realized that he was taking vows with the wrong woman - he had served seven years for Rachel and presumably knew her reasonably well. If he had taken vows with Rachel and that, in fact, constituted the marriage then Laban would have achieved nothing by giving Leah to Jacob in the evening. The only reason there was a marriage was as a consequence of the taking of Leah's virginity and, insofar as Jacob accepted that he had taken Leah's virginity, albeit under false pretences, he made no attempt that we no of to seek to have the marriage annulled. In other words he accepted that he was married! Yet, today, we would be told that Jacob was guilty of "premarital sex" with two woman and that he could only marry one of them. In fact, Jacob would

probably be told to go to counselling with the pastor who would assist him to determine which of the two woman God wanted Jacob to marry, if indeed the pastor saw fit to determine on God's behalf that either of the two woman were suitable marriage partners for Jacob such that the pastor would deem Jacob and the young lady worthy to receive the pastor's blessing and authorization of their marriage! What blasphemy!! Indeed surely the name of Yahweh and the name of the Lord Jesus Christ is blasphemed because of this heresy!

As a final indicator, consider the marriage of Tobias as reported in the Apocryphal book of Tobit, chapters 6 to 8:

### Chapter 6

1 And as they went on their journey, they came in the evening to the river Tigris, and they lodged there. 2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him. 3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land. 4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely. 5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane. 6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish? 7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. 8 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed. 9 And when they were come near to Rages, 10 The angel said to the young man, Brother, **to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.** 11 For to thee doth the right of her appertain, seeing thou only art of her kindred. 12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other. 13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber. 14 And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them. 15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldst marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage. 16 And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it: 17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

### Chapter 7

1 And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house. 2 Then said Raguel to

Edna his wife, How like is this young man to Tobit my cousin! 3 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve. 4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health? 5 And they said, He is both alive, and in good health: and Tobias said, He is my father. 6 Then Raguel leaped up, and kissed him, and wept, 7 And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept. 8 And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched. 9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry: 10 For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth. 11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. **But Tobias said, I will eat nothing here, till we agree and swear one to another. 12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things. 13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them; 14 And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it. 15 Then they began to eat. 16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither. 17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her, 18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.**

## Chapter 8

1 And when they had supped, they brought Tobias in unto her. 2 And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith. 3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him. 4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us. 5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. 6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself. 7 And now, O Lord, I take not this my sister for lush but uprightly: therefore mercifully ordain that we may become aged together. 8 And she said with him, Amen. 9 So they slept both that night. And Raguel arose, and went and made a grave, 10 Saying, I fear lest he also be dead. 11 But when Raguel was come into his house, 12 He said unto his wife Edna. Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it. 13 So the maid opened the door, and went in, and found them both asleep, 14 And came forth, and told them that he was alive. 15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever. 16 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast

dealt with us according to thy great mercy. 17 Thou art to be praised because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy. 18 Then Raguel bade his servants to fill the grave. 19 And he kept the wedding feast fourteen days. 20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired; 21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead. *The King James Version Apocrypha, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.*

Ignoring the many aspects of this story which have a fairy tale quality to them and which appear to stretch scripture as far as the conduct of angels, deliverance from demons and other aspects are concerned, let us consider only the sequence of events. Tobias, accompanied by his companion, arrived at the house, declared who they were, agreed to the marriage, signed an agreement, ate a meal and consummated the marriage. Here we have a very detailed account of an old testament marriage and we clearly see that there is no ceremony and certainly no third party officiating. The marriage came into existence when it was consummated!

Ecumenical marriage is a necessary device if one fails to accept the taking of virginity as the seal of the marriage covenant which in turn must be done in order to support a doctrine of monogamy. If a man can take the virginity of many virgins but only marry one woman then virginity cannot be marriage and some authority other than God must declare a marriage!

## 70. WEDDING RINGS

\*\*\* add references \*\*\*

Wedding rings go back further than marriage by a priest or pastor, they are in fact a pagan tradition dating from the time of Christ. Effectively they were instituted because the safety seal of virginity was no longer considered relevant and Satan needed an alternative device to substitute for it. Thus we see rings which have no scriptural significance, taking the place of virginity and millions if not billions of souls potentially headed for hell or already in hell as a result. At the same time, internationally respected "men of God" preach and teach that rings are a scriptural component of the marriage covenant despite having no scripture to base their teaching on. Some even construct a hypothesis based on the ring being a substitute for a cut in the flesh of the ring finger which constituted the former method of "cutting covenant" in marriage and yet cannot and will not recognize that the virgin flesh of the bride is the God given mechanism for cutting covenant.

Again, the heresy of monogamy requires that some other device be provided as a symbol of the marriage covenant where the virginity of a woman would otherwise serve as proof positive of her marital status except in the cases of widowhood and Holy Spirit authorized divorce.

## 71. MARRIAGE COUNSELLING AND THE PERFECT PARTNER

As an extension of the previous points, today it has become increasingly prevalent for pastors in their office of pagan priests officiating over pagan marriage ceremonies dressed up in the name of Jesus Christ to further set themselves up as judges of the suitability of couples to marry and divorce. Today it is a challenge in many communities for a man and woman who love God, to get married in church in a socially acceptable fashion, without the church insisting that they undergo a lengthy period of premarital "marriage counselling" during which the pastor claims the prerogative to assist the parties to determine whether they are the "life partners" which God has appointed for one another. In the process the pastor may reserve the right to refuse to marry the couple if he thinks they are unsuited, even if they have already had sexual intercourse.

I sincerely hope that by the time you have read all that precedes this section you will realize that nowhere in scripture does God ordain any man to perform this role, that the role is pagan, heretical and blasphemous and also totally inappropriate.

The reality is that if the couple have had sexual intercourse they are married in the sight of God and nothing that any man does can change that, save that the day the father of the woman finds out he has the prerogative to terminate the relationship in terms of Exodus 22:16-17 cited in section 8, page 20.

The further reality is that if the woman had had sexual intercourse with another man before this they are in adultery and there is no basis for marriage unless the woman is truly a widow or God truly permitted her to divorce. On these two points alone may I submit to you that probably in excess of seventy percent of all "marriage counselling" in the church today is a total farce and heresy bordering on blasphemy!



## CHAPTER 8

CONSEQUENCES OF THE HERESY OF MONOGAMY  
AND RELATED FALSE DOCTRINES

A variety of consequences flow from the heretical doctrine of monogamy and the related false doctrines discussed in this book. These are briefly summarized below:

## 72. TOUCHING GOD'S ANOINTED AND DOING HIS PROPHETS HARM

**Psalm 105:7-17, also reported in 1 Chr 16 states:**

- 7 *He is the LORD our God; his judgments are in all the earth.*
- 8 *He remembers His covenant forever, the word which He commanded, for a thousand generations,*
- 9 *The covenant which He made with Abraham, and His oath to Isaac,*
- 10 *And confirmed it to Jacob for a statute, to Israel as an everlasting covenant,*
- 11 *Saying, "To you I will give the land of Canaan as the allotment of your inheritance,"*
- 12 *When they were few in number, indeed very few, and strangers in it.*
- 13 *When they went from one nation to another, from one kingdom to another people,*
- 14 *He permitted no one to do them wrong; yes, He rebuked kings for their sakes,*
- 15 *Saying, "**Do not touch My anointed ones, and do My prophets no harm.**"*
- 16 *Moreover He called for a famine in the land; he destroyed all the provision of bread.*
- 17 *He sent a man before them-- Joseph-- who was sold as a slave. (NKJ)*

**1 Samuel 26:7-12 reports:**

- 7 *So David and Abishai came to the people by night; and there Saul lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him.*
- 8 *Then Abishai said to David, "God has delivered your enemy into your hand this day. Now therefore, please, let me strike him at once with the spear, right to the earth; and I will not have to strike him a second time!"*
- 9 *And David said to Abishai, "Do not destroy him; **for who can stretch out his hand against the LORD'S anointed, and be guiltless?"***
- 10 *David said furthermore, "As the LORD lives, the LORD shall strike him, or his day shall come to die, or he shall go out to battle and perish.*
- 11 ***"The LORD forbid that I should stretch out my hand against the LORD'S anointed.** But please, take now the spear and the jug of water that are by his head, and let us go."*
- 12 *So David took the spear and the jug of water by Saul's head, and they got away; and no man saw it or knew it or awoke. For they were all asleep, because a deep sleep from the LORD had fallen on them. (NKJ)*

Here we clearly see David, years after he was anointed by God to be king over Israel in 1 Samuel 16, fleeing from Saul who was rejected by God from being king in 1 Samuel 15 (before David was anointed), refusing to kill or even harm Saul when he had the opportunity. If it was so clear to David whom God calls "a man

after my own heart" in 1 Samuel 13:14 and Acts 13:22 that he should not exact judgment or vengeance on Saul or even kill Saul in self defence, then surely it is inconceivable that there is any circumstance in which any one today should do anything to harm any man whom God has anointed or whom God may have anointed?

Yet I have heard a number of messages preached and also read a number of texts which condemn Abraham as an adulterer because he took Hagar as a second wife. Other messages condemn David for having adultery in his heart and therefore marrying more than one woman against the word of God. In the process the church totally destroys the standing of Abraham and David as Patriarchs who should provide role models for Godly men in marriage and sets up it's own pagan standards. At the same time God, Himself, is made out to be capricious and to condone sin because he still used Abraham and David "despite their adultery"! Surely this is the most appalling heresy?! In the process the real definition of adultery is totally hidden from view and adultery is rampant with the blessing of those who set themselves up to judge Abraham and David!

Thus we see that men and women who truly are seeking to love God with all their hearts, all their minds, all their soul and all their strength (Deuteronomy 6:5, Mark 12:30 and Luke 10:27) may well find themselves facing a harsh judgment (James 3:1) and possibly cast into outer darkness.

#### **Matthew 22:13-14 states:**

13 *"Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.'*

14 *"For many are called, but few are chosen." (NKJ)*

Where they may genuinely have expected themselves to be called up higher at the feast to a place of honour or even to have sat on a throne with Christ for eternity. Joyner, on page 118 of *The Final Quest*, reports that most of the thrones in heave are currently heaven but that Jesus says that they could have been filled in any generation. Joyner also reports a "great reformer" and others who are greatly esteemed on earth who today are situated in the outermost courts of heaven because they failed to do what God had called them to do and caused others to stumble! Surely, if you love God and fear His judgment you must revise your thinking on the issues raised in this book and proclaim these truths from the roof tops.

### **73. A STUMBLING BLOCK FOR THE JEWS**

Most 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 7, page 17, it makes it quite clear that scriptural marriage in which a man can have more than one wife, was still practiced 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.

On the few occasions where I have found myself in conversation with 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. Surely this reason alone is sufficient grounds for any person who has the Love of God shed abroad in their heart (Romans 5:5) to urgently seek the proclamation from the roof tops of the true doctrines of Jesus Christ concerning marriage?

**74. A STUMBLING BLOCK FOR MOSLEMS**

For the same reason as the heresy of monogamy is a stumbling block for Jews, it is surely a stumbling block for Moslems. I have personally verified that in Malawi the church will permit a Moslem man with more than one wife to keep his wives but if a man converts he cannot take any more wives. The consequence is that when a man comes to the point of accepting that Jesus Christ is Lord he frequently chooses to delay giving effect to that decision in order to take his full quota of wives against a possible future decision to convert to Christianity.

In the process, Islam is making great inroads in Malawi and elsewhere while Christianity struggles to make an impact in Moslem areas, converts are murdered and great resistance is encountered. Surely this must at least in part relate to the very visible error of the Christian church in the area of marriage?

We must also surely ask ourselves whether it is a coincidence that Mohammed, a man with a number of wives, several of whom were reportedly Jewish and Christian, came to prominence at about the same time that Justinian made monogamy the legal marriage doctrine of the Roman church while at the same time the Roman church was departing more and more extensively from the teachings of scripture and the Lord Jesus Christ and the Holy Apostles and in the process taking harsher and harsher measures to persecute unbelievers.

Is it beyond the bounds of possibility that Mohammed could have indeed been sent by God as a prophet to warn the church but, because of persecution eventually turned away to some greater or lesser extent? Do we in fact know for sure that Mohammed was not a true prophet and that our understanding of his teachings is distorted? Is it possible that the Moslems today have more of the truth of scripture than the Christians? I do not know the answers to these questions but they are questions which I believe that every concerned believer who calls themselves by the name of Christ must surely ask themselves. For surely if we have the pearl of great price, the key to salvation (Matthew 13:45-46) and we have hidden it behind heresy and false doctrine so that it is not available to billions who are perishing we will face great weeping and wailing and gnashing of teeth (Matthew 8:12, Matthew 13:42, etc) when we come to judgment?

**75. A STUMBLING BLOCK TO BUSINESS EXECUTIVES, GOVERNMENT LEADERS, LEADING SPORTSMEN AND THE MAN IN THE STREET**

As the Lord has led me into more and more revelation on this topic I have also seen repeatedly through the Newspapers, secular television, magazines, etc the extent to which the heresy of monogamy proves a stumbling block for business executives, government leaders, leading sportsmen and even the average western "man in the street".

Consider the recent press reports with regard to President Bill Clinton of the United States of America and his female aid, Monika Lewinsky. If it were not for the heresy of monogamy, President Clinton would have been free to have had sexual congress with the staff member concerned and to take her as one of his wives

or concubines. The only prerequisite would have been that she were a virgin. If she were not and that were known to the people that would perhaps have been legitimate cause for the outburst of righteous indignation that followed. Instead, we see a situation where a supposedly Christian doctrine comes close to destroying the career of one of the most prominent men in the world and we must wonder if he can ever reasonably accept Christianity wholeheartedly when it so callously casts him as a sinner for doing something that many great patriarchs of scripture did - taking a concubine from his female staff!

There have been many other instances where politicians in particular have had their careers destroyed because it has been found that they have a mistress. Again, the second or subsequent sexual relationship, which is the cause of the storm, is not the issue, the issue in the sight of God is whether the mistress is another man's wife. Again, the heresy of monogamy clouds the issue, causes the term "adultery" to be distorted and abused and scriptural adultery spreads like a cancer through the world as a result. At the same time, can there be any doubt that many men in these positions turn their back on Christianity because they know that the yoke of monogamy is more than they can bear.

William Schnoebelen in his book "Masonry, Beyond the Light" provides a shocking insight into the occultic and Satanic influences behind Free Masonry. He also reports that promiscuity among Free Masons is commonplace. Taking account of the factors addressed above, must we not ask ourselves how different things might be if the Christian church permitted a man to have more than one wife? How many millions of prominent men and women would turn to the Lord Jesus Christ if the yoke of monogamy were destroyed?

Casual reference to the newspapers and magazines shows countless sportsmen, pop stars and other popular heroes and heroines who move from one marriage to another. Serial polygamy, as it is called, is rife in our society and it is generally accepted AND permitted by the church that over 60% of all marriages today will end in divorce AND be followed by remarriage! Surely, if it were not for the heresy of monogamy the situation would be very different? Surely there are many ordinary men who have ongoing sexual relationships with more than one woman whose hearts desire would be to establish a legitimate family unit of a husband and several wives? Surely there are many others who, if they had known at the start of their lives that they could take several wives and had known how seriously God hates putting away and what an abomination adultery is in the sight of God and what adultery really is, would today be living their lives very differently?

Many of these people know at least that David, Abraham and Solomon had more than one wife. They hear Christian leaders declare the Bible to be the Living Word of God and to be inerrant and, in the next breath same Christian leaders declare that God has ordained monogamy. I have seen internationally recognised Christian leaders stand up before congregations running from 3,000 upwards and preach a message based on scriptures relating to David, Solomon, Abraham and others and in the same message condemn men who have come to them to say that the scripture permits a man to have more than one wife. This is done without a shred of acknowledgement that such a teaching is gross hypocrisy. How can any rational man or woman respect a religion which states that the Bible is the word of God, teaches from scriptures relating to men who clearly had more than one wife and, in the same message, condemns any man who takes more than one wife?

I stumbled on that one point when I was about eighteen years old and nearly ended up in hell when I was forty years old as a result. It was only by the grace of God that I was brought back from the very edge of the abyss to serve Him and to discover the truth of His Word in this area. I know of others who have also turned their back on a faith which was very dear to them on the basis of this hypocrisy!

**76. SERIAL POLYGAMY - CHURCH SANCTIONED ADULTERY**

The situation in the world AND the church today is that more than 60% of all marriages end in divorce and most of the divorced parties end up remarrying. According to Jesus in Matthew 5, Matthew 19 and Mark 10,

reported in section 8, page 19, unless those people were permitted by Yahweh to divorce on the grounds of porneia (section 23, page 84) they will be committing adultery.

Yet the "christian" church advances all sorts of apologetics as to why serial polygamy is permitted while refusing steadfastly to examine their own doctrine to see if it is contributing to the problem.

## 77. PORNOGRAPHY - A WESTERN "CHRISTIAN" EVIL?

As I have gained revelation in the areas addressed in this book I have become increasingly aware of the extent to which pornography in the western world specifically in Europe, the USA and South Africa as the parts of the world that I have experience of, appears in some measure to seek to compensate for the constraints imposed by monogamy and it's related false doctrines.

Some surveys indicate that as many men as women read pornographic magazines and watch pornographic videos and movies. Most of these appear to focus on situations which result in effectively surrogate additional wives and sexual situations which might occur in a household with more than one wife. Based on a casual survey a few years ago where over the space of several days in London and western Europe the Lord led me to visit a number of locations where such material was on sale, scan the material and then leave I concluded that about 50% plus of pornography features monogamous male - female interaction, about 30% features several women without a male presence and about 15% features a man with more than one woman. The remaining 5% or so depicts more than one man with one woman and male - male (homo) sexuality, about 1% is bestiality, child sex, sadism and masochism. Superficially, about 70% of what is portrayed, taken on a case by case basis, represents sexual acts which, if they took place within a Godly marriage in private, are not prohibited by scripture. The remaining 30% or so represents acts which are an abomination in the sight of God. HOWEVER, insofar as they are publicly on display, they are objects of lust and to all intents and purposes every single person who is pictured or reported in these items is committing adultery they are an ABOMINATION IN THE SIGHT OF GOD!

The question that must, however, be asked is simply: if much of what is depicted relates to a man having sexual intercourse with more than one woman during the course of his life, and if scripture permits him to do that within the confines of marriage which requires that once he has had sex once with a woman he is responsible for her for life, if the yoke of monogamy was lifted, what percentage of people who are now living in adultery would be living in polygynous marriages which were scriptural?

I do not know the answer to that question, however, from my own life experience, I am firmly convinced that a significant number of people who are currently in hell or destined for hell because of the heresy of monogamy, could be saved. Consider Luke 15:1-10:

- 1 *Then all the tax collectors and the sinners drew near to Him to hear Him.*
- 2 *And the Pharisees and scribes murmured, saying, "This man receives sinners and eats with them."*
- 3 *So He spoke this parable to them, saying:*
- 4 *"What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it?"*
- 5 *"And when he has found it, he lays it on his shoulders, rejoicing.*
- 6 *"And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'"*
- 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.***
- 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?"*

- 9 *"And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!'"*
- 10 *"Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."* (NKJ)

Thus we must surely conclude that if by lifting the yoke of the heretical doctrine of monogamy even one person more would come to salvation because the yoke that they thought God wanted to impose on them had been lifted, there will surely be rejoicing in heaven! For this reason, if no other will sway you, dare you argue for the retention of monogamy and it's related teachings a moment longer?

## 78. MY BEST FRIEND STOLE MY HUSBAND / BOYFRIEND

One of the phenomena that seems to be fairly common in the society in which I live is the phenomenon that once a woman has found a man she finds she needs to protect her man from her female friends. Monogamy requires that two woman who are close friends must become bitter enemies when a man arrives on the scene whom they both desire to marry.

Scriptural marriage, on the other hand, permits two or more women who are close friends to all marry the same man, remain best friends and develop their lives together with that man for the rest of their lives. If you dwell on this thought for a few minutes I think that you will see that on this point alone there is a phenomenal difference in terms of the relationships that exist in our society.

An extension of this phenomenon is that a Christian woman whose husband starts in any way to minister to a single woman immediately becomes threatened and resists extending all the love of God which she could in case that woman gets too close to her husband. Scriptural marriage, on the other hand, would regard it as perfectly acceptable in the sight of God for that man to extend his covering to that woman should he, his existing wives and the new woman all agree that it was the will of God for him to do so. In similar vein, single women would not fear being hurt by men whom they perceive to be "philandering husbands" who show any concern for their welfare. It is a strange phenomenon of monogamy that any man who is seeking to become more like Jesus Christ and who experiences compassion and concern for a single woman, immediately is branded a philanderer and a cad. Monogamy has totally perverted even the ministration of the love of God through the body of Christ!

## 79. TEENAGE NYMPHETTES

We have seen from the Talmud, cited in section 63, page 177, that a girl becomes a marriageable woman at puberty which is about twelve and a half years old. As a consequence of the teachings which deny this and suggest that a girl should not marry before her late teens or early twenties and that she should have a number of "boy friends" before she has enough experience to choose which to marry a number of situations develop.

Firstly, girls still reach puberty at about twelve and a half years and for the most part, become increasingly sexually aware, conscious of their bodies and interested in babies in the years immediately following. By the age of fourteen as I understand it, most school teachers will report that girls are excessively interested in sex. Some secular press reports indicate that, depending on the community concerned, somewhere between 20% and 50% plus of fourteen year old girls have their first sexual experience! Given that most of these girls will be told by pastors, parents and teachers alike that they are not old enough to choose a husband, all of these girls will end up in adultery and headed for a part in the lake of fire and brimstone!

Furthermore, from our own limited ministry, we have repeatedly encountered women whose lives started going off the rails at about fourteen when they either had their first sexual experience, were molested by a

father, step father, uncle or close family friend or in some other way found their entire world turned upside down. Secular magazines regularly report incidents where fourteen year old "nymphettes" seduce their teachers, the man next door, the husband of the family they are baby sitting for, etc.

An alarming number of women and by extension men, are headed for hell right now as a consequence of this false doctrine.

Consider this statistic against an alternative whereby such girls would be married to a man at least a few years older than they who they could look up to, respect, reverence and submit to and on whom all their girlish desires would be focussed. Surely this is a far cry to a woman in her late teens or early twenties who has been badly hurt in half a dozen relationships where the relationship ended because she refused to have sex or because she agreed and then regretted it because she was "too young to get married".

Surely it is time that the church let go of it's unrealistic, impractical and UNGODLY doctrines with regard to the age of marriage and stopped condemning millions of women and men to emotionally fractured and distorted lives!

## 80. WHERE HAVE ALL THE VIRGINS GONE?

A recent report of a sex survey in the United States indicated that **"less than 5% of women are virgins on their wedding night"**. Elsewhere the same report indicated that **"more than 60% of all women have had sex with more than one man"**! By extension, more than 60% of all women and therefore probably considerably more men are headed for hell or at the very least a part in the lake of fire and brimstone if that does not mean eternity in hell!

Surely the heresy of monogamy and it's related false doctrines reported in this book account for a significant proportion of these people fate? In particular, in the USA, England and South Africa most of those people have probably heard some portion of the gospel of Jesus Christ but it has been tainted by a pagan feast of the sun rebranded as Christmas, a heretical doctrine of monogamy which imposes a yoke that many are unable to bear and numerous other factors which make Jesus Christ an unattractive God to serve when compared with the God of this world. Surely those of us who have, by the Grace of God, come to some small measure of knowledge of the truth can look down on them OR we can take a long hard look at the polluted and distorted Gospel that is preached and realize that there is a massive sheet of panelling in the collective eye of the church and start energetically seeking to pluck it out.

## 81. A CASE HISTORY : CONSEQUENCES OF FALSE DOCTRINES AND ADULTERY

The following is a case history of a man who is well known to me. It is presented in the hope that it will assist readers to understand just how terrible the consequences of the heresies presented in this book are and in particular the consequences of adultery in this life.

The story is as follows:

*"I gave my life to the Lord in a traditional church at the age of about thirteen and served Him with some commitment during my teenage years. At the age of nineteen, having completed military service, He spoke to me in a dream and instructed me to become an altar boy at a new church in my neighbourhood. I served Him there until I was about twenty four years old.*

*"At about the same time that the Lord spoke to me, Satan sent a woman across my path. At the age of nineteen I was deeply emotionally hurt. At the age of eighteen I fell deeply in love with a girl of fourteen. She was the sister of my best friend at school, our parents were house friends,*

she lived less than a kilometer up the road from my house and we started to see one another regularly. We became deeply romantically involved to a point where the desire for sex was becoming uncontrollable. We broke off the relationship because we were "too young". (Authors Note: If you consider carefully the scriptural analysis presented in this book you will see that this was probably an ideal match in the sight of God!) On the rebound, I fell deeply in love with another girl of fourteen, again the relationship ended because we were "too young". On leaving the army I started dating the first woman I met. I was not attracted to her other than the fact that she was seventeen and therefore not "too young" and that she met certain requirements of social acceptability. After some time she seduced me, during her menstrual cycle so that I never knew for certain whether she was a virgin or not, but she told me she was and I believed her right to the end. (Authors Note: notice the serious spiritual implications of a marriage consummated during menstruation, there are also possible connotations of witch craft)

"I knew enough of the Bible to know that virginity was sacred before God and that, in the sight of God I was responsible for her. At the time I entered into the relationship my mother warned me against her, but I had listened to my parents on the two previous occasions so rebellion crept in. At that time I did not know about schizophrenia, psychopathy and female sadism. Eventually I married her legally and she bore me two children. The relationship lasted twenty five years until nearly broken emotionally and financially the Lord, through a prophetic minister, showed me the depths of emotional, psychological and spiritual abuse that Satan had dragged me into. I was being played like a fish on a line, lied to, lied about and betrayed behind my back. She was oppressed by spirits of witchcraft and a strong Jezebel spirit and Satan was using her to destroy me. Nevertheless, it took twenty five years before God permitted me to divorce!

"During the relationship sexual deprivation was used regularly to manipulate and control. In the process I became dependent on pornography and, as I became more and more reliant on pornography to release my sexual tension my conscience became increasingly seared towards sexual sin. Eventually, at age thirty eight, after my wife had persuaded me to hire a woman as secretary whom she knew had had sex with every man she had ever worked with and after a year of verbal abuse and sexual deprivation from my wife, I finally succumbed to temptation and entered into a sexual relationship with another man's wife!

"This woman had been gang raped at the age of fourteen, started work at the age of sixteen in a firm where the boss and his secretary were involved in a sexual relationship and where regular entertainment at the end of the working day was to watch the boss and his secretary across the road have sex on his desk! Her life experience effectively led her to understand that sex with the boss was a necessary requirement for employment. Accordingly, when, following a particularly vicious attack on me and my secretary by my wife, I made a tentative sexual advance to my secretary, the die was cast. She could not refuse, her life pattern told her that but I did not realise this then. Some weeks later the relationship was consummated and continued for two years.

"Before we consummated the relationship we agreed a number of things:

- i. We were having the relationship because our marriages were a mess but we intended to save our marriages. Accordingly we would NEVER use the word love towards one another.
- ii. There was no obligation on either party to have sex, it would only take place voluntarily when offered.
- iii. There were no limits on what was acceptable sexually, we would never say no to one another but we would never ask for anything the other could not give.

"Having agreed these three points we consummated the relationship. Together with these points were several implicit points which were never discussed but always applied. Firstly that we would always respect and esteem one another and that she would never consider her sexual relationship with me to change her status as my employee. Secondly that we never thought of ourselves, we always did what we thought was best for the other and gave whatever we could which was in line with what we understood their needs to be.

"The day the relationship was consummated, she experienced her first orgasms with a man and, at the end of the afternoon we experienced a dramatic simultaneous climax. It was like nothing either of us had ever experienced before, it was ecstatic and it was beautiful. She told me that I was the most considerate lover she had ever had, she had probably had over twenty, and I told her that at last I was A MAN!

"The next day, respecting the requirement never to use the word love she told me that since she was not permitted to be 'in love with' me she must therefore be 'in lust' with me. We both knew something had changed, we saw each other differently and there was a closeness that could not be described. (Authors Note : The one flesh bond had come into existence)

"During the first afternoon of love making I shared a fantasy about making love to two women at the same time. It turned out that she was stimulated by the thought of sexual intimacy with another woman and with the fantasy. For the balance of the relationship we regularly fantasized about the presence of a second woman, both being sexually intimate with me and with her. We found that this greatly increased the level of arousal that we both experienced and increased my sexual capacity. At various times during the relationship we read newspaper articles about men with more than one wife and we talked about our relationship as my effectively having two wives. We also discussed the practical benefits of such a relationship in the light of our experience.

"During this period I also found that my sexual capacity with my wife was also heightened. It was possible for me to climax five or six times in one afternoon with my mistress and then return home and climax another couple of times with my wife. Interestingly, my wife was more receptive to sex after I had been with my mistress. Effectively my wife, who generally had previously been disinterested in sex was more interested in sex, even though she theoretically knew nothing about my affair. At the same time, I never found that my affair in any way restricted me from meeting my wife's sexual needs although it did enable me not to be subject to sexual manipulation.

"In addition, after about six months, my wife's menstrual cycle which had always been very irregular became totally regular and synchronized with my mistresses menstrual cycle which had always been very regular. Their birthdays were two days apart and their cycles ran within a day of one another. At about that time I read an article on 'pheromes' and concluded that in some way some form of pherome or hormone was being passed through me between the two women, even though they seldom saw one another.

"All of this led me to conclude that God had created me to be capable of satisfying two women sexually. However, after the relationship ended and I came back to the Lord I accepted the churches doctrine of monogamy.

"The relationship continued for two years. During this period I consistently refused to see that I was desperately in love with my mistress and she with me. I was adamant that a man could only love one woman. During those two years, everything in the business went well and, for the first time in my life (and hers) I was fulfilled as a man. We made love passionately at every opportunity and it was always extremely good for both of us. In two years we did not have a single quarrel and were in agreement about everything to do with the business. I consulted her with regard to business decisions and we ran the business together. In the process my mistress became

increasingly concerned for my wife's well-being and even suggested and made arrangements for me to take my wife out to dinner and on holiday. It seemed that the more she loved me, the more she loved my wife!

"After two years my wife decided it was time for the relationship to end and suddenly confronted me with facts that had been known to her from the start of the relationship. I was not prepared to lie and confessed everything. At that time I was determined to end my marriage and marry my mistress. However, family pressure persuaded me to try and heal my marriage. In addition, there was something which would not allow me to leave my wife. (Authors note : The one flesh bond again). Consequently, I terminated the relationship but we decided that she should stay on as my employee.

"After weeks of anguish, during which I discovered that I was incredibly deeply in love with my mistress and that it felt like my very heart was being ripped out, I accepted that there was no way that I could make my marriage work while my former mistress still worked for me and I had to ask her to find alternative employment. Having reached this decision I went through absolute hell on earth. After a few days I moved out of the family home into a hotel and spent the night wondering how I could best kill myself. I was devastated, I could not think of my mistress without dissolving into tears. My life was not worth living any more.

"At about 07h00 the next morning a voice spoke to me and said 'phone ....., he has something you need', the person mentioned was a business associate. I phoned him and said .... I believe you have something I need. He immediately knew what I was talking about and that evening I had dinner with him and his wife and they led me back to the Lord Jesus Christ but in a way that I had never known before. They shared there testimony of the supernatural presence of God, of healing, of prophecy, of divine provision and protection. I cried out to God for forgiveness and He granted my petition.

"In the days and months that followed I threw myself entirely at the mercy of God. I knew that he was able to heal me and deliver me, to restore my business and to heal my marriage. I knew that only he could do it and I devoted all my energy to seeking Him. I went for counselling, I bought books and tapes and spent every spare minute of my time reading the Bible, praying, listening to tapes, reading books, in church, etc. In the process, I fought a massive battle with my intellect. I could not accept that the Bible was the Word of God. However, after a few weeks, by faith, I took a decision to accept the Bible as the Word of God and prayed and asked the Lord to answer my questions. As I did, He was faithful and answered me.

"As I sought God, he repeatedly spoke to me about making restitution to my former mistresses husband. After the affair became known to him he could not contain his jealous rage and came round to my house with a fire arm to kill me. By the grace of God he did not. It took her nearly nine months to find a job and then at a much lower salary because she could not give a satisfactory reason for leaving my employ. The consequences of my adultery not only caused her husband enormous grief they also caused him serious financial hardship over a number of years and on more than one occasion the Lord instructed me to make payments to them. On another occasion the Lord required me to speak to him telephonically in order to give him an opportunity to express what was on his heart. Amazingly, he forgave me and commiserated with me about my wife!

"About a year after coming back to the Lord and after some dramatic supernatural encounters the Lord clearly told my wife to speak to my former mistress. All hell broke lose. Years later I discovered that He had been telling my wife for much of the previous year to apologize to my mistress for setting up the whole affair! I also discovered that He had shown her that since scripture permitted a man to have more than one wife I had not directly sinned against her!



"In the meantime, my business was going to the wall in a dramatic fashion. I was losing business and losing money. I was tithing in faith, I totally believed God's promises but nothing helped and no one could tell me what was wrong.

"Some months later I reached a point where my former mistress was constantly on my mind, I was deeply concerned about her and there were some things that I should have said to her before the relationship ended that kept troubling me. I had repeatedly been for counselling to no avail and had been brutally rebuked by my pastor because of my sinfulness and unrepentant heart and told to concentrate on making right with my wife for all the wrong I had done her through my adultery. At the same time, the Lord was speaking to me about the 'one flesh bond' of Genesis 2:24 and I realized that I still had this bond with my mistress. I prayed to end it, nothing happened. Eventually I phoned my former mistress. All the things that were on my mind were on hers. We discovered that we both desperately longed to see one another. I told her about the one flesh bond and we agreed to meet in the hope that if we prayed in agreement the bond would break.

"We met and prayed. Nothing happened, I don't think that deep down either of us really wanted what we prayed. It was like we had never been apart. We started to see one another, we discovered that we had a near telepathic link, if she thought of me phoning her I would phone and vice versa. We were in torment and confusion. We had both reached profound revelation of our sin of adultery but now we found that we were still as in love as we ever had been. I broke down and asked her to marry me. By the grace of God she refused.

"Broken and desperate I spent the weekend considering once more how best to kill myself. On the Monday, with a Smith and Wesson revolver at my disposal in case it did not work, I met with my pastor. After three hours of heated discussion and argument he eventually pointed out 1 Peter 3:7 to the effect that if my wife was not in agreement my prayers would not be hindered and I adamantly maintained that because I was one flesh with my mistress and she could not be in agreement with me, he reluctantly agreed to stand in agreement with me. Knowing that if my prayer was not answered I would blow my brains out I cried out to God in the name of Jesus to extend His Mercy and Grace to me to cut the one flesh bond. It was like I was being pulled apart by a massive bungee elastic rope and suddenly it was cut and I snapped back together.

"The next day my business turned around. However, my marriage continued as it always had with strife, false accusations, back stabbing, sexual deprivation and manipulation, etc.

"I continued to seek the Lord. He taught me about deliverance and showed me a spirit of witchcraft in my wife. I prayed and she was delivered but within days resumed her behaviour and it returned. He showed me books in her possession on the Satanic god's of Egypt, Babylon, Greece and Rome and told me to burn them. I fasted for her, I interceded for her. Things improved from time to time and then got worse. Sometimes she agreed with me and the business prospered and then, for no apparent reason she would start attacking me and the business would be attacked. She phoned my staff and partners behind my back and caused several to turn against me and leave. All the time I understood that I had no basis to divorce her unless she committed adultery and that I HAD to make my marriage work.

"Eventually, after another year, during which I continued to seek God for the healing of my marriage and to draw closer to Him and the Lord moved on several occasions powerfully in my life, He showed me that there were other grounds for divorce by way of a vision that I had in London, England. Through this vision, He led me to a Christian bookshop in London where I bought a book on Divorce in the Christian Faith, entitled "When the Vow Breaks". That night, as I read with amazement an open letter from a man to the woman who had psychologically abused him for so long, I realized that God, in His mercy and His grace WOULD permit me to divorce.

"I decided to divorce but my wife asked for another chance. I gave her a final ultimatum and she agreed to go for counselling. Within weeks this fell flat and another pastor who was telling me that I could not minister in the Body of Christ while I had marriage problems and had undertaken to counsel my wife, failed to follow through. Six months later, seeing my children increasingly subject to the same psychological abuse I had experienced, I cried out to God to take me out of the marriage and save my children.

"In the weeks that followed, He showed me prophetically that I had a massive wound in the back of my spirit, and my wife, when confronted, confessed that she had been deliberately sabotaging me and stabbing me in the back for twenty five years. I subsequently discovered that there were substantial amounts of money unaccounted for as well. Within days of confessing and repenting she resumed her attacks. In the process, Jesus appeared to her in a vision and required her to do what he had been speaking to her about for three years, to contact my former mistress, confess that she had set up the whole affair, repent and ask for forgiveness, she refused and Jesus turned his back and walked away.

"Shortly after this, the Lord brought a mature Christian woman, recently divorced after a fourteen year abusive marriage to an unsaved alcoholic, into my life. Within weeks He showed us both that we were to marry and He took me out of my marriage and into marriage with my new wife in the space of three days. We walked by faith because we knew God was speaking to us. We did not even know the scriptures that pertained to what we were doing. We only realized months later that this was the only way I could have got free. If I had not moved directly into another relationship, broken the one flesh bond with my ex-wife and immediately consummated another marriage I would not have been spiritually strong enough to survive the storm that broke.

"Both of us were unprepared for the storm that broke. My ex-wife proceeded to spread the most vile lies about me. The church through me out and incited other churches against me. Pastors who had counselled me suddenly took sides with my ex-wife. My family distanced themselves because of what people would think. No one asked me why I had done what I had done. For a year Satan, assisted by the church did all that he could to destroy us. In one case, a prophetic minister who was new to a church called us out in front of the entire congregation, anointed us with oil and proclaimed an extravagant blessing on us in while the power of God fell upon us and a T.V. cameraman was 'slain' in the spirit. The next week we were thrown out of the church as a consequence of a view that God could not possibly have blessed us and therefore the blessing was in fact a curse!

"But the Lord was faithful. He gave us the scriptures to show that divorce was the issue of a certificate by the husband, not a legal document. He gave us the scriptures to show that marriage was the act of sexual union in His sight and not a piece of paper issued in a pagan marriage ritual. He sent prophets across our paths with words of encouragement and confirmation that we were in His will. In the process I made many mistakes and gave Satan many footholds in my life, permitting him to kill, steal and destroy in many areas. Eventually I secured the legal divorce and my new wife and I were officially married by a prophet of God in a formal ceremony.

"Subsequently, I discovered that I still had spiritual and emotional ties to my former mistress. Over a period of time the Lord taught me about soul ties and those were cut off, he dealt with me about broken unGodly vows and promises. I had promised to marry my mistress if I ever divorced. I had to phone her and ask her to release me! He taught us about transfer of spirits which takes place during sexual intercourse and I received deliverance from a whole bunch of demons transferred through my adulterous relationship. He showed me that familiar spirits gain legal right in one's life in an adulterous or unGodly sexual relationship and I was delivered of those. At the same time, the corresponding familiar spirits on my former mistress continued to try and make inroads into my spirit and eventually my new wife contacted my former mistress to offer to pray with her.

*"Having dealt with all this and really believing that there were grounds to believe that all the spiritual links with my former mistress had been broken, the Lord permitted me to come face to face in a shop. My heart did somersaults and I went weak at the knees. It was like I had been hit with a sledgehammer! I was shocked and disturbed. Discussing it with my wife the words 'love never dies' hit me. I turned to 1 Corinthians 13:8 and found that it stated that 'love never fails' and that the context of the verse seemed to indicate that while prophecies and tongues will cease, love will continue for eternity. I found myself staring at a scripture which told me that for the rest of my life I would have to cope with the agape love of God in my heart towards a woman who was another man's wife!*

*"That has to be the most devastating consequence of adultery there is! As I read 1 Corinthians 13, I realized that most of the attributes of love described there had characterized my relationship with my mistress. Consequently, the love that we had first called lust after the consummation of the relationship was in fact God's love, intended for husband and wife! I cried out to God to kill this love, to cut it out of my heart, to some how make it go away! Instead, three weeks later he permitted me to again see her in the shops that I might know that it is not possible for Him to destroy love, GOD IS LOVE!*

*"I have now more or less come to terms with this revelation. I have accepted that I must constantly ask God for grace to live with the consequences of my sin without sinning further. I have accepted that all that I can do when she comes to mind is to pray and ask God to extravagantly bless her marriage, to draw her and her husband close to Him, to guide her to fulfill her calling in Christ (she came to salvation as a consequence of her revelation of her sin after the relationship ended). As I do so the desire to have her as my wife has receded but it seems to me that burden may never fully leave me in this life.*

*"I can only close by exhorting you not to have sex or marry any person unless you are certain that God has ordained it and to advise you that adultery is indeed the most dreadful sin against your own body.*

*"Based on this experience I can testify that what has been written by James Robertson in this book reflects the true spiritual realities of marriage, adultery, divorce and sexual relationships between man and woman, as ordained by God, not as currently taught by the church."*

An extract from the book "When the Vow Breaks", referred to in the above testimony, is contained in Appendix T, page 298, 299, 301, 318, 323, 328, 331, 332.

## COMMENTS

This testimony prompts a number of comments which confirm what is written elsewhere:

- a. It is clear that this man's life would have turned out very differently if a marriage had been arranged between him and the fourteen year old daughter of his family friends.
- b. Young men and women do not have the knowledge, experience or wisdom to choose suitable marriage partners. This should be the responsibility of parents and parents who avoid taking an active role in the selection of their children's marriage partners do them a gross disservice.
- c. There can be no substitute to the guidance of the Holy Spirit in selecting a marriage partner.
- d. If this man had taken a second wife it appears that his first wife would have been unable to use sexual deprivation to manipulate him and that he might well not have become addicted to pornography.

- e. Based on his positive experience with his business during the two years that his mistress was in complete agreement with him it appears that if a man has two wives and the second is in total harmony and agreement this will go a significant way to over riding the impact of the disharmony of a first wife.
- f. There is no such thing as sex without love. The act of sexual intercourse is, indeed, the Act of Marriage AND the Act of making (CREATING) Love.
- g. In a strange way, despite the adulterous nature of the relationship, the principles highlighted:
  - i. They never thought of themselves, they always did what they thought was best for the other and gave whatever they could which was in line with what they understood their needs to be.
  - ii. That they always respected and esteemed one another and that the woman never considered her sexual relationship with her lover to change her status as his employee - in other words she always submitted to him.
  - iii. There was no obligation on either party to have sex, it would only take place voluntarily when offered and there were no limits on what was acceptable sexually, they would never say no to one another but they would never ask for anything the other could not give.

give an indication of what may be three of the most important principles of a Godly marriage.

- h. Man and woman are physiologically and psychologically prepared for a relationship in which there is more than one wife.
- i. The counsel of the church is of no avail in many cases and the religious and Jezebel spirit's in the church are amongst the most vicious on earth today.
- j. Marriage is the sexual act between a man and a woman who are free to marry in the sight of God.
- k. There is much that is not generally known about what scripture truly says about marriage, much of which has, I believe, been covered in this book.
- l. The consequences of adultery are indeed far greater than most people realise and they continue long after the sexual activity has ended.

**Can anyone doubt after reading this testimony that the impact of the heresies and false teachings discussed in this book are having the most horrible impact on the lives of billions of people. Indeed, any person who has had sex with dozens of people can expect to be in such a state of spiritual turmoil that they have little hope of having anything approaching a stable marriage life. The more they search for peace and joy in marriage with people other than their existing partners, the worse it will become. This is perhaps the most sinister and heinous lie of the entire heresy of serial polygamy posing as monogamy. It progressively destroys the very fabric of the being of those it ensnares as they pursue happiness in the form of a fairy tale monogamous marriage with one partner after another!**

**May the Good Lord bring all who have taught and enforced this terrible doctrine to repentance that they may receive forgiveness in this life before they are judged for eternity!**

## CHAPTER 9

### SUMMARY AND CONCLUSIONS

#### 82. SUMMARY OF THE IMPACT AND IMPLICATIONS OF THE HERESY OF MONOGAMY

**In reading this you may ask "so what". Others have said to me "let's just get on with preaching the Gospel and winning souls and avoid controversy", others argue that this is divisive. Friend, Jesus never avoided controversy, He never avoided division where the division resulted from those who would stand on falsehood and heresy.**

Consider further the real impact and implications of the heresy of monogamy:

- a. Millions, nay billions of souls who cannot accept that Jesus Christ is the Messiah because they know that the Torah (Jews) or Tawratt (Moslems) permits a man to have more than one wife and that Yahweh never changes.
- b. Millions, if not billions of souls of other beliefs whose stable communities in which multiple marriage had been practised from the beginning, have rejected the Gospel on this one point or been torn apart by missionaries preaching the heresy of monogamy in the name of Jesus Christ. There are heart rending stories of people giving their lives to Christ and being told to put away all but their first wife.
- c. Millions of others who have turned away from Jesus Christ when confronted with the hypocrisy of so-called Christians who tell them that if they have married more than one woman before conversion they can keep her but once they have converted they cannot marry more.
- d. Hundreds of thousands if not millions of modern day western business executives and Government leaders throughout the world, including the current president of the United States, not to mention ordinary men, who have been pilloried and persecuted for having mistresses or affairs when clearly they have been created with the capacity to love and provide for more than one wife and clearly have the desire to do just that. How can we expect such people to accept that Jesus Christ is Lord if we lay such an incredible burden on them?
- e. Millions of Christians who are unwittingly adulterers and adulteresses because they have been permitted to divorce or because they do not realize the marriage covenant is cut with a virgin and believe that it is issued by a priest or pastor in the name of God.
- f. Millions of abortions as a result of men not supporting so-called "unmarried mothers". Surely from this reading book you will see that is a contradiction in terms. These are men who have abandoned their wives and thus left their unborn children to die. This is surely an extension of the sacrifices of children to Molech that scripture speaks so harshly against and is an abomination in the sight of God.
- g. Millions of Christian women desperately seeking mature Christian husbands and not finding them and marrying out of the faith or inadvertently becoming harlots.

- h. Millions of missionaries, pastors, teachers, home cell leaders, etc, etc who will come before the judgment seat of Christ and discover that they have taught heresies, caused many to stumble and reject Christ or face a part in the second death and may find themselves with a part in the second death!
- i. Millions of Christians in poverty or ill health with unanswered prayers because of ungodly one flesh bonds resulting in divided houses or because of sin resulting from these false doctrines.

**No doubt there are other impacts. Today I challenge you to sleep peacefully at night if you choose to ignore what is written here. In fact, my prayer must be that you will not sleep peacefully again until you have committed to God the Father, in the name of Jesus Christ to do all that you can to spread the word about these truths!**

### 83. CONCLUSION

Weigh all of this up and consider, if you will, the billions of souls burning in Hell for eternity as a consequence of this heresy. Surely it must rank as one of Satan's most effective traps to snare people into his kingdom of darkness and destruction. Can you truly and with a clear conscience before God say that you do not know at least one person whose life has been destroyed by this false doctrine. Pause and think how many people you know or know of who have in some way been impacted by the errors reported in this book.

**Can you truly say that this is of no consequence and should be ignored?**

**I doubt it!**

**Remember too, the words of Ezekial 33:1-11:**

- 1 *Again the word of the LORD came to me, saying,*
- 2 *"Son of man, speak to the children of your people, and say to them: 'When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman,*
- 3 *'when he sees the sword coming upon the land, if he blows the trumpet and warns the people,*
- 4 *'then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his own head.*
- 5 *'He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life.*
- 6 *'But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand.'*
- 7 *"So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me.*
- 8 *"When I say to the wicked, 'O wicked man, you shall surely die!' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood I will require at your hand.*
- 9 *"Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul.*
- 10 *"Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins lie upon us, and we pine away in them, how can we then live?'"*

**11 "Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'" (NKJ)**

**Can you truly imagine after reading this book that Yahweh does not require you to warn those who are in peril from this heresy? Can you for a moment truly suggest that you will not be called to account for every soul that perishes that you could have spoken the truth to and afforded them the opportunity to be saved?**

Are you certain that by ignoring the contents of this book that you will not, in time, find yourself tortured by eternal Hell fire in the lake of fire and brimstone, which is the second death?

**Friend, today is a day of choices. You have a choice to remain in your comfort zone with your heretical beliefs and take your chances on judgment and eternal damnation or you can seize this truth and run with it, as a man runs to warn a city of an impending volcanic eruption or lava flow, crying run for your lives!**

**This is a powerful truth, it may be the most powerful truth of this age. It is a truth that will unlock the full power of the Gospel of Jesus Christ and teach us how the church may come into unity for truly the world will acknowledge Jesus when those people who are called by His name come into perfect unity in their marriages and in their churches. May the fire of God burn within you until you realize that if you love God, you have no choice but to shout this truth from the roof tops.**

May the Lord bless you and keep you and make His face to shine upon you, in the name of Jesus Christ of Nazareth, King of Kings and Lord of Lords and saviour of the world. James Robertson, Apostle of the Most High God.

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**THE MESSAGE OF SALVATION**



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Masonry, the light

Demons and Devils

Dake's

Copeland tapes on blood covenant

**ABBREVIATIONS AND TERMS**

Strong's

Vine's

other

Yahweh

Polygamy

other?

**APPROACH TO INTERPRETATION**

**RELATED INTERNET ADDRESSES**



## APPENDIX A

### VIRGINITY VARIOUS SCRIPTURE REFERENCES

\*\*\* BOLD "*virgin*" throughout \*\*\*

Throughout scripture reference is made to virginity. In the pages that follow many of the scriptures which make reference to virginity are listed. With such a wide range of references can we doubt that God regards virginity as being really important?

#### **Genesis 24:16**

16 *Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up. (NKJ)*

#### **Genesis 24:43**

43 *`behold, I stand by the well of water; and it shall come to pass that when the virgin comes out to draw water, and I say to her, "Please give me a little water from your pitcher to drink," (NKJ)*

#### **Exodus 22:16**

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. (NKJ)*

#### **Exodus 22:17**

17 *"If her father utterly refuses to give her to him, he shall pay money according to the bride-price of virgins. (NKJ)*

#### **Leviticus 21:3**

3 *`also his virgin sister who is near to him, who has had no husband, for her he may defile himself. (NKJ)*

#### **Leviticus 21:14**

14 *`A widow or a divorced woman or a defiled woman or a harlot-- these he shall not marry; but he shall take a virgin of his own people as wife. (NKJ)*

#### **Deuteronomy 22:14**

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,' (NKJ)*

#### **Deuteronomy 22:23**

23 *"If a young woman who is a virgin is betrothed to a husband, and a man finds her in the city and lies with her, (NKJ)*

#### **Deuteronomy 22:28**

28 *"If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out, (NKJ)*

#### **Judges 19:24**

24 "Look, here is my virgin daughter and the man's concubine; let me bring them out now. Humble them, and do with them as you please; but to this man do not do such a vile thing!" (NKJ)

### **Judges 21:12**

12 So they found among the inhabitants of Jabesh Gilead four hundred young virgins who had not known a man intimately; and they brought them to the camp at Shiloh, which is in the land of Canaan. (NKJ)

### **2 Samuel 13:2**

2 Amnon was so distressed over his sister Tamar that he became sick; for she was a virgin. And it was improper for Amnon to do anything to her. (NKJ)

### **2 Samuel 13:18**

18 Now she had on a robe of many colors, for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her. (NKJ)

### **I Kings 1:2**

2 Therefore his servants said to him, "Let a young woman, a virgin, be sought for our lord the king, and let her stand before the king, and let her care for him; and let her lie in your bosom, that our lord the king may be warm." (NKJ)

### **II Kings 19:21**

21 "This is the word which the LORD has spoken concerning him: `The virgin, the daughter of Zion, has despised you, laughed you to scorn; the daughter of Jerusalem has shaken her head behind your back! (NKJ)

### **Esther 2:2**

2 Then the king's servants who attended him said: "Let beautiful young virgins be sought for the king; (NKJ)

### **Esther 2:3**

3 "and let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to Shushan the citadel, into the women's quarters, under the custody of Hegai the king's eunuch, custodian of the women. And let beauty preparations be given them. (NKJ)

### **Esther 2:17**

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. (NKJ)

### **Psalms 45:14**

14 She shall be brought to the King in robes of many colors; the virgins, her companions who follow her, shall be brought to You. (NKJ)

### **Proverbs 30:19**

19 The way of an eagle in the air, the way of a serpent on a rock, the way of a ship in the midst of the sea, and the way of a man with a virgin. (NKJ)

### **Song of Solomon 1:3**

3 Because of the fragrance of your good ointments, your name is ointment poured forth; therefore the virgins love you. (NKJ)

### **Lamentations 1:4**

4 The roads to Zion mourn because no one comes to the set feasts. All her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. (NKJ)



**Lamentations 1:15**

15 "The Lord has trampled underfoot all my mighty men in my midst; he has called an assembly against me to crush my young men; the Lord trampled as in a winepress the virgin daughter of Judah. (NKJ)

**Ezekial 23:3**

3 They committed harlotry in Egypt, they committed harlotry in their youth; their breasts were there embraced, their virgin bosom was there pressed. (NKJ)

**Ezekial 23:8**

8 She has never given up her harlotry brought from Egypt, for in her youth they had lain with her, pressed her virgin bosom, and poured out their immorality upon her. (NKJ)

**Ezekial 44:22**

22 "They shall not take as wife a widow or a divorced woman, but take virgins of the descendants of the house of Israel, or widows of priests. (NKJ)

**Amos 8:13**

13 "In that day the fair virgins and strong young men shall faint from thirst. (NKJ)

**Matthew 1:23**

23 "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us." (NKJ)

**Matthew 25:1**

1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. (NKJ)

**Matthew 25:7**

7 "Then all those virgins arose and trimmed their lamps. (NKJ)

**Matthew 25:11**

11 "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' (NKJ)

**Luke 1:27**

27 to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. (NKJ)

**Acts 21:9**

9 Now this man had four virgin daughters who prophesied. (NKJ)

**1 Corinthians 7:25**

25 Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy has made trustworthy. (NKJ)

**1 Corinthians 7:28**

28 But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you. (NKJ)

**1 Corinthians 7:36**

36 But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry. (NKJ)

**1 Corinthians 7:37**

37 Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well. (NKJ)

**2 Corinthians 11:2**

2 For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. (NKJ)

## APPENDIX B

SCRIPTURAL LOVE DEFINED  
FROM VINES EXPOSITORY DICTIONARY

LOVE (NOUN AND VERB) from Vines Expository Dictionary, referenced in part in the body of the text in section 9, page 30:

## A. Verbs.

1. *agapao* ^25^ and the corresponding noun *agape* (B, No. 1 below) present "the characteristic word of Christianity, and since the Spirit of revelation has used it to express ideas previously unknown, inquiry into its use, whether in Greek literature or in the Septuagint, throws but little light upon its distinctive meaning in the NT. Cf, however, <Lev. 19:18; Deut. 6:5>.

"*Agape* and *agapao* are used in the NT (a) to describe the attitude of God toward His Son, <John 17:26>; the human race, generally, <John 3:16; Rom. 5:8>, and to such as believe on the Lord Jesus Christ particularly <John 14:21>; (b) to convey His will to His children concerning their attitude one toward another, <John 13:34>, and toward all men, <1 Thes. 3:12; 1 Cor. 16:14; 2 Pet. 1:7>; (c) to express the essential nature of God, <1 John 4:8>.

**"Love can be known only from the actions it prompts.** God's love is seen in the gift of His Son, <1 John 4:9,10>. But obviously this is not the love of complacency, or affection, that is, **it was not drawn out by any excellency in its objects**, <Rom. 5:8>. It was an exercise of the divine will **in deliberate choice**, made without assignable cause save that which lies in the nature of God Himself, Cf. <Deut. 7:7,8>.

"Love had its perfect expression among men in the Lord Jesus Christ, <2 Cor. 5:14; Eph. 2:4; 3:19; 5:2>; Christian love is the fruit of His Spirit in the Christian, <Gal. 5:22>.

**"Christian love has God for its primary object, and expresses itself first of all in implicit obedience to His commandments, <John 14:15, 21,23; 15:10; 1 John 2:5; 5:3; 2 John 6>. Self-will, that is, self-pleasing, is the negation of love to God.**

"Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings, it does not always run with the natural inclinations, **nor does it spend itself only upon those for whom some affinity is discovered.** Love seeks the welfare of all, <Rom. 15:2>, and works no ill to any, <13:8-10>; love seeks opportunity to do good to `all men, and especially toward them that are of the household of the faith,' <Gal. 6:10>. See further <1 Cor. 13> and <Col. 3:12-14>."

From Notes on Thessalonians, by Hogg and Vine, p. 105.

In respect of *agapao* as used of God, it expresses the deep and constant "love" and interest of a perfect Being towards entirely unworthy objects, producing and fostering a reverential "love"

in them towards the Giver, and a practical "love" towards those who are partakers of the same, and a desire to help others to seek the Giver. See BELOVED.

2. *phileo* <sup>^5368^</sup> is to be distinguished from *agapao* in this, that *phileo* more nearly represents "tender affection." The two words are used for the "love" of the Father for the Son, <John 3:35> (No. 1), and <5:20> (No. 2); for the believer, <14:21> (No. 1) and <16:27> (No. 2); both, of Christ's "love" for a certain disciple, <13:23> (No. 1), and <20:2> (No. 2). Yet the distinction between the two verbs remains, and they are never used indiscriminately in the same passage; if each is used with reference to the same objects, as just mentioned, each word retains its distinctive and essential character.

*Phileo* is never used in a command to men to "love" God; it is, however, used as a warning in <1 Cor. 16:22>; *agapao* is used instead, e. g., <Matt. 22:37; Luke 10:27; Rom. 8:28; 1 Cor. 8:3; 1 Pet. 1:8; 1 John 4:21>. The distinction between the two verbs finds a conspicuous instance in the narrative of <John 21:15-17>. The context itself indicates that *agapao* in the first two questions suggests the "love" that values and esteems (cf. <Rev. 12:11>). It is an unselfish "love," ready to serve. The use of *phileo* in Peter's answers and the Lord's third question, conveys the thought of cherishing the Object above all else, of manifesting an affection characterized by constancy, from the motive of the highest veneration. See also Trench, *Syn.*, Sec. xii.

**Again, to "love" (*phileo*) life, from an undue desire to preserve it, forgetful of the real object of living, meets with the Lord's reproof, <John 12:25>. On the contrary, to "love" life (*agapao*) as used in <1 Pet. 3:10>, is to consult the true interests of living. Here the word *phileo* would be quite inappropriate.**

Note: In <Mark 12:38>, KJV, *thelo*, "to wish," is translated "love" (RV, "desire").

#### B. Nouns.

1. *agape* <sup>^26^</sup>, the significance of which has been pointed out in connection with A, No. 1, is always rendered "love" in the RV where the KJV has "charity," a rendering nowhere used in the RV; in <Rom. 14:15>, where the KJV has "charitably," the RV, adhering to the translation of the noun, has "in love."

Note: In the two statements in <1 John 4:8> and <16>, "God is love," both are used to enjoin the exercise of "love" on the part of believers. While the former introduces a declaration of the mode in which God's love has been manifested <vv. 9,10>, the second introduces a statement of the identification of believers with God in character, and the issue at the Judgment Seat hereafter <v. 17>, an identification represented ideally in the sentence "as He is, so are we in this world."

2. *philanthropia* <sup>^5363^</sup> denotes, lit., "love for man" (*phileo* and *anthropos*, "man"); hence, "kindness," <Acts 28:2>, in <Titus 3:4>, "(His) love toward man."# Cf. the adverb *philanthropos*,

## APPENDIX C

THE FORESKIN AND CIRCUMCISION  
VARIOUS REFERENCES

Below are listed many of the scriptures which refer to the foreskin in association with circumcision in the service of God and to circumcision. Can we doubt that the foreskin as a symbol of circumcision was important to God and that He deliberately created man with this otherwise unnecessary piece of flesh for the very purpose of cutting covenant with man?

At the same time, can we have any doubt that while Jesus was circumcised and observed the law during His life, **WHEN THE NEW AND BETTER COVENANT WAS CUT IN HIS FLESH AT CALVARY** the old sign of the covenant cut in the flesh of man was not longer required for it had been cut in the flesh of our glorious Saviour with the thorns, the lashes, the nails and **finally the cleaving of His flesh with the spear.**

**Genesis 17:23**

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)*

**Genesis 17:24**

24 *Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. (NKJ)*

**Genesis 17:25**

25 *And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. (NKJ)*

**Exodus 4:25**

25 *Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, "Surely you are a husband of blood to me!" (NKJ)*

**Leviticus 12:3**

3 *And on the eighth day the flesh of his foreskin shall be circumcised. (NKJ)*

**Deuteronomy 10:16**

16 *"Therefore circumcise the foreskin of your heart, and be stiff-necked no longer. (NKJ)*

**Joshua 5:3**

3 *So Joshua made flint knives for himself, and circumcised the sons of Israel at the hill of the foreskins. (NKJ)*

**Jeremiah 4:4**

4 *Circumcise yourselves to the LORD, and take away the foreskins of your hearts, you men of Judah and inhabitants of Jerusalem, lest My fury come forth like fire, and burn so that no one can quench it, because of the evil of your doings." (NKJ)*

Luke 1:59

59 So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias. (NKJ)

Luke 2:21

21 And when eight days were completed for the circumcision of the Child, His name was called Jesus, the name given by the angel before He was conceived in the womb. (NKJ)

John 7:22

22 "Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. (NKJ)

John 7:23

23 "If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath? (NKJ)

Acts 7:8

8 "Then He gave him the covenant of circumcision; and so Abraham begot Isaac and circumcised him on the eighth day; and Isaac begot Jacob, and Jacob begot the twelve patriarchs. (NKJ)

Acts 7:8

8 "Then He gave him the covenant of circumcision; and so Abraham begot Isaac and circumcised him on the eighth day; and Isaac begot Jacob, and Jacob begot the twelve patriarchs. (NKJ)

Acts 10:45

45 And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. (NKJ)

Acts 16:3

3 Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. (NKJ)

Rom 2:25

25 For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. (NKJ)

Rom 2:26

26 Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? (NKJ)

Rom 2:27

27 And will not the physically uncircumcised, if he fulfils the law, judge you who, even with your written code and circumcision, are a transgressor of the law? (NKJ)

Rom 2:28

28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; (NKJ)

Rom 2:29

29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God. (NKJ)

Rom 4:9

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. (NKJ)

Rom 4:10

10 How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. (NKJ)

Rom 4:11

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, (NKJ)

Rom 4:12

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)

Rom 15:8

8 Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers, (NKJ)

1 Cor 7:18

18 Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised. (NKJ)

1 Cor 7:19

19 Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters. (NKJ)

Gal 2:3

3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. (NKJ)

Gal 2:9

9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. (NKJ)

Phil 3:3

3 For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, (NKJ)

Phil 3:5

5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; (NKJ)

Col 2:11

11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, (NKJ)





## APPENDIX D

### VARIOUS SCRIPTURE REFERENCES TO MORE THAN ONE WIFE

In recognition of the enormous difficulty many people have in coming to terms with some of the principles contained in this book, this appendix offers additional scriptural support for the fact that God permits a man to have more than one wife. These scriptures are offered in the sincere hope that, should you not yet have been persuaded by the body of the book, this will provide the additional evidence you need.

Above all, not 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. If you care to read carefully, you will find 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 Haggar 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 Peniel 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 'aheb (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 9, page 23. 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 it's 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

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

\*\*\* highlight the specific word/s and bold and large write a macro \*\*\*

\*\*\* separate out those which are not one \*\*\*

\*\*\* indent and margin release on references \*\*\*

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 Haggar-- (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 behavior, 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 F

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

Vines 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. *gunaikēios* ^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 loving-kindness 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.

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## APPENDIX G

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

\*\*\* bold the reference and margin release \*\*\*

\*\*\* bold and large specific word \*\*\*

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 5:32 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)

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)

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 behavior, 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 H

**ADDITIONAL SCRIPTURE REFERENCES  
REPORTING JESUS REPLY TO THE SADDUCEES  
REGARDING LEVIRATE MARRIAGE**

The following additional passages confirm Jesus' response to the question concerning brothers marrying their deceased brother's wives:

**Mark 12:18-25**

- 18 *Then some Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying:*  
 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.*  
 20 *"Now there were seven brothers. The first took a wife; and dying, he left no offspring.*  
 21 *"And the second took her, and he died; nor did he leave any offspring. And the third likewise.*  
 22 *"So the seven had her and left no offspring. Last of all the woman died also.*  
 23 *"Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife."*  
 24 *Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God?"*  
 25 *"For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. (NKJ)*

**Luke 20:27-36**

- 27 *Then some of the Sadducees, who deny that there is a resurrection, came to Him and asked Him,*  
 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.*  
 29 *"Now there were seven brothers. And the first took a wife, and died without children.*  
 30 *"And the second took her as wife, and he died childless.*  
 31 *"Then the third took her, and in like manner the seven also; and they left no children, and died.*  
 32 *"Last of all the woman died also.*  
 33 *"Therefore, in the resurrection, whose wife does she become? For all seven had her as wife."*  
 34 *And Jesus answered and said to them, "The sons of this age marry and are given in marriage.*  
 35 *"But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage;*  
 36 *"nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. (NKJ)*





## APPENDIX I

**PREFACE AND INTRODUCTION TO  
THE HOLY BIBLE  
FROM THE ANCIENT EASTERN TEXT  
GEORGE M. LAMSA'S TRANSLATION  
FROM THE ARAMAIC OF THE PESHITTA  
HARPER COLLINS PUBLISHERS**

The following is a verbatim quotation of the preface and introduction to Lamsa's translation of the Bible from the Peshitta (Aramaic text) with emphasis added by the author of this document. It highlights a number of issues of critical importance to any Christian seeking to better understand what the Word of God truly says versus what modern English translations would have us believe.

**PREFACE**

The favorable reception accorded the Lamsa translation of the Gospels, later of the New Testament and of the Psalms, has prompted us to publish a complete translation of The Holy Bible from the Peshitta, the authorized Bible of the Church of the East. This translation of the Old and New Testaments into English is based on Peshitta manuscripts which have comprised the accepted Bible of all of those Christians who have used Syriac as their language of prayer and worship for many centuries. **It is appropriate that as we have translations based on the Greek Septuagint of the Old Testament and on the Latin Bible of Jerome, so also should there be available to the modern reader that form of the text which was translated anciently into a branch of the Aramaic language which has been used by Christians from earliest times.**

In the long history of the Aramaic language, there are three periods of special interest to us. From the sixth to the fourth century before Christ, it was a language of empire extending from the borders of Persia to those of Europe, and down the Nile through the length of Egypt. It was in those days spoken and written by the Jewish people at least equally with Hebrew; and so we have parts of Ezra and Daniel, and one verse in Jeremiah (10: 11), that were composed in Aramaic and preserved in that ancient form of the language in the midst of the Hebrew Old Testament.

**In the first century, Jesus and his earliest followers certainly spoke Aramaic for the most part, although they also knew Hebrew. Therefore the Gospel message was first preached in the Aramaic of the Jews of Palestine. Modern scholarship tells us that the originals of the Four Gospels and of other parts of the New Testament were written in Greek; this is disputed by the Church of the East and by some noted Western scholars. Regardless of which view one may accept, Aramaic speech is an underlying factor and it is unquestionably true that documents written in Aramaic were drawn on by writers of the New Testament, the basic inspired form of the Christian message.**

Aramaic was the language of the Church that spread east, almost from the beginning of Christianity, from Antioch and Jerusalem, beyond the confines of the Roman Empire. This differed from the language of Palestine in choice of words and grammatical forms rather more extensively than does American English from British English and in written form these differences became regular and standardized. The Jews and Christians used the literary dialect of Aramaic that we call Syriac almost at the same time to propagate their translations of the sacred books brought from Palestine and the West, reaching into Syria and Mesopotamia and the nearby mountains, quite early into India, and into China in the course of time. Modern scholarship believes that as happened in other parts of the Church, the earliest copies of the sacred books in Syriac were revised again and again to bring them closer to the standard of the Hebrew and Greek texts from which they were drawn; this view, too, is not accepted by the Church of the East. **Under any conditions by the fifth century A.D. the Peshitta version in its present form held the field by universal acclaim.**

The fixed stand of the Church of the East with respect to some of the points mentioned above can best be understood by reference to the following letter, which we are authorized to quote, from the Patriarch and Head of that Church:

Patriarchate of the East, Modesto, California, April 5, 1957

"With reference to your letter concerning Lamsa's translation of the Aramaic Bible, and the originality of the Peshitta text, as the Patriarch and Head of the Holy Apostolic and Catholic Church of the East we wish to state, that **the Church of the East received the scriptures from the hands of the blessed Apostles themselves in the Aramaic original, the language spoken by our Lord Jesus Christ himself, and that the Peshitta is the text of the Church of the East which has come down from the Biblical times without any change or revision.**"

Mar Eshai Shimun  
by Grace, Catholicos Patriarch  
of the East

**From the Mediterranean east into India the Peshitta is still the Bible of preference among Christians,** though today nearly all who use it speak Arabic, or one of the tongues of South India. West of the Euphrates, spoken Aramaic as a mothertongue survives today only in two mountain villages northwest of Damascus, differing as much from the speech of Jesus' day as French from its parent Latin. East of the Euphrates, in the Kurdish mountains, and near Lake Urmia, perhaps a hundred thousand people (Christian, Jew and Muslim) speak another form of it, strangely mixed with borrowed words from the various languages of their polyglot neighbors, but still basically akin to the Aramaic (Syriac) of olden times.

George M. Lamsa, B.A., F.R.S.A., the translator of this work is uniquely fitted for the task to which he has devoted the major part of his life. He is an Assyrian and a native, of ancient Biblical lands, where he lived until World War 1. Until that time, isolated from the rest of Christendom, his people retained Biblical customs and Semitic culture which had perished everywhere else. This background, together with his knowledge of the Aramaic (Syriac) language, has enabled him to recover much of the meaning that has been lost in other translations of the Scriptures.

Manuscripts used in making this translation were the Codex Ambrosianus for the Old Testament and the so-called Mortimer-McCawley manuscript for the New Testament; the former is in the Ambrosian Library at Milan, Italy, and has been identified as fifth century A.D.; the latter was used for our previous translation of the New Testament, of which this edition is a revision, and has been variously identified as sixth or seventh century A.D. Comparisons have been had with Peshitta manuscripts in the Morgan Library, New York, N. Y., with manuscripts in the Freer Collection, Washington, D. C., with the Urumiah edition, and with a manuscript of the Peshitta Old Testament in the British Museum, the oldest dated Biblical manuscript in existence. Our translator states that comparisons show no differences in text between these various manuscripts, and that he has filled in the few missing portions of Chronicles from other authentic Peshitta sources, as noted in his Introduction.

We hope that this translation will be of aid to Bible readers and students in obtaining a more thorough and complete understanding of the Scriptures.

THE PUBLISHER

INTRODUCTION

North of the Garden of Eden in the basin of the river Tigris, in the mountain fastnesses of what is known today as Kurdistan, there lived an ancient people, the descendants of the Assyrians, the founders of the great Assyrian empire and culture in Bible days, the originators of the alphabet and many sciences which contributed so generously to the Semitic culture from which sprang our Bible. These people, the Assyrians, played an important part in the history of the Near East, of the Bible, and of religion in general.

When Nineveh was destroyed in 612 B.C., many of the princes and noblemen of this once vast empire fled northward into inaccessible mountains where they remained secluded and cut off until the dawn of the twentieth century. Nahum says: "Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them." Nah. 3:18.

Some descendants of the Assyrians and some of the descendants of the ten tribes who were taken captive by the Assyrian kings in 721 B.C., and settled in Assyria, Babylon, Persia and other places east of the river Euphrates, were among the first converts to Christianity.

When Jesus sent seventy of his disciples to preach the gospel, he instructed them not to go in the way of the Gentiles or into any city of the Samaritans but to go to the lost sheep of the house of Israel, meaning the ten tribes who were lost from the house of Israel. Some of the descendants of these Hebrew tribes are still living in Iraq, Iran, and Turkey, and most of them still converse in Aramaic. Jesus' command was carried out. The gospel was preached to the Jews first. "Now those who had been dispersed by the persecution which occurred on account of Stephen traveled as far as Phoenicia and even to the land of Cyprus and to Antioch, preaching the word to none but to the Jews only." Acts 11: 19.

The Assyrians remained dormant during the Persian, Greek, Roman and Arab conquests. Being isolated and surrounded by their enemies, they remained secluded throughout the centuries, thus preserving the Aramaic language, which was the language of the Near East, and perpetuating the ancient Biblical customs and manners which were common to all races and peoples in this part of the ancient world. Not until the Turkish reign did these isolated Assyrian tribes recognize any government or pay any taxes. During the centuries of Arab and Turkish reigns, the Assyrians retained their cultural independence, later recognizing the sympathetic Turkish rule which permitted the continuation of their institutions and their religion. Under magnanimous Turks they were ruled by their patriarchs and chiefs, paying a nominal tax to the Turkish government.

The Assyrian church, or as it is known, the ancient Apostolic and Catholic Church of the East, was one of the strongest Christian churches in the world and was noted for its missions in the Middle East, India, and China. Its missionaries carried the Christian gospel as far as China and Mongolia, Indonesia, Japan and other parts of the world. Not until the 14th century was this church rivaled by any other church in the world. It was the most powerful branch of Christendom in the Near East, Palestine, Arabia, Lebanon, Iran, India and elsewhere. All the literature of this church was written in literary Aramaic, the lingua franca of that time. This is corroborated by Dr. Arnold J. Toynbee in his A Study of History wherein he writes: ". . . Darius the Great's account of his own acts on the rock of Behistan, overhanging the Empire's great north-east road, was transcribed in triplicate in three different adaptations of the cuneiform script conveying the three imperial capitals: Elamite for Susa, Medo-Persian for Ecbatana, and Akkadian for Babylon. But the winning language within this universal state was none of the three thus officially honoured; it was Aramaic, with its handier alphabetic script. The sequel showed that commerce and culture may be more important than politics in making a language's fortune; for the speakers of Aramaic were politically of no account in the Achaemenian Empire . . ."

The Persians used the Aramaic language because this tongue was the language of the two Semitic empires, the empire of Assyria and the empire of Babylon. Aramaic was so firmly established as the lingua franca that no government could dispense with its use as a vehicle of expression in a far-flung empire, especially in the western provinces. Moreover, without schools and other modern facilities, Aramaic could not be replaced by the speech of conquering nations. Conquerors were not interested in imposing their languages and cultures on subjugated peoples. What they wanted was taxes, spoils, and other levies.

The transition from Aramaic into Arabic, a sister tongue, took place after the conquest of the Near East by the Moslem armies in the 7th century, A.D. Nevertheless, Aramaic lingered for many centuries and still is spoken in Lebanon, Syria, Iraq, and northwestern Iran, as well as among the Christian Arab tribes in northern Arabia. Its alphabet was borrowed by the Hebrews, Arabs, Iranians, and Mongols.

Dr. Philip K. Hitti, noted historian and Professor of Semitic languages at Princeton University, in his book The History of the Arabs, uses the terms Aramaic and Syriac interchangeably and states that Aramaic is still a living language. He says, "In country places and on their farms these dhimmis clung to their ancient cultural patterns and preserved their native languages: Aramaic and Syriac in Syria and Al-'Iraq, Iranian in Persia and Coptic in Egypt." And again, "In Al-'Iraq and Syria the transition from one Semitic tongue, the Aramaic, to another, the Arabic, was of course easier. In the out-of-the-way places, however, such as the Lebanons with their preponderant Christian population, the native Syriac put up a

desperate fight and has lingered until modern times. Indeed Syriac is still spoken in Ma'lula and two other villages in Anti-Lebanon. With its disappearance, Aramaic has left in the colloquial Arabic unmistakable traces noticeable in vocabulary, accent and grammatical structure."

The late Dr. W. A. Wigram. in *The Assyrians and Their Neighbours* wrote: **"One thing is certain, that the Assyrians boast with justice that they alone of all Christian nations still keep as their spoken language what is acknowledged to be the language of Palestine in the first century . . . "**

Quoting Dr. Toynbee again from *A Study of History*: As for the Aramaic alphabet, it achieved far wider conquests. In 1599 A.D., it was adopted for the conveyance of the Manchu language on the eve of the Manchu conquest of China. The higher religions sped it on its way by taking it into their service. In its 'Square Hebrew' variant it became the vehicle of the Jewish Scriptures and liturgy; in an Arabic adaptation it became the alphabet of Islam . . . "

**As a miracle of miracles, Aramaic and most of the ancient Biblical customs which were common to Semitic people have survived in northern Iraq until today. Aramaic is still spoken in Iraq and in northwestern Iran by remnants of the Assyrian people and the Jews of the exile, and the literary Aramaic remains the same today as it was of yore. Some of the Aramaic words which are still retained in all Bible versions are still used in the Aramaic language spoken today: for example, Raca, Ethpatakh, Rabbuh Etha, Manna, Khakal-Dema.**

As we have said, the survival of this small remnant of this segment of the ancient Semitic culture was due to the isolation, tenacity, and warlike character of the Assyrian people who were living isolated, now under the Parthian Empire, now under the Persian Empire, now under the Arabian Empire and now under the Turkish Empire. And because of this isolation, these ancient Christians had hardly any contact with Christians in the West. Only one of their bishops and a deacon participated in the Nicene Council in 325 A.D.

After the conversion of Emperor Constantine to Christianity in 318 A.D., Christians in the Persian Empire who hitherto had been tolerated and looked upon as the enemies of Rome, the persecutor of Christianity, now were looked upon as the friends of the Christian emperor, Constantine, and the enemies of the Persian government. Persecution of these Christians did not begin until the 4th century A.D., and lasted until the Arab conquest of Persia, 632 A.D. **This is why this ancient Church was unable to establish contacts with Western Christianity.**

**The Scriptures in the Church of the East, from the inception of Christianity to the present day, are in Aramaic and have never been tampered with or revised, as attested by the present Patriarch of the Church of the East. The Biblical manuscripts were carefully and zealously handed down from one generation to another and kept in the massive stone walls of the ancient churches and in caves. They were written on parchment and many of them survive to the present day. When these texts were copied by expert scribes, they were carefully examined for accuracy before they were dedicated and permitted to be read in churches. Even one missing letter would render the text void. Easterners still adhere to God's commandment not to add to or omit a word from the Scriptures. The Holy Scripture condemns any addition or subtraction or modification of the Word of God.**

"You shall not add to the commandment which I command you, neither shall you take from it, but you must keep the commandments of the LORD your God which I command you." Deut. 4:2.

"Everything that I command you, that you must be careful to do; you shall not add nor take from it." Deut. 12:32.

"Do not add to his words; lest he reprove you, and you be found a liar." Prove 30:6.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his portion from the tree of life and from the holy city and from the things which are written in this book." Rev. 22:19.

**It is also true of the Jews and Moslems that they would not dare to alter a word of the Torah or Koran. Easterners are afraid that they may incur the curse if they make a change in the Word of God.**

Some of these ancient manuscripts go back to the 5th century A.D. The oldest dated Biblical manuscript in the world is that of the four Books of Moses, 464 A.D., which now lies in the British Museum. Another one is the Codex Ambrosianus. Some of it goes back to the 7th century, some of it to the 5th century, and some of it might be earlier. This Codex is not the work of one man. Apparently some portions were written before the vowel system was invented and that would put

It prior to the 5th century. The Pentateuch of the British Museum must have been written before the vowel system was invented. Aramaic documents of the 5th century and later use the vowel system, some of them fully and some in part. It is interesting to know that this vowel system was adopted by the Jews and was begun about the 5th century, A.D. In some portions of the above texts, the old Aramaic original consonantal spelling without apparatus of vowel points is well preserved. This is also true of some of the New Testament texts in the Pierpont Morgan Library, New York City.

Unfortunately many ancient and valuable Aramaic texts were lost during World War I. But printed copies of them, carefully made by American missionaries under the help and guidance of competent native scholars, are available. Moreover, a number of ancient New Testament texts, some of them going back to the 5th century A.D. are in various libraries. The New Testament texts in the Pierpont Morgan Library are among the oldest in existence.

The translator of this work has access to the existing texts; he has spent many years comparing them in the course of translating the Bible.

**Astonishingly enough, all the Peshitta texts in Aramaic agree. There is one thing of which the Eastern scribes can boast: they copied their holy books diligently, faithfully, and meticulously. Sir Frederick Kenyon, Curator of the British Museum, in his book Textual Criticism of the New Testament, speaks highly of the accuracy of copying and of the antiquity of Peshitta MSS.**

**The versions translated from Semitic languages into Greek and Latin were subject to constant revisions. Learned men who copied them introduced changes, trying to simplify obscurities and ambiguities which were due to the work of the first translators.** Present translators and Bible revisers do the same when translating the Bible, treaties, and documents from one language to another. The American Constitution, written in English, will always remain the same when new copies are made, but translations into other languages will be subject to revision. Therefore, a copy of the United States Constitution published ten years ago is far more valuable than a translation made two hundred years ago. Translations are always subject to revisions and disputes over exact meaning because words and terms of speech in one language cannot be translated easily into another without loss. This is one reason why we have so many translations and revisions of the King James version.

As said before, Aramaic was the language of Semitic culture, the language of the Hebrew patriarchs and, in the older days, the lingua franca of the Fertile Crescent. The term "Hebrew" is derived from the Aramaic word Abar or Habar which means "to cross over." This name was given to the Hebrew people simply because Abraham and the people who were with him crossed the river Euphrates and went to Palestine. Therefore, they were known by those who lived east of the river Euphrates as Hebrews, that is, "the people across the river." All branches of the great Semitic people had a common speech. How could the people of Nineveh have understood Jonah, a Hebrew prophet, had the Biblical Hebrew tongue been different from Aramaic? There were some differences similar to the differences we have in English spoken in Tennessee and that spoken in New York.

This small pastoral Hebrew tribe through which God chose to reveal himself to mankind, for several generations continued to keep its paternal and racial relations with the people who lived in Padan-Aram (Mesopotamia), and preserved customs and manners which they brought with them from Padan-Aram, and the language which their fathers spoke. Jacob changed the name of Luz to Beth-el (Aramaic-the house of God). Abraham instructed his servant not to let his son, Isaac, marry a Palestinian maid but to go to Padan-Aram to his own kindred from whence to bring a maid to his son. Years later, Jacob, the grandson of Abraham, went to Padan-Aram and married his uncle's two daughters and their handmaids and lived in Haran about twenty years. Eleven of his sons were born in Padan-Aram. The first generation of the children of Jacob went to Egypt. Their sojourn in Palestine was so brief that there was no possibility of linguistic change. That is why they spoke the language which they had learned in Padan-Aram. While in Egypt, living by themselves, they continued to use names of Aramaic derivation such as Manasseh, Ephraim, Bar-Nun, Miriam, etc.

After the captivity, Aramaic became the vernacular of the Jewish people and is still used by them in their worship. Both of the Jewish Talmuds, namely, the Babylonian and Palestinian, were written in Aramaic. The later findings, especially of Jewish-Aramaic papyri which were found in Egypt in 1900, have produced many passages in Biblical Aramaic. The discovery of the Commentary on the Book of Habakkuk in the caves of Qumran in Jordan proves that Aramaic has been in constant use from early times to the present day.

It is evident that during the exile and post-exile the Hebrew writers used Aramaic. Some of the portions of their works were put into Hebrew. Daniel and Ezra were born during the captivity. Hebrew was no longer spoken and the official language of writing in Babylon was southern Aramaic and the Jewish community had already parted with their Hebrew. (Footnote The two languages were so close that Hebrew could not be retained in Babylon) Thus, the captivity produced the transition from Hebrew, a sister language, into Aramaic.

**Biblical Hebrew and Aramaic were very closely related, like American English and English spoken in England. Whether the Hebrew prophets wrote in Hebrew or Aramaic would make little difference.** The differences would be like those between several Arabic dialects which are spoken in Arabia. Even though the vernacular speech differs because of local color and idioms, the norm of the written language remains the same. This is true today with written Arabic when compared with spoken Arabic. And such was the case with Attic Greek when compared with other Greek dialects. The grammar, verbs, nouns and other parts of speech are practically the same in the basic ancient Biblical Hebrew language and Aramaic. **The structure of a sentence, in point of grammar and syntax of Biblical Hebrew and Aramaic, is the same. But this is not the case when translating from Hebrew or Aramaic into a totally alien tongue such as Greek, Latin, or English.** Moreover, the alphabet in Hebrew and Aramaic is exactly the same and all letters are pronounced alike.

The Jewish Encyclopedia, Vol. II, tells us:

"In Palestinian Aramaic the dialect of Galilee was different from that of Judea, and as a result of the religious separation of the Jews and the Samaritans, a special Samaritan dialect was evolved, but its literature cannot be considered Jewish. To the eastern Aramaic, whose most distinctive point of difference is "n" in place of "y" as the prefix for the third person masculine of the imperfect tense of the verb, belong the idioms of the Babylonian Talmud, which most closely agree with the language of the Mandaeen writings."

The strongest points in ascertaining the originality of a text are the style of writing, the idioms, and the internal evidence. Words which make sense and are easily understood in one language, when translated literally into another tongue, may lose their meaning. One can offer many instances where scores of Aramaic words, some with several meanings and others with close resemblance to other words, were confused and thus mistranslated.

This is why in Jeremiah 4: 10, we read in the King James:

". . . Ah, LORD God! surely thou hast greatly deceived this people . . ."

The Aramaic reads:

". . . Ah, LORD God! I have greatly deceived this people. . ." The translator's confusion is due to the position of a dot, for the position of a dot frequently determines the meaning of a word.

In Isaiah 43:28, the King James version reads:

"Therefore, I have profaned the princes of the sanctuary. . ."

The Aramaic reads:

". . . Your princes have profaned my sanctuary. . ." This error was caused by misunderstanding of a passive plural verb. The same error occurs in John 12:40, which in the Eastern Text reads:  
' . . Their eyes have become blind. . ." instead of ". . . He hath blinded their eyes. . ."

In Isaiah 14:12, the Aramaic word ailel, to howl, is confused by the Hebrew word helel, light. The reference here is to the king of Babylon and not to Lucifer.

In Psalm 22:29, King James version, we read:

"All they that be fat upon earth shall eat and worship. . . and none can keep alive his own soul."

The Aramaic text reads:

"All those who are hungry (for truth) shall eat and worship . . . my soul is alive to him." The error in this instance is due to the confusion of the Aramaic words which have some resemblance. Some of these words when written by hand resemble one another. A list of words, their meanings and how they were confused one with the other will be found in this Introduction.

## THE ARAMAIC PESHITTA TEXT

The term Peshitta means straight, simple, sincere and true, that is, the original.

This name was given to this ancient and authoritative text to distinguish it from other Bible revisions and translations which were introduced into some of the Churches of the East (Monophysites) after the division at Ephesus and Chalcedon in 431 and 451 A.D., respectively. This ancient Peshitta is still the only authoritative text of the Old and New Testament of all Eastern Christians in the Near East and India, the Church of the East, the Roman Catholic Church in the East, the Monophysites, and Indian Christians. This is because this text was in use for 400 years before the Christian Church was divided into several sects.

The Peshitta Old Testament contains what is known as the Books of the Apocrypha, which have been handed down in the Peshitta manuscripts together with the Books of the Law and the Books of the Prophets, and since these Apocryphal' books are included in the text they are looked upon as a sacred literature, even though they are not as commonly used as the others. Moreover this ancient New Testament text omits the story of the woman taken in adultery, 2 Peter, 2 and 3 John, Jude, and Revelation. (But these books are included in later Aramaic texts.) The Peshitta canon was set before the discovery of these books.

Amid persecutions, the ancient Church of the East, through God's help and protection, was able to keep these sacred writings of the Old and New Testaments in the Biblical lands in Persia and India just as the Roman Catholic Church preserved them in the West. Christianity also owes a debt to the Jewish people who preserved the Word of God amid persecution and suffering.

**Therefore, Peshitta should not be confused with the 5th century Bible revisions in Aramaic and new versions which were made from Greek.** None of these new revisions and versions made by the Monophysite bishops in the 5th century has ever been accepted by the Church of the East. Moreover, these bishops who left their church and joined the Greek church and produced these versions for theological reasons so that their doctrine might agree with the doctrine of the Byzantine Church, which was the powerful imperial sect, were expelled by the Patriarch of the East and their works were condemned. However, in some provinces, owing to the pressure exerted by the Byzantine emperors, these new revisions were introduced. But when the territory was occupied by the Persian government, they were destroyed.

**Had the Peshitta been made by order of one of the rival churches, the others would have rejected it. But since all Christians, even the Moslems in the Middle East accept and revere the Peshitta text, it proves beyond a doubt that it was in use many centuries before the division of the Church.**

The originality of the Peshitta text is strongly supported by early evidence. Aphraates quoted it. St. Ephraim wrote a commentary on it and the doctrine of Addi placed it at the apostolic times.

According to the Peshitta text, the Semitic names of people and towns and localities, in both the New and Old Testaments, agree. The names which end with "s" are retained for the western reader. In the Peshitta text, Barnabas is Barnba, Abbas is Abba, Peter is Kepa. Then again, some of the names of localities are different but older than those in other texts. For example, Rakim is used instead of Kadesh, Mathnin instead of Bashan, Amorah for Gomorah; the error in this instance is due to close similarity between gamel and ain. A town near the city of Gomorah is called Amoriah. No doubt, the pre-exile Hebrew texts used these older names.

The late Mar-Yacob (Jacob) Eugene Manna, Chaldean Roman Catholic Metropolitan of Armenia, a distinguished Aramaic scholar whose writings are in Aramaic, says that the text which is called Peshitta is without dispute even earlier than the writings which came down from the works of Bar-Dasan, who was living in the latter part of the second century. He also states that the Aramaic speech in Mesopotamia was richer and purer than the Aramaic speech of other regions. It was the richness and the beauty of this language which was used as the lingua franca by the three great empires in the Near East and Middle East which enriched the English language. **The Greek and Latin translators** made literal translations of the Scriptures, keeping the Semitic rhythm and sentence structure.

Indeed, the translation of the Scriptures into the English language facilitated the work of later English writers. The style of Shakespeare, Milton, and Browning could not have been what it is without the beauty of the King James translation which was inherited from Semitic languages. This is true also of all languages into which the Bible has been translated.

The Septuagint is based on early Hebrew manuscripts and not on the later ones known as the Massoretic, which were made in the 6th to the 9th centuries. **In other words, there are many similarities between the Septuagint and the Peshitta text but the former contains inevitable mistranslations which were due to difficulties in transmitting Hebrew or Aramaic thought and mannerisms of speech into a totally alien tongue like Greek. But as has been said, such was not the case between Biblical Aramaic and Biblical Hebrew which are of the same origin. Josephus used Aramaic and Hebrew words indiscriminately. Thus, the term "translating" from Hebrew into Aramaic or vice versa is incorrect.** It would be like one stating as having translated the United States Constitution from the Pennsylvania language into the English language or from lower German to higher German. Even before the first captivity, 721 B.C., Jewish kings, scribes, and learned men understood Aramaic. 2 Kings 18:26.

**The Israelites never wrote their sacred literature in any language but Aramaic and Hebrew, which are sister languages. The Septuagint was made in the 3rd century, B.C., for the Alexandrian Jews. This version was never officially read by the Jews in Palestine who spoke Aramaic and read Hebrew. Instead, the Jewish**

authorities condemned the work and declared a period of mourning because of the defects in the version. Evidently Jesus and his disciples used a text which came from an older Hebrew original. This is apparent because Jesus' quotations from the Old Testament agree with the Peshitta text but do not agree with the Greek text. For example, in John 12:40, the Peshitta Old Testament and New Testament agree. This is not all. **Jesus and his disciples, not only could not converse in Greek but they never heard it spoken.**

We believe that the Scriptures were conceived and inspired by the Holy Spirit and written by Hebrew prophets who spoke and wrote, as the Holy Spirit moved them, to the people in their days, using idioms, similes, parables and metaphors in order to convey their messages. Moreover, these men of God sacrificed their lives that the Word of God might live. The Jewish race treasured these sacred writings as a priceless possession.

Writing was prevalent from the earliest days. The Israelites made more extensive use of the instrument of writing than neighboring nations such as the Ammonites, Moabites, and other kindred people round about them. Moses wrote the Ten Commandments; Joshua wrote on an altar which he built west of Jordan. The Israelites were admonished to fasten the commandments to their foreheads and necks and to write them on their doorsteps. Everything was written at the time it was revealed. God said to Moses,

"Now therefore write this song for them, and teach it to the children of Israel; and put it into their mouths; this song will be a witness for me against the children of Israel." Deut. 31:19.

"And the LORD answered me and said, Write the vision, and make it plain upon tablets, that he who reads it may understand it clearly." Hab. 2:2. Thus, the Old Testament Scriptures were written very early.

**This is also true of the Gospels. They were written a few years after the resurrection and some of the portions were written by Matthew while Jesus was preaching. They were not handed down orally and then written after the Pauline Epistles, as some western scholars say; they were written many years before those Epistles.** Other contemporary Jewish literature was produced at the same time the Gospels were in circulation. The Gospels, as well as the Epistles, were written in Aramaic, the language of the Jewish people, both in Palestine and in the Greco-Roman Empire.

**Greek was never the language of Palestine. Josephus' book on the Jewish Wars was written in Aramaic. Josephus states that even though a number of Jews had tried to learn the language of the Greeks, hardly any of them succeeded.**

Josephus wrote (42 A.D.): "I have also taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language; although I have so accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness. For our nation does not encourage those that learn the language of many nations. On this account, as there have been many who have done their endeavors, with great patience, to obtain this Greek learning, there have yet hardly been two or three that have succeeded herein, who were immediately rewarded for their pains." Antiquities XX, XI 2.

**Indeed, the teaching of Greek was forbidden by Jewish rabbis. It was said that it was better for a man to give his child meat of swine than to teach him the language of the Greeks.**

When the King James translation was made, western scholars had no access to the East as we have today. In the 16th century, A.D., the Turkish empire had extended its borders as far as Vienna. One European country after another was falling under the impact of the valiant Turkish army. Europe was almost conquered. This is not all. The reformations and controversies in the Western Church had destroyed Christian unity. Moreover, the Scriptures in Aramaic were unknown in Europe. **The only recourse scholars had was to Latin and to a few portions of Greek manuscripts. This is clearly seen from the works of Erasmus. Besides, the knowledge of Greek was almost lost at this time and Christians were just emerging from the Dark Ages.**

Many people have asked why the King James' translators did not use the Peshitta text from Aramaic or the Scriptures used in the East. The answer is: there were no contacts between East and West until after the conquest of India by Great Britain and the rise of the imperial power of Britain in the Near East, Middle East, and the Far East. **It is a miracle that the King James' translators were able to produce such a remarkable translation from sources available in this dark period of European history.** Even fifty years ago, the knowledge of Western scholars relative to the Eastern Scriptures in Aramaic and the Christian Church in the East was conjectural. Moreover, these scholars knew very little of the Eastern customs and manners in which the Biblical literature was nurtured. Thank God,



today new discoveries have been made; new facts have come to light; new democratic institutions and governments have been established in the East. What in the 16th and 17th centuries was viewed at a long distance now can be seen face to face. Today, not only scholars, ministers, and Bible teachers walk on Palestinian soil but also thousands of men and women visit Biblical lands every year.

For centuries translations from Semitic languages have been subject to revision. They are, even now, subject to revision. This is why there are so many Bible versions varying each from the other. Let us just take one instance which I consider very important. In the King James version, we read in Numbers 25:4:

"And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel."

The Aramaic reads:

"And the LORD said to Moses, Take all the chiefs of the people and expose them before the LORD in the daylight that the fierce anger of the LORD may be turned away from the children of Israel."

Some noted Greek scholars in recent translations have changed the word hang to execute, but this is not what the original writer said. God could not have told Moses to behead or execute all Israelites. The Lord was angry at the princes of Israel because of the sin of Baal-peor. They had been lax in enforcing the law and also guilty in joining the sensual Baal worship.

And in I Corinthians 7:36 and 38, King James, we read:

"But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and needs so require, let him do what he will, he sinneth not: let them marry." "So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better."

The Aramaic reads:

"If any man thinks that he is shamed by the behavior of his virgin daughter because she has passed the marriage age and he has not given her in marriage and that he should give her, let him do what he will and he does not sin. Let her be married." "So then he who gives his virgin daughter in marriage does well; and he who does not give his virgin daughter in marriage does even better." Some of the scholars use "betrothed" instead of "virgin daughter." The American Standard Version of 1901 correctly used the term "virgin daughter." Certainly the King James' translators would have known the difference between "virgin daughter" and "betrothed." Paul, in this instance, is referring to a virgin's vow. Num. 30:16.

**These discrepancies between various versions have been the cause of contentions and divisions among sincere men and women who are earnestly seeking to understand the Word of God. At times, they do not know what to believe and what not to believe.** They cannot understand why the Scripture in one place says, "Love your father and mother" and in another place admonishes, "Hate your father and mother." Moreover, they are bewildered when told that Jesus on the cross cried out, "My God, my God, why hast thou forsaken me?" The King James says in John 16:32, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." Then again, the Old Testament in many instances states that God does not forsake the righteous nor those who trust in him. Jesus was the son of God and entrusted his spirit to God. Jesus could not have contradicted himself.

The Peshitta text reads "My God, my God, for this I was spared!"

After all the Bible is an Eastern Book, written primarily for the Israelites, and then for the Gentile world.

**When we come to the New Testament, the new Covenant, we must not forget that Christianity grew out of Judaism. The Christian gospel was another of God's messages, first to the Jewish people and then to the Gentile world. For several centuries, the Christian movement was directed and guided by the Jews. All of the apostles and the evangelists were Jewish. These facts are strongly supported by the gospels and history.**

The Pauline Epistles were letters written by Paul to small Christian congregations in Asia Minor, Greece, and Rome. These early Christians were mostly Jews of the dispersion, men and women of Hebrew origin who had been looking for

the coming of the promised Messiah whose coming was predicted by the Hebrew prophets who had hailed him as a deliverer.

At the outset, the Romans were the masters of the world and the Greeks were not looking for a deliverer to rise up from among a people whom they hated and had crushed. Paul, on his journeys, always spoke in the Jewish synagogues. His first converts were Hebrews. Then came Arameans, the kindred of the Hebrews, as in the case of Timothy and Titus. Their fathers were Aramean and their mothers were Jewish.

Jesus and his disciples spoke the Galilean dialect of Aramaic, the language which the early Galileans had brought from the other side of the river Euphrates. 2 Kings 17:22-25. Mark tells us in his Gospel, 14:70 that Peter was exposed by his Galilean Aramaic speech.

**Paul, in all of his Epistles, emphasizes Hebrew law, Jewish ordinances and temple rituals. He refers to Abraham, Isaac, and Jacob as "our fathers." In his letters and teaching he appeals to the Jewish people to accept Jesus as the promised Messiah. Paul's mission was first to his own people. When they refused to listen to him, he shook his 'garment and went out among the Gentiles. Acts 18:6. Paul preached the Christian gospel written in Aramaic. His Epistles were written years later when Christianity had spread into Syria and parts of the Near East and India. In other words, the Pauline Epistles were letters addressed to the Christian churches already established. Moreover, Paul, in nearly all of his Epistles, speaks of the Hebrew fathers, subjugation in Egypt, crossing the Red Sea, eating manna, and wandering in the desert. This proves beyond a doubt that these letters were written to members of the Hebrew race and not to the Gentile world who knew nothing of Hebrew history and divine promises made to them. The Greeks had not been persecuted in Egypt nor did they cross the Red Sea, nor did they eat manna in the desert.**

Paul was educated in Jewish law in Jerusalem. He was a member of the Jewish Council. His native language was western Aramaic but he acquired his education through Hebrew and Chaldean or Palestinian Aramaic, the language spoken in Judea. He defended himself when on trial in his own tongue and not in Greek. Acts 22:2. Paul was converted, healed, and baptized in Damascus in Syria. Acts 9:17,18. The Epistles were translated into Greek for the use of converts who spoke Greek. Later they were translated into Latin and other tongues. I believe that this translation of the Bible based on the Eastern text of the Scriptures, written in a Semitic tongue which for many centuries was the lingua franca of the Near East and Palestine, will throw considerable light on many obscure passages and that it will elucidate many other passages which have lost their meaning because of mistranslations.

Many church authorities in the Near East, India, and other parts of Asia have been looking for a long time for a translation of their venerable Aramaic text of the Scriptures into the English language. Many of them, despite their religious differences, have prayed for the translation and publication of this work so that thousands of educated men and women whose second language is English might read the Word of God translated from their own ancient text rather than made from secondary sources. This is also true of thousands of educated Moslems who revere Peshitta and look upon it as the authentic text of the Scriptures.

All the English speaking people in Asia will welcome a translation based on what they believe to be the pure original sources which have been carefully kept all these centuries without the slightest modification or revision. I firmly believe that this work will strengthen the faith in Jesus Christ of many Christians in the Near East and Far East and enhance missionary efforts in spreading the Word of God to millions of people in Asia. These were the facts which motivated me when I undertook this task, to which I have devoted my life.

Since World War 1, when the Aramaic speaking people were brought to the attention of the Western world and some of their ancient books brought to America, more facts from the ancient past have come to light. The National Geographic Magazine, as well as British and American newspapers have touched on the question of the Aramaic speaking people. The National Geographic Magazine in an article on Syria and Lebanon, December, 1946, speaks of Assyrian nurses, newly trained in Christian healing, who could have understood The Sermon on the Mount as it left Jesus' lips nearly two thousand years ago. The article also mentions The Four Gospels According to the Eastern Version, translated by George M. Lamsa, an Assyrian, from Aramaic into English, and states that Aramaic is the still living language which Jesus spoke.

The translator wishes to express his sincerest and deepest gratitude to Dr. Walter D Ferguson of Temple University for editorial work, for his sincere interest in this translation, for his rich knowledge and understanding of the Biblical background, and also for his inspiration and enthusiasm. I am also indebted to many others for consultation, among them my countrymen, Archdeacon Saul Neesan and the Rev. Isaac Rehana; also to a number of Jewish scholars.

The translator is also grateful to the men and women of many denominations whose generous interest and financial help enabled me to complete this work. God only can reward them for their generous part in this work.

I wish also to state that I firmly believe in the Bible as the inspired Word of God. I believe in the miracles and wonders which God wrought in the past and which are still demonstrated today. May the Holy Word of God give us faith, wisdom, and understanding to grasp the inner meaning of God's Holy Word and to make us partakers in His Kingdom. May the blessings of God rest upon the readers and students of this translation. May God's richest blessings be upon this country without whose freedom and democratic institutions, this translation could not have been made.

"Thy word is a lamp to my feet and a light to my path." Psalm 119:105.  
GEORGE M. LAMSA



## APPENDIX J

### ADDITIONAL REFERENCES TO THE INTERPRETATION OF THE WORD "ANER" TO DESCRIBE A MAN OR HUSBAND

The word "aner" is used in the Greek to describe a man or husband. Following are some additional descriptions of this word in support of the discussion in section 57, page 162.

**Strong's defines 435 aner (an-ayr');**

*a primary word [compare 444]; a man (properly as an individual male):*

*KJV-- fellow, husband, man, sir.*

#### VINES DEFINES "HUSBAND"

*aner<sup>435</sup> denotes, in general, "a man, an adult male" (in contrast to anthropos, which generically denotes "a human being, male or female"); it is used of man in various relations, the context deciding the meaning; it signifies "a husband," e. g., <Matt. 1:16,19; Mark 10:12; Luke 2:36; 16:18; John 4:16,17,18; Rom. 7:23>. See MAN. (from Vine's Expository Dictionary of Biblical Words, Copyright (C) 1985, Thomas Nelson Publishers)*

#### VINES DEFINES MAN (SEE ALSO MEN)

*2. aner<sup>435</sup> is never used of the female sex; it stands (a) in distinction from a woman, <Acts 8:12; 1 Tim. 2:12>; as a husband, <Matt. 1:16; John 4:16; Rom. 7:2; Titus 1:6>; (b) as distinct from a boy or infant, <1 Cor. 13:11>; metaphorically in <Eph. 4:13>; (c) in conjunction with an adjective or noun, e. g., <Luke 5:8>, lit., "a man, a sinner"; <24:19>, lit., "a man, a prophet"; often in terms of address, e. g., <Acts 1:16; 13:15, 26; 15:7,13>, lit., "men, brethren"; with gentilic or local names (virtually a title of honor), e. g., <Acts 2:14; 22:3>, lit., "Judean men," "a Judean man"; <3:12; 5:35>, lit., "Israelite men"; <17:22>, "Athenian men"; <19:35>, lit., "Ephesian men"; in <Acts 14:15> it is used in addressing a company of "men," without any descriptive term. In this verse, however, the distinction between aner and anthropos (2nd part) is noticeable; the use of the latter comes under No. 1 (e); (d) in general, "a man, a male person" (used like the pronoun tis, No. 3), "a man" (i. e., a certain "man"), e. g., <Luke 8:41>; in the plural, <Acts 6:11>. (Vine's, op cit)*

#### VINE'S DEFINES FELLOW

*1. aner<sup>435</sup> denotes "a man," in relation to his sex or age; in <Acts 17:5> (plural) it is rendered "fellows," as more appropriate to the accompanying description of them. See HUSBAND, MAN, SIR. (Vine's op cit)*

VINE'S DEFINES SIR (-S)

2. *aner* ^435^, "a man," is translated "sirs" in <Acts 7:26; 14:15; 19:25; 27:10,21,25>. See MAN.  
Note: In <John 21:5> the KJV marg. has "sirs" for *paidia*, "children." (Vine's op cit)

There can be no doubt that the word "aner" does not, in itself, determine the marital state of a man. In fact, as with the words "gune" and "ishshah" described elsewhere, the same conclusion must be reached. That is that it was relatively uncommon for a man to be unmarried and, accordingly, there was no word, other than perhaps eunuch, necessary to describe such a state.

## APPENDIX K

SCRIPTURES RELATING TO "PUT AWAY"  
TRANSLATED AS "DIVORCE"

The word divorce is widely used in the church to describe a condition which the Bible refers to as "put away".

**Malachi 2:13-16 states:**

- 13 *And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.*
- 14 *Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.*
- 15 *And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.*
- 16 *For the LORD, the God of Israel, saith that he hateth **putting away**: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously. (KJV)*

The word translated "putting away" in Malachi 2:16 and translated "divorce" in most other translations, is Strong's number 7971 "shalach":

**Vines defines shalach under the term "SEND":**

## A. Verb.

*shalach* ^7971^, "to send, stretch forth, get rid of." This verb occurs in the Northwest Semitic languages (Hebrew, Phoenician, and Aramaic). It occurs in all periods of Hebrew and in the Bible about 850 times. Biblical Aramaic uses this word 14 times.

*Basically this verb means "to send," in the sense of (1) to initiate and to see that such movement occurs or (2) to successfully conclude such an action. In <Gen. 32:18> the second emphasis is in view-- these animals are "a present sent unto my lord Esau." In <Gen. 38:20> the first idea is in view: When "Judah sent the kid by the hand of his friend...", he found her not"; it never reached its goal. In <1 Sam. 15:20> Saul told Samuel about the "way which the lord sent" him; here, too, the emphasis is on the initiation of the action.*

*The most frequent use of shalach suggests the sending of someone or something as a messenger to a particular place: "...he shall send his angel before thee, and thou shalt take a wife unto my son from thence" <Gen. 24:7>; God's angel (messenger) will be sent to Nahor to prepare things for the successful accomplishment of the servant's task. One may also "send a word" by the hand of a messenger (fool); one may send a message <Prov. 26:6>, send a letter <2 Sam. 11:14>, and send instructions <Gen. 20:2>.*

*Shalach can refer to shooting arrows by sending them to hit a particular target: "And he sent out arrows, and scattered them..." <2 Sam. 22:15>. In <Exod. 9:14> God "sends" His plague into the midst of the Egyptians; He "sends" them forth and turns them loose among them. Other special meanings of this verb include letting something go freely or without control: "Thou givest thy mouth to evil..." <Ps. 50:19>.*

*Quite often this verb means "to stretch out." God was concerned lest after the Fall Adam "put forth his hand, and take also of the tree of life" <Gen. 3:22>. One may stretch forth a staff <1 Sam. 14:27> or a sickle <Joel 3:13>.*

For the most part the intensive stems merely intensify the meanings already set forth, but the meaning "to send away" is especially frequent: "...Abner was no longer with David in Hebron, for David had sent him away..." <2 Sam. 3:22>, NIV. That is, David "let him go" <v. 24>, NIV. God sent man out of the garden of Eden; He made man leave <Gen. 3:23>-- the first occurrence of the verb. Noah sent forth a raven <Gen. 8:7>. Shalach can also mean to give someone a send off, or "to send" someone on his way in a friendly manner: "...and Abraham went with them to bring them on the way [send them off]" <Gen. 18:16>. In <Deut. 22:19> the word is used of divorcing a wife, or sending her away.

This verb can signify "to get rid of" something: "They bow themselves, they bring forth their young ones, they cast out their [labor pains]" <Job 39:3>. It can also be used of setting a bondservant free: "And when thou sendest him out free from thee, thou shalt not let him go away empty" <Deut. 15:13>. In a less technical sense shalach can mean to release someone held by force. The angel with whom Jacob wrestled said: "Let me go, for the day breaketh" <Gen. 32:26>. Yet another nuance is "to hand someone over," as in <Ps. 81:12>: "So I gave them up unto their own hearts' lust..." Shalach can also mean to set something afire, as in "set the city on fire" <Judg. 1:8>. In the passive sense the verb has some additional special meanings; in <Prov. 29:15> it means "to be left to oneself": "...but a child left to himself [who gets his own way] bringeth his mother to shame."

#### B. Nouns.

Mishlach means "outstretching; undertaking." This noun occurs 7 times. The word refers to an "undertaking" in <Deut. 28:8>: "The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee...." The phrase "that thou settest" embodies the meaning of mishlach here (cf. <Deut. 28:20>).

Other nouns are related to shalah. Shilluchim occurs 3 times and means "presents" in the sense of something sent out to or with someone <1 Kings 9:16>. Mishloach is found 3 times and refers to "the act of sending" <Esth. 9:19,22> or "the place hands reach when stretched forth" <Isa. 11:14>, RSV. Shelach means "something sent forth as a missile," and it can refer to a sword or a weapon. Shelach occurs 8 times <2 Chr. 32:5; Job 33:18; Neh. 4:17>. The proper noun shiloah appears in <Isa. 8:6> and refers to a channel through which water is sent forth.

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

A concordance search in the New King James translation identifies 28 verses with the word "divorce" or a derivative of that word whereas the same search in the King James Version reveals only 11 verses with the word "divorce" or a derivative thereof. The remaining 17 verses contain the words "put away" or derivatives thereof. In some verses where "divorce" or its derivatives occurs the word "put away" or its derivatives also occurs.

Clearly there is a critical play on words involved in discussing divorce in scripture versus other forms of marital separation or "putting away". It seems quite clear that there are a range of criteria in terms of which divorce is acceptable and a wide range of criteria in terms of which what is called divorce today is NOT divorce but is "putting away" which leads to adultery.

Following are all instances in the NKJ where the word "divorce" or its derivatives occurs but with the **King James Version** text substituted. The word/s in the NKJ corresponding to "divorce" and its derivatives are highlighted.

#### Leviticus 21:7

7 They shall not take a wife that is a whore, or profane; neither shall they take a woman **put away** from her husband: for he is holy unto his God. (KJV)

#### Leviticus 21:14

14 A widow, or a **divorced** woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. (KJV)



Leviticus 22:13

13 *But if the priest's daughter be a widow, or **divorced**, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof. (KJV)*

Numbers 30:9

9 *But every vow of a widow, and of her that is **divorced**, wherewith they have bound their souls, shall stand against her. (KJV)*

Deuteronomy 22:19

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)*

Deuteronomy 22:29

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)*

Deuteronomy 24:1

1 *When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of **divorcement**, and give it in her hand, and send her out of his house. (KJV)*

Deuteronomy 24:3

3 *And if the latter husband hate her, and write her a bill of **divorcement**, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; (KJV)*

Deuteronomy 24:4

4 *Her former husband, which **sent her away**, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance. (KJV)*

Isaiah 50:1

1 *Thus saith the LORD, Where is the bill of your mother's **divorcement**, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. (KJV)*

Jeremiah 3:1

1 *They say, If a man **put away** his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD. (KJV)*

Jeremiah 3:8

8 *And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of **divorce**; yet her treacherous sister Judah feared not, but went and played the harlot also. (KJV)*

Ezekial 44:22

22 *Neither shall they take for their wives a widow, nor her that is **put away**: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. (KJV)*

Malachi 2:16

16 For the LORD, the God of Israel, saith that he hateth **putting away**: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously. (KJV)

Matthew 5:31

31 It hath been said, Whosoever shall **put away** his wife, let him give her a writing of divorcement: (KJV)

Matthew 5:32

32 But I say unto you, That whosoever shall **put away** his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (KJV)

Matthew 19:3

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away** his wife for every cause? (KJV)

Matthew 19:7

7 They say unto him, Why did Moses then command to give a writing of **divorcement**, and to **put her away**? (KJV)

Matthew 19:8

8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away** your wives: but from the beginning it was not so. (KJV)

Matthew 19:9

9 And I say unto you, Whosoever shall **put away** his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (KJV)

Mark 10:2

2 And the Pharisees came to him, and asked him, Is it lawful for a man to **put away** his wife? tempting him. (KJV)

Mark 10:4

4 And they said, Moses suffered to write a bill of **divorcement**, and to **put her away**. (KJV)

Mark 10:11

11 And he saith unto them, Whosoever shall **put away** his wife, and marry another, committeth adultery against her. (KJV)

Mark 10:12

12 And if a woman shall **put away** her husband, and be married to another, she committeth adultery. (KJV)

Luke 16:18

18 Whosoever **putteth away** his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is **put away** from her husband committeth adultery. (KJV)

1 Corinthians 7:11

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband **put away** his wife. (KJV)

1 Corinthians 7:12

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not **put her away**. (KJV)

*1 Corinthians 7:13*

*13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. (KJV)*



**APPENDIX L**

**SCRIPTURES CONTAINING THE GREEK WORD "PORNEIA"  
(FORNICATION)**

All scriptures containing the Greek word "Porneia", Strong's number 4202. Note that this word encompasses both sexual immorality AND spiritual fornication.

Matt 5:32

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 15:19

19 "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. (NKJ)

Matt 19:9

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)

Mark 7:21

21 "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, (NKJ)

John 8:41

41 "You do the deeds of your father." Then they said to Him, "We were not born of fornication; we have one Father-- God." (NKJ)

Acts 15:20

20 "but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. (NKJ)

Acts 15:29

29 that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell. (NKJ)

Acts 21:25

25 "But concerning the Gentiles who believe, we have written and decided that they should observe no such thing, except that they should keep themselves from things offered to idols, from blood, from things strangled, and from sexual immorality." (NKJ)

1 Cor 5:1

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 5:1

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 6:13

13 Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. (NKJ)

1 Cor 6:18

18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. (NKJ)

1 Cor 7:2

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

2 Cor 12:21

21 lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced. (NKJ)

Gal 5:19

19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, (NKJ)

Eph 5:3

3 But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; (NKJ)

Col 3:5

5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. (NKJ)

1Thes 4:3

3 For this is the will of God, your sanctification: that you should abstain from sexual immorality; (NKJ)

Rev 2:21

21 "And I gave her time to repent of her sexual immorality, and she did not repent. (NKJ)

Rev 9:21

21 And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. (NKJ)

Rev 14:8

8 And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication." (NKJ)

Rev 17:2

2 "with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication." (NKJ)

Rev 17:4

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 18:3

3 "For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." (NKJ)

Rev 19:2

2 "For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her." (NKJ)

**APPENDIX M**

**PERSECUTION OF THE JEWS:  
CHRISTIANITY'S BLOOD-STAINED RECORD**



**APPENDIX N**

**SCRIPTURES RELATING TO ADULTERY,  
FORNICATION, HARLOTRY AND RELATED SINS**

**APPENDIX O**

**GRANT ON "THE CANON OF SCRIPTURE"**

## **APPENDIX P**

### **A JEWISH BENECTION**



## APPENDIX Q

## 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 confirmed and amplified much of what is written in section 9.g, page 29 and elsewhere in this book. It gives a wonderful summary of why the subject of this book is so important and, while the author's of this article clearly do not yet have the revelation contained in this book, it is apparent that what is contained in this article and what is contained in this book 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 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 R

## EXTRACTS FROM "THE FINAL QUEST" BY RICK JOYNER

The book "The Final Quest" by Rick Joyner and its sequel, "The Call" may well constitute the most important prophetic message to the church in our generation. It provides a startling revelation of the judgment process which each of us must undergo and confirms the extent to which the church is far removed from the reality of what God has called it to be.

It also shows that both the throne room and the thrones in heaven are not filled to anywhere near capacity because the Lord's shepherds have held onto the one and not gone after the ninety nine that are lost.

### R1 THE FINAL QUEST : PAGE 118 : A MEETING WITH JESUS CHRIST BEFORE THE JUDGMENT SEAT OF CHRIST

There was no way that I could answer "yes" to the Lord's question if I considered myself worthy to sit here. I was not worthy to sit in the company of any who were there. I knew I had been given the opportunity to run for the greatest prize in heaven or earth, and I had failed. I was desperate, but there was still one hope. Even though most of my life had been a failure, I knew that I was here before I had finished my life on earth. When I confessed that I was not worthy, He asked:

*"But do you want this seat?"*

"I do with all of my heart," I responded.

The Lord then looked at the galleries and said, ***"Those empty seats could have been filled in any generation. I gave the invitation to sit here to everyone who has called upon My name. They are still available. Now the last battle has come, and many who are last shall be first. These seats will be filled before the battle is over. Those who will sit here will be known by two things: they will wear the mantle of humility, and they will have My likeness. You now have the mantle. If you can keep it and do not lose it in the battle, when you return you will also have My likeness. Then you will be worthy to sit with these, because I will have made you worthy. All authority and power has been given to Me, and I alone can wield it. You will prevail, and you will be trusted with My authority only when you have come to fully abide in Me. Now turn and look at My household."***

I turned and looked back in the direction I had come from. From before His throne I could see the entire room. The spectacle was beyond any comparison in its glory. Millions filled the ranks. Each individual in the lowest rank was more awesome than an army, and had more power. It was far beyond my capacity to absorb such a panorama of glory. **Even so, I could see that only a very small portion of the great room was occupied.**

### R2 THE FINAL QUEST : PAGE 119 : THE LORD JESUS' TEARS FOR ALL WHO ARE LOST

I then looked back at the Lord and was astonished to see tears in His eyes. He had wiped the tears away from every eye here, except His own. As a tear ran down His cheek he caught it in His hand. He then offered it to me.

*"This is My cup. Will you drink it with Me?"*

There was no way that I could refuse Him. As the Lord continued to look at Me I began to feel His great love. Even as foul as I was He still loved me. As undeserving as I was He wanted me to be close to Him. Then He said:

*"I love all of these with a love that you cannot now understand. I also love all who are supposed to be here but did not come. **I have left the ninety-nine to go after the one who was lost. My shepherds would not leave the one to go after the ninety-nine who are still lost. I came to save the lost.** Will you share My heart to go to save the lost? **Will you help to fill this room? Will you help to fill these thrones, and every other seat in this hall? Will you take up this quest to bring joy to heaven, to Me and to My Father? This judgment is for My own household, and My own house is not full. The last battle will not be over until My house is full.** Only then will it be time for us to redeem the earth, and remove the evil from My creation. If you drink My cup you will love the lost the way that I love them."*

### R3 THE FINAL QUEST : PAGE 128 : THE SHAME OF THE CHURCH BECAUSE THERE IS NO JUSTICE

..... was about His judgment. He paused to let this sink in, and then continued.

*"There is a freedom that comes when you perceive truth, but whoever I set free is free indeed. The freedom of My presence is greater than just knowing truth. You have experienced liberation in My presence, but there is yet much more for you to understand about My judgments. When I judge I am not seeking to condemn, or to justify, but to bring forth righteousness. Righteousness is only found in union with Me. That is the righteous judgment, bringing men into unity with Me.*

***"My church is now clothed with shame because she does not have judges. She does not have judges because she does not know Me as the judge. I will now raise up judges for My people who know My judgment. They will not just decide between people or issues, but to make things right, which is to bring them into agreement with Me.***

*"When I appeared to Joshua as the Captain of the Host, I declared that I was for neither him nor his enemies. I never come to take sides. When I come it is to take over, not to take sides. I appeared as the Captain of the Host before Israel could enter her Promised Land. The church is now about to enter her Promised Land, and I am again about to appear as the Captain of the Host. When I do I will remove all who have been forcing My people to take sides against their brothers. My justice does not take sides in human conflicts, even those of My own people. What I was doing through Israel I was doing for their enemies, too, not against them. It is only because you see from the earthly, temporal perspective that you do not see My justice. You must see My justice to walk in My authority because righteousness and justice are the foundation of My throne.*

***"I have imputed righteousness to the people I have chosen, but like Israel in the wilderness, even the greatest saints of the church age have only aligned themselves with My ways a small part of the time, or with a small part of their minds and hearts. I am not for them or against their enemies, but I am coming to use My people to save their enemies. I love all men, and desire for all to be saved."***

I could not help thinking of the great battle that we had fought on the mountain. We did wound many of our own brethren as we fought against the evil controlling them. There were still many of them in the camp of the enemy, either being used by him, or kept as his prisoners. I started to wonder if the next battle would be against our own brothers again. The Lord was watching me ponder all of this, and then He continued.

*"Until last battle is over, there will always be some of our brothers who are being used by the enemy. But that is not why I am telling you this now. I am telling you this to help you see how the enemy gets into your own heart and mind, and how he uses you! Even now you still do not see everything the way that I do.*

"This is common with My people. **At this time, even My greatest leaders are seldom in harmony with Me. Many are doing good works, but very few are doing what I have called them to do. This is the result of divisions among you.** I am not coming to take sides with any one group, but I am calling for those who will come over to My side....."

#### R4 THE FINAL QUEST : PAGE 135 : INTERVIEW WITH THE APOSTLE PAUL

[Paul] put both hands on my shoulders and looked me even more resolutely straight in the eyes.

"I am your brother. I love you as everyone here does. But you must understand. Our course is now finished. **We can neither add to or take away from what we planted in the earth, but you can. We are not your hope. You are now our hope.** Even in this conversation I can only confirm what I have already written, but you still have much writing to do. Worship only God, and grow up in all things into Him. Never make any man your goal, but only Him. Many will soon walk the earth who will do much greater works than we did. The first shall be last, and the last, first. We do not mind this. It is the joy of our hearts because we are one with you. My generation was used to lay and begin building upon the foundation, and we will always have the honor of that. But every floor built upon the foundation should go higher. We will not be the building we are supposed to be unless you go higher."

As I pondered this he watched me closely. Then he continued, "There are two more things that we attained in our time that were lost very quickly by the church, and they have not yet been recovered. You must recover them."

"What are they?" I inquired, feeling that what he was about to say was more than just an addendum to what he had already said.

**"You must recover the ministry, and the message,"** he said emphatically.

I looked at the Lord, and He nodded His affirmation, adding, **"It is right that Paul should say this to you. Until this time he has been the most faithful with both of these."**

"Please explain," I implored Paul.

"Alright," he replied. **"Except for a few small places in the world where there is great persecution or difficulties now, we can hardly recognize either the ministry or the message that is being preached today. Therefore, the church is now but a phantom of what it was even in our time, and we were far from all that we were called to be.** When we served, being in ministry was the greatest sacrifice one could make and this reflected the message of the greatest sacrifice that was made - the cross. The cross is the power of God, and it is the center of all that we are called to live by. You have so little power to transform the minds and hearts of the disciples now because you do not live, and do not preach, the cross. Therefore, we have difficulty seeing much difference between the disciples and the heathen. That is not the gospel or the salvation with which we were entrusted. You must return to the cross."

With those words he squeezed my shoulders like a father, and then returned to his seat. I felt like I had received both an incredible blessing and a profound rebuke. As I walked away I began thinking of the level of salvation on the mountain, and the treasures of salvation that I had seen inside the mountain. I began to see that most of my own decisions, even the decision to enter the door that led me here, was based mostly on what would get me further,.....





## APPENDIX S

### THE CURSE OF THE LAW

Deuteronomy 28 - 30 states the blessings and curses of the Mosaic Covenant:

#### CHAPTER 28

1 *"Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth.*

2 *"And all these blessings shall come upon you and overtake you, because you obey the voice of the LORD your God:*

3 *"Blessed shall you be in the city, and blessed shall you be in the country.*

4 *"Blessed shall be the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks.*

5 *"Blessed shall be your basket and your kneading bowl.*

6 *"Blessed shall you be when you come in, and blessed shall you be when you go out.*

7 *"The LORD will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways.*

8 *"The LORD will command the blessing on you in your storehouses and in all to which you set your hand, and He will bless you in the land which the LORD your God is giving you.*

9 *"The LORD will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the LORD your God and walk in His ways.*

10 *"Then all peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you.*

11 *"And the LORD will grant you plenty of goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land of which the LORD swore to your fathers to give you.*

12 *"The LORD will open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. You shall lend to many nations, but you shall not borrow.*

13 *"And the LORD will make you the head and not the tail; you shall be above only, and not be beneath, if you heed the commandments of the LORD your God, which I command you today, and are careful to observe them.*

14 *"So you shall not turn aside from any of the words which I command you this day, to the right hand or to the left, to go after other gods to serve them.*

15 *"But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:*

16 *"Cursed shall you be in the city, and cursed shall you be in the country.*

17 *"Cursed shall be your basket and your kneading bowl.*

18 *"Cursed shall be the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks.*

19 *"Cursed shall you be when you come in, and cursed shall you be when you go out.*

20 *"The LORD will send on you cursing, confusion, and rebuke in all that you set your hand to do, until you are destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me.*

21 *"The LORD will make the plague cling to you until He has consumed you from the land which you are going to possess.*

- 22 *"The LORD will strike you with consumption, with fever, with inflammation, with severe burning fever, with the sword, with scorching, and with mildew; they shall pursue you until you perish.*
- 23 *"And your heavens which are over your head shall be bronze, and the earth which is under you shall be iron.*
- 24 *"The LORD will change the rain of your land to powder and dust; from the heaven it shall come down on you until you are destroyed.*
- 25 *"The LORD will cause you to be defeated before your enemies; you shall go out one way against them and flee seven ways before them; and you shall become troublesome to all the kingdoms of the earth.*
- 26 *"Your carcasses shall be food for all the birds of the air and the beasts of the earth, and no one shall frighten them away.*
- 27 *"The LORD will strike you with the boils of Egypt, with tumors, with the scab, and with the itch, from which you cannot be healed.*
- 28 *"The LORD will strike you with madness and blindness and confusion of heart.*
- 29 *"And you shall grope at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be only oppressed and plundered continually, and no one shall save you.*
- 30 *"You shall betroth a wife, but another man shall lie with her; you shall build a house, but you shall not dwell in it; you shall plant a vineyard, but shall not gather its grapes.*
- 31 *"Your ox shall be slaughtered before your eyes, but you shall not eat of it; your donkey shall be violently taken away from before you, and shall not be restored to you; your sheep shall be given to your enemies, and you shall have no one to rescue them.*
- 32 *"Your sons and your daughters shall be given to another people, and your eyes shall look and fail with longing for them all day long; and there shall be no strength in your hand.*
- 33 *"A nation whom you have not known shall eat the fruit of your land and the produce of your labor, and you shall be only oppressed and crushed continually.*
- 34 *"So you shall be driven mad because of the sight which your eyes see.*
- 35 *"The LORD will strike you in the knees and on the legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head.*
- 36 *"The LORD will bring you and the king whom you set over you to a nation which neither you nor your fathers have known, and there you shall serve other gods-- wood and stone.*
- 37 *"And you shall become an astonishment, a proverb, and a byword among all nations where the LORD will drive you.*
- 38 *"You shall carry much seed out to the field and gather but little in, for the locust shall consume it.*
- 39 *"You shall plant vineyards and tend them, but you shall neither drink of the wine nor gather the grapes; for the worms shall eat them.*
- 40 *"You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil; for your olives shall drop off.*
- 41 *"You shall beget sons and daughters, but they shall not be yours; for they shall go into captivity.*
- 42 *"Locusts shall consume all your trees and the produce of your land.*
- 43 *"The alien who is among you shall rise higher and higher above you, and you shall come down lower and lower.*
- 44 *"He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.*
- 45 *"Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because you did not obey the voice of the LORD your God, to keep His commandments and His statutes which He commanded you.*
- 46 *"And they shall be upon you for a sign and a wonder, and on your descendants forever.*
- 47 *"Because you did not serve the LORD your God with joy and gladness of heart, for the abundance of everything,*
- 48 *"therefore you shall serve your enemies, whom the LORD will send against you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you.*
- 49 *"The LORD will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose language you will not understand,*
- 50 *"a nation of fierce countenance, which does not respect the elderly nor show favor to the young.*

51 "And they shall eat the increase of your livestock and the produce of your land, until you are destroyed; they shall not leave you grain or new wine or oil, or the increase of your cattle or the offspring of your flocks, until they have destroyed you.

52 "They shall besiege you at all your gates until your high and fortified walls, in which you trust, come down throughout all your land; and they shall besiege you at all your gates throughout all your land which the LORD your God has given you.

53 "You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you.

54 "The sensitive and very refined man among you will be hostile toward his brother, toward the wife of his bosom, and toward the rest of his children whom he leaves behind,

55 "so that he will not give any of them the flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your enemy shall distress you at all your gates.

56 "The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground because of her delicateness and sensitivity, will refuse to the husband of her bosom, and to her son and her daughter,

57 "her placenta which comes out from between her feet and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate straits in which your enemy shall distress you at all your gates.

58 "If you do not carefully observe all the words of this law that are written in this book, that you may fear this glorious and awesome name, THE LORD YOUR GOD,

59 "then the LORD will bring upon you and your descendants extraordinary plagues-- great and prolonged plagues-- and serious and prolonged sicknesses.

60 "Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to you.

61 "Also every sickness and every plague, which is not written in the book of this law, will the LORD bring upon you until you are destroyed.

62 "You shall be left few in number, whereas you were as the stars of heaven in multitude, because you would not obey the voice of the LORD your God.

63 "And it shall be, that just as the LORD rejoiced over you to do you good and multiply you, so the LORD will rejoice over you to destroy you and bring you to nothing; and you shall be plucked from off the land which you go to possess.

64 "Then the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known-- wood and stone.

65 "And among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the LORD will give you a trembling heart, failing eyes, and anguish of soul.

66 "Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life.

67 "In the morning you shall say, 'Oh, that it were evening!' And at evening you shall say, 'Oh, that it were morning!' because of the fear which terrifies your heart, and because of the sight which your eyes see.

68 "And the LORD will take you back to Egypt in ships, by the way of which I said to you, 'You shall never see it again.' And there you shall be offered for sale to your enemies as male and female slaves, but no one will buy you."

## CHAPTER 29

1 These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb.

2 Now Moses called all Israel and said to them: "You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land--

3 "the great trials which your eyes have seen, the signs, and those great wonders.

4 "Yet the LORD has not given you a heart to perceive and eyes to see and ears to hear, to this very day.

- 5 "And I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn out on your feet;
- 6 "you have not eaten bread, nor have you drunk wine or similar drink; that you may know that I am the LORD your God.
- 7 "And when you came to this place, Sihon king of Heshbon and Og king of Bashan came out against us to battle, and we conquered them.
- 8 "We took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to half the tribe of Manasseh.
- 9 "Therefore keep the words of this covenant, and do them, that you may prosper in all that you do.
- 10 "All of you stand today before the LORD your God: your leaders and your tribes and your elders and your officers, all the men of Israel,
- 11 "your little ones and your wives-- also the stranger who is in your camp, from the one who cuts your wood to the one who draws your water--
- 12 "that you may enter into covenant with the LORD your God, and into His oath, which the LORD your God makes with you today,
- 13 "that He may establish you today as a people for Himself, and that He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.
- 14 "I make this covenant and this oath, not with you alone,
- 15 "but also with him who stands here with us today before the LORD our God, as well as with him who is not here with us today
- 16 (for you know that we dwelt in the land of Egypt and that we came through the nations which you passed by,
- 17 and you saw their abominations and their idols which were among them-- wood and stone and silver and gold);
- 18 "so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood;
- 19 "and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I walk in the imagination of my heart'-- as though the drunkard could be included with the sober.
- 20 "The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven.
- 21 "And the LORD would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law,
- 22 "so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the LORD has laid on it:
- 23 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the LORD overthrew in His anger and His wrath.'
- 24 "All nations would say, 'Why has the LORD done so to this land? What does the heat of this great anger mean?'
- 25 "Then people would say: 'Because they have forsaken the covenant of the LORD God of their fathers, which He made with them when He brought them out of the land of Egypt;
- 26 'for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them.
- 27 'Then the anger of the LORD was aroused against this land, to bring on it every curse that is written in this book.
- 28 'And the LORD uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as it is this day.'

29 "The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.

## CHAPTER 30

- 1 "Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where the LORD your God drives you,
- 2 "and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul,
- 3 "that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you.
- 4 "If any of you are driven out to the farthest parts under heaven, from there the LORD your God will gather you, and from there He will bring you.
- 5 "Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers.
- 6 "And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.
- 7 "Also the LORD your God will put all these curses on your enemies and on those who hate you, who persecuted you.
- 8 "And you will again obey the voice of the LORD and do all His commandments which I command you today.
- 9 "The LORD your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again rejoice over you for good as He rejoiced over your fathers,
- 10 "if you obey the voice of the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, and if you turn to the LORD your God with all your heart and with all your soul.
- 11 "For this commandment which I command you today, it is not too mysterious for you, nor is it far off.
- 12 "It is not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us, that we may hear it and do it?'
- 13 "Nor is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'
- 14 "But the word is very near you, in your mouth and in your heart, that you may do it.
- 15 "See, I have set before you today life and good, death and evil,
- 16 "in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the LORD your God will bless you in the land which you go to possess.
- 17 "But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them,
- 18 "I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess.
- 19 "I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;
- 20 "that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them." (NKJ)

**APPENDIX T**

**EXTRACT FROM "WHEN THE VOW BREAKS"**

**APPENDIX U**

**EXTRACT FROM "THE CALL"  
BELIEVERS IN SPIRITUAL PRISON CAMPS**





## APPENDIX V

**EXTRACT FROM "AFTER POLYGAMY WAS MADE A SIN  
THE SOCIAL HISTORY OF CHRISTIAN POLYGAMY"  
by JOHN CAIRNCROSS**

As I was led by the Holy Spirit to research the subject of this book, I came across the book, "After Polygamy was made a sin, the social history of Christian Polygamy", by John Cairncross, published by Routledge and Kegan Paul, London, in 1974.

Various extracts of this book are quoted verbatim below:

**PREFACE**

*The idea of writing this book goes back to a winter's day on the Paris quais, some twenty years ago, when I discovered a rare French eighteenth-century book. It was a defence of monogamy, and it turned out to be dull and prolix. However, a second reading revealed that the work was not just a conventional moral treatise but was an attempt to counter a very real campaign in favour of polygamy.*

*I tracked down the - equally rare - studies referred to by the author. My appetite was whetted. I began to dig deeper into this new and bizarre controversy. One discovery led to another. A lucky find in a London bookshop showed that Milton had secretly held pro-polygamy views. Another buy, also in London, brought to light the indignant attacks of B. Higgons, Gent. on Bishop Burnet's heterodox opinions on matrimony. A month's intensive research at the British Museum and a delightful professorial year at Western Reserve University in Cleveland brought in a rich harvest, especially of German and American material.*

*From all this detective work there emerged a long but largely underground tradition of Christian polygamy (supplemented and sometimes intertwined with a mainly French freethinking current), which extends from the first half of the sixteenth century to about 1800, and indeed, in isolated areas of Utah, to the present day.*

*The reconstruction of the tradition was no easy task, precisely because it was underground. Orthodoxy in Western Europe, or for that matter in the Christian world as a whole, has been fiercely opposed to polygamy in any shape or form since at least A.D. 600, and has shown itself particularly ruthless in suppressing the hated monster whenever it raised its head in their own ranks. This constant opposition explains both-why the Christian polygamists rarely put their views into practice and why their writings are often to be found in scarce, or out-of-the-way editions. For the same reason, most of the studies of the subject are fragmentary, uncritical and biased.*

*By going back to the original texts, I have tried to present a less distorted picture of the tradition. The exposition of the material in its historical sequence and perspective has led to not a few curious discoveries, such as the relation between Mormon polygamy in its early stages and the private life of the founder of that religion.*

This book does not of course set out to argue the advantages of polygamy, of which there are as many kinds as there are of revolution. In particular, Christian polygamy, as I have attempted to show in Chapter 1, is very much sui generis. It is therefore pointless, in this book and elsewhere, to talk of polygamy as such. While I discuss the possible reasons for the emergence of the tradition and its eclipse, my main aim is simply to portray each of the phases of its evolution, which are often not causally connected but arise from the combination of certain constant ingredients at various points in time between 1530 and 1900.

Despite the lengthy research and analysis which went to the making of this book, I greatly enjoyed writing it, and only hope that it will also divert the reader.

NOTE

The correct term is 'polygyny' meaning 'many women'). 'Polygamy' literally means having man spouses

Pages 1 to 3:

## CHAPTER I

### THE LORDLY FREEDOM OF MAN

On 23 July in the year of grace 1534, the northwest German city of Munster proclaimed polygamy as the ideal form of marriage. The event is unique in the history of Christian Europe, and the reaction to this announcement explains why the experiment was never repeated. For it was greeted with unanimous revulsion and horror.

This condemnation (both then and subsequently) reflects a loathing for polygamy which is very deeply rooted in western man. True, the idea of cohabiting both with a wife and one or more mistresses has often been tolerated and even covertly admired. But the open and legal possession of several wives permitted by polygamy has been strictly taboo. For most Europeans, such a practice has always seemed the acme of libertinage and has exercised a guilty fascination. It conjures up visions of voluptuous oriental harems and uninhibited caresses on sunny south sea beaches. As Briffault points out in his comprehensive work on marriage, *The Mothers*,<sup>[1]</sup> 'there is scarcely a feature of non-European societies which excites the same zealous denunciation....Every other departure from European sexual codes, every vice even, is looked upon with lenience' in comparison.

Almost from the outset,<sup>[2]</sup> Christianity has set its face sternly against plural marriage. In fact, if 'polygamy was made a sin', this was the Church's doing. To quote Briffault again, before the coming of Christ, polygamy was universally established and practised:<sup>[3]</sup>

The terms 'monogamy', 'bigamy', 'polygamy', in the sense in which we use them, were unknown, and there existed no words to indicate what they denote. The 'prohibition' of polygyny [is not a natural, innate inclination of humanity, but] was promulgated for the first time in any part of the world in the code of Justinian in the sixth century of our era.... No authenticated instance is known outside Christian nations of a people among whom polygyny is an object of moral reprobation or is condemned or forbidden by tribal custom.

Conversely, 'even today, the grounds of European objections to polygamy are incomprehensible to uncultured peoples'.

How was it possible for such an unChristian institution to emerge in the heart of Europe? The answer is not a simple one, but it is undoubtedly connected with the outbreak of the Protestant Reformation in Germany. when the great Reformer, Martin Luther, nailed his protest against papal indulgences to the church door in Wittenberg in 1517, he started an earthquake. The authority of the Pope and the Catholic hierarchy in northern Germany was rapidly undermined, and in its place was set the Gospel, now available in the vernacular to all and sundry and no longer a Latin text reserved for priests and scholars. Moreover, both the Old and the New Testaments were held to be literally inspired and hence equally deserving of reverence. Admittedly, in the Catholic Middle Ages the patriarchs had been treated as the forerunners of Christ, but the Lutherans placed them on an even higher pedestal, Hence the polygamous proclivities of the Old Testament fathers began to loom larger and larger in theological discussions. And they were viewed with considerable indulgence. If Luther rejected pleas for the re-introduction of polygamy, this was not because he thought such a move would be morally wrong but because he was convinced that it was not at all expedient, since it would be bound to discourage potential converts to the new faith.

But these discussions were merely on stream in the flood of controversy unleashed by Luther's defiance of clerical authority/ Far more important that the validity of the patriarchal example was the denunciation of monastic celibacy as the root of all sexual evil. Reacting violently against medieval practice, he urged all but those with a genuine vocation for chastity to marry and propagate the species, especially women. For the first time in Europe, the text 'Increase and multiply' resounded with predictable regularity from the pulpit.

These doctrines were enthusiastically taken up by the more radical Protestant sects, especially the Anabaptists. And the men who proclaimed the Munster were of the persuasion. Among many other things, the sect was fiercely exclusive. Members regarded themselves as the elect, and everyone else, including Lutherans, as infidels. No marriage was valid unless contracted between sectarians and blessed by the elders. such an attitude was bound to lead to some degree of contempt for orthodox morals and some relaxation of the marriage bond. A marriage within the community might be held to be indissoluble, but this was small comfort to the unbelieving spouse who, having refused to follow his or her partner in joining the elect, was summarily abandoned.

The factor which probably had an even greater influence on Anabaptist morals (especially in Munster) was the belief of the sectarians in the Second Coming of christ who would restore all things to their pristine purity before the Fall. Millennialism is as old as the world and has assumed innumerable forms. It has always, however, been the religion of the poor and the afflicted who looked to apocalyptic future to compensate them for their present sufferings. the Anabaptists were drawn from the poorer classes. They were also excessively Puritanical in their sexual morals. these various elements combined to produce the conviction that the begetting without sin or lust of a certain number of children would hasten the Coming of Christ.

Such a conception of marriage and parenthood clearly represents a potential move towards polygamy. Add to this the new emphasis on the Old Testament, Luther's teaching on marriage, the state of flux of religious belief in general, and in particular the domination of the sectarians by prophets receiving direct revelations from God. It will then be clear why theories which would ordinarily be dismissed as visionary could, given the right combination of circumstances, personality and leadership, produce a kind of theological mutation which was totally unexpected at the time. Cases of plural marriage can be traced spasmodically in central Germany during the 1520s but the Anabaptists as a whole did not subscribe to polygamy. that institution was formally adopted by a group only when the Anabaptists took control of Munster and, even then, only after John of Leyden had assumed power after the death of the previous leader, Jan Matthys.

## CHAPTER II

### **BIGAMY, SIR, IS A CRIME**

*'If only', observes Pascal, in one of his penetrating Pansees, 'Cleopatra's nose had been a fraction shorter, the course of world history would have been altered.' An equally plausible, though less edifying supposition is that, if only Philip the Magnanimous of Hesse had followed the current practice of taking a concubine and not married a second wife, the Reformation might have swept irresistibly through the whole of Germany and possibly even central Europe as well. As it was, the Landgrave (to use his German title) felt impelled by his reverence for the sacraments to mend his first marriage by contracting a second one even while his wife was alive.*

*And he did so with the sanction of the Fathers of the Reformation. 'The first paladin of German Protestantism', notes the scholarly Rockwell in the opening page of his book on Philip's bigamy, was, with Luther's and Melanchthon's permission, a bigamist.' Protestant historians have never recovered from the shock. One of Luther's biographers denounces the step as the greatest stain on his reputation and indeed on the Reformation. Other writers have sought to shift the blame to the unfortunate Landgrave.*

*Philip indignantly denied that he was at fault. And it is difficult not to feel some sympathy for him. At the youthful age of sixteen, before he knew what he was doing, he was railroaded into an engagement with Christina, the daughter of Duke George of Saxony (of the house of Meissen). She had given him six children (some historians say seven) at the time of his bigamous marriage. 'Nevertheless,' says Rockwell with professorial candour, 'Philip was dissatisfied with his wife.' The reasons for his unhappiness are not far to seek. Christina was desperately plain. She drank and stank and had unpleasant (if unspecified) habits. Little wonder that Philip 'never felt love or desire for her.' His revulsion must have been intense, for he describes himself as having a strong constitution, and he is credited with the possession of three testicles and a correspondingly powerful sex drive.*

*He stuck it out for three weeks, and thereafter settled down to a steady diet of fornication and adultery, seasoned with occasional bouts of homosexuality. At assemblies of the German Princes, he was particularly exposed to the temptations of the flesh during the long sessions of riotous carousing. As Philip put it to the Lutheran preachers, how could he, in all fairness, avoid sin when he could not always 'take a large harem along with him'?*

*It was not that he lacked a moral sense. He was a God-fearing prince, well versed in the Bible. Well enough to know that, according to Saint Paul, adulterers and fornicators would never enter the kingdom of heaven. So that, if he died in battle, the Devil would carry him off to eternal damnation. He was constantly being urged by his spiritual advisers to suppress immorality, but how could he punish offenders when he was himself guilty of the sin? His feeling of guilt was such that, soon after his marriage (in 1523), he consistently refrained from observing communion, although he longed to partake of it. His pangs of conscience rose to a paroxysm in 1539 when, like so many of his illustrious contemporaries, he had a serious attack of syphilis - obviously, he felt, a punishment from on high for his excesses.*

*His sufferings, both physical and spiritual, became intolerable. But what was the remedy? Divorce was out of the question, both on legal and political grounds. However, if he could not repudiate Christina, could he not marry another, more attractive wife, and thus escape from the toils of Satan? He had*

long and openly proclaimed his belief that it was not an offence in God's eyes to have two wives, and he was encouraged in this view by some of the court preachers. His interest in bigamy revived, and it became intense when he suddenly fell in love with a beautiful seventeen-year-old girl called Margarete von der Sale - a lady-in-waiting to his sister Elizabeth (wife of Duke Henry of the house of Dresden).

However, it takes two to make a marriage, especially a bigamous one. Philip realized that the struggle would be a hard one, and he prepared for it with the meticulous but daring generalship that he brought to his strategic campaigns. The girl, or rather her widowed mother, Anna, had to be won round, and Anna had very clear ideas as to what she wanted. Ambition, reinforced by respect for conventional morality, enabled her to put formidable pressure on the Prince. She was not prepared to let her daughter become Philip's concubine, or even (by a secret bigamous marriage) to be put in a position which suggested as much. Initially, therefore, the most that she would concede was that Margarete would be pre-empted for the Landgrave for three years. If Christina died within this waiting period, Margarete would be his. And she sweetened her semi-refusal by permitting Philip to visit her daughter in the family house as often as he wished.

Philip was not discouraged. Gradually he wore down the mother's resistance. His first victory was to obtain her agreement to a bigamous marriage if its legitimacy was openly defended and if others were allowed to follow the Prince's example, that is, if bigamy were made generally and publicly permissible. This demand was at once rejected. But Philip kept up the pressure and in the end Anna yielded further ground. She now accepted that the marriage be kept secret, but she held out for the attendance at it of state and church dignitaries. Her list of prospective wedding guests is impressive. It includes Johann Friedrich, the Elector of Saxony, some of Philip's senior councillors, his wife Christina, she herself of course, her brother, Ernst von Miltitz, and, on the clerical side, Luther, Melanchthon and Bucer (the three leading figures in the German Reformation), or, at the very least, two of them. However, in the end, she relented to some extent. If the Elector and the Duke were unable to attend, their delegates would do.

The Landgrave was not daunted by these exacting terms. From Augsburg (still in 1539), he summoned one of his most trusted agents - a certain Dr Sailer, who then spent three months at Philip's court. During his stay, he was induced to try to persuade Bucer, an eminent theologian and an old friend and adviser of the Landgrave, to act as intermediary in the delicate task of obtaining the support of his fellow Reformers - Luther and Melanchthon - and of the Elector. And in November Sailer set out for Strassburg where Bucer was then settled.

When he learned that Philip was planning to commit bigamy, Bucer was 'utterly horrified'. He feared the devastating effect of such 'novelties' (i.e., radical doctrines) on the weaker brethren in the Reformation, and hesitated to commit himself. Thereupon, Sailer played his trump card. Was Bucer prepared to stand by and see the Landgrave, the Captain of the Protestant forces, make his peace with the Catholic faction, as he would undoubtedly do if he were refused the moral backing that he was requesting. Rather than see the whole movement come crashing down in ruin, Bucer accepted the invitation to broach the question of bigamy to the Reformers.

By the end of November, he was at the Landgrave's castle at Melsungen, where he was treated to an uninhibited and exhaustive confession by the Prince of all his variegated sins, his physical sufferings and deprivations, and his obsessive Angst about damnation. Under this massive assault, Bucer's last scruples crumbled. To buttress him for the encounter with Luther, he was given a detailed brief on Philip's request which - it was carefully underlined - was a modest one, covering only one additional wife. What was wanted, ran the instructions to the Reformer, was a written testimony that the Prince would not be committing an offence against God if he contracted such a marriage. The

ceremony would be secret, but Luther and Melanchthon were requested 'to spy out a way' to make it public at some later date.

The issue was raised in general terms. Margarete's name was never mentioned in the discussions, and indeed Bucer was probably unaware that the Landgrave had already made his choice of a second wife. This silence on Philip's part has frequently been trounced as disingenuous, both at the time and later - as if the principle involved was of secondary importance and the morality or otherwise of bigamy depended on the identity of his 'fiancee' and the date of his marriage to her. On any reasoning, Philip's tactics were justified. He saw no ground for bringing Margarete into the picture until the obstacles to his union with her were removed. However, he can have had little doubt that his plans would succeed, for, early in November, Sailer had been instructed to order the wine for the wedding, and to observe the most scrupulous discretion in making the purchase.

It is doubtful if Bucer felt the same confidence as his master. However, armed with his brief, he set out on the journey and arrived on 9 December in Wittenberg, where he immediately submitted the Landgrave's suit to the other two Reformers. They were horrified. They realized at once the 'unbounded offence' which such a bigamous marriage would cause. The reaction among the Protestants would be one of utter dismay, especially when it came to the womenfolk. Bucer was himself later to write: 'It must be most painful above all for women to hear [of this marriage]. Of all the thousands of pious and kindly women, there will not be a single one whom the news will not stab to the heart.'

And, if this was the effect of one marriage, there would be a cataclysm if the example were followed and a tidal wave of Monstered polygamy surged across Germany. The prospect was by no means fanciful. Some two years later, Bucer foresaw that the publication, with Philip's endorsement, of a work in favour of polygamy would 'raise up a new sect of wild fanatics'. People would imagine that Philip's bigamy could be imitated with impunity -even, as Luther was to put it, by the veriest clodhopper. But it was not only from the masses that danger threatened. Another Protestant divine was to issue the solemn warning that many men of the highest rank shared Philip's views and he feared therefore 'a violent bloody war if this evil or this untimely madness [was] imprudently fanned'.

If dissension would burst into flame within the Protestant camp, danger from the enemy was equally serious. In the early 1520s, the Pope had instructed his legate to the Diet of Worms to represent the Protestant doctrine as pernicious because it favoured polygamy.

And Sir Thomas More had used the same gambit in his defence of Henry VIII against the Lutherans' attack (in the days before he broke with Rome). Lastly and more immediately, the Reformation might, as already shown, be hamstrung if Philip defected to the side of the Emperor, as he openly threatened to do if the Reformers were obstinate in giving him their approval.

And this approval Philip was determined to have. For it both enabled Philip to secure Anna's consent to the marriage, defend his action if it came to an open clash, and, perhaps most important of all, give him some protection against the Emperor. Bigamy had been made a capital offence in 1532. If therefore the marriage became public, Philip could be tried and sentenced by his overlord. The Holy Roman Empire might, as Voltaire put it in a famous joke, be 'neither holy, Roman nor an Empire', but it was still the greatest power in Europe, and Charles V, the ruling Emperor, was the master of Spain and the Austrian dominions, lord of the German principalities, and a brilliant statesman and strategist.

In this delicate situation, Luther and Melanchthon found themselves between the devil of Philip's pressure and the deep sea of potential Protestant disintegration. For two days, they wrestled with the intricacies of the problem and with their consciences. And, on the second, they set their signatures

(jointly with Bucer) to a document which is unique in European history - the Wittenberg Deliberation. It bears the scars of the travail that attended its birth. Much of it is taken up with an examination of the Biblical authority for polygamy. And there is a long homily on the virtues of chastity which quotes the dictum of the Albanian hero, Skanderbeg, to the effect that nothing weakens a warrior's strength so much as indulgence.

But the nub of the matter lies in three relatively short passages. The first, inserted by Melancthon, stresses the danger that (if Philip were to take a second wife) the enemies of the Gospel would lump the Protestants together with the polygamous Turks and wild Munsterites. The second warns against the temptation of many of the faithful to follow Philip's example in an age when, to a far greater extent than nowadays, 'the acts of Princes cause[d] more of a stir than those of their subjects'. Hence, if the common people saw 'a Prince take another wife, they [would] claim to be allowed similar latitude'. However, 'if [Philip] was bent on marrying again', and they were well aware that he was, there was no alternative. They were being forced at gunpoint to pronounce, and had to come off the fence. 'Bucer [was] pressing to be allowed to go back', and they could not let him leave without an answer. And so, they agreed, with obvious distaste, in the third and conclusive passage that they would not object, provided the marriage were kept strictly secret. 'And so', they wrote, 'you have our written testimony in case of need.'

Having overcome the first hurdle, the Landgrave's ambassador set off on the next leg of his whirlwind tour. On 15 December, he was received by the Elector of Saxony, Johan Friedrich. Bucer's mission to the prince was facilitated by the grant of the Deliberation and possibly even more by an assurance from Philip that he would back the Elector for Emperor if a war of religion were to break out and the Protestants were to defeat the Catholics, and thus be able to nominate an Emperor of their own faith. Even though sweetened by such assurances, the news staggered the Saxon ruler. His reply was studiously cautious. It repeatedly urged the Landgrave to desist from his plans. If, however, his resolve was unalterable, he should observe the strictest secrecy. And the message ended with vague and diplomatic professions of friendliness and offers of help.

Philip himself had not been inactive. On 11 December he obtained the consent of his wife, by promising that her children would be sole heirs to the throne and - an assurance that may have been appreciated even more - that he would show her more and not less kindness than before through sleeping with her and through other actions befitting married people.

Having secured the approval, or at least the complicity, of the main persons involved, he was now ready to lay siege to Anna. After Bucer had reported on his mission, the Landgrave despatched two messengers to her (on 23 December) with copies of all the various dispensations and agreements. On 12 January 1540, the messengers returned, but without the unequivocal reply which Philip had expected. Anna had not only maintained her previous demands but had actually added new ones. She now insisted that Christina should issue an invitation to her for the wedding. It appears that the Landgrave ignored this proposal. But he confirmed his agreement to all the other terms, with the exception of the suggested invitation to Ernst von Miltitz, Anna's brother, on the grounds that, 'as a Papist, he was not sufficiently well versed in the Scriptures to grasp the legitimacy of the second marriage.'

For the rest, he now regarded the wedding as certain, and, for the first time, revealed to a few chosen councillors the identity of his 'fiancee'. His court preachers thereupon appended their names to the Wittenberg Deliberation, and (on 18 January) he obtained a further clearance from his wife. Far from being taken aback on learning of his plans for Margarete, Christina - at least so the Landgrave alleges - was even more agreeable to his plans than when they had been put to her in general terms.



Everything then was ready for the ceremony. But what of the bride herself? Hitherto Margarete had received Philip's attentions passively, without pleasure or aversion. She may not even have known of his intentions, since the Landgrave had not confided in her - though her mother had probably given her some inkling of what was afoot. What was more, Margarete was not on good terms with her mother, and might not take kindly to the engagements entered into by Anna on her behalf. Philip was therefore afraid that, at the last moment, the girl might jettison the understanding and try to escape to her friends and relatives. Indeed, he had laid plans to counter any such move by producing Margarete's letters (however innocuous) and thus spoil her marriage prospects.

But his fears proved groundless. Margarete showed herself happy at her fate. By mid-February, she had moved from Dresden to her mother's estate. And on 4 March the marriage took place at the small town of Rothenburg an der Fulda.

Philip kept his word as to the invitations. The Elector and the house of Meissen sent representatives, and Bucer and Melancthon arrived as well. Strangely enough, the Reformers do not seem to have been told whom Philip was marrying until they entered the church. Philip's written instructions (also dated 4 March) to Melander and Lening, two of his preachers, as to what they were to tell their colleagues do not mention Margarete, but refer to her as 'a person who is now disposed to take me in marriage'. The brief is also revealing as to the preoccupations uppermost in the Landgrave's mind. 'It is vital', says the note, that the Reformers and his own counsellors be present to bear witness that he plans 'a marriage and not whoremonger ing'. The Reformers are urged never to use the word 'concubine', since that usually refers to a whore. Philip must have a wife whom he likes, since he means to retain his first wife! Should Christina die, he plans to keep his second wife as his only one, thus returning to the monogamist fold. Hence, she cannot be 'a person of lowly rank such as a peasant girl'. And he concludes with a statement of what he will say if asked by the guests about the reasons for his marriage. It is intended 'as a medicine and remedy for evil conduct and dissolute living', and it will help him to lead a better and more Christian life.

The Landgrave's instructions were faithfully followed by Melander as the wedding certificate testifies. After paying tribute with the starched pomp of the times to 'our most mighty, most invincible and most gracious Emperor, Charles V,' the document records the presence of 'his Highness, Prince and Lord Philip, Landgrave, Count of Katzebnogen, Diez, Ziegenhayn and Nidda, with certain councillors of His Highness on the one hand, and the honourable and virtuous maiden, Margarete von der Sale, and certain relatives on the other.'

Melander then explained that Philip wished to marry Margarete although his Highness's first wife was still alive. In order, however, the address continued, 'that this step is not decreed as capricious or frivolous and no offence be caused hereby and the good name of the said maiden and her honourable relatives be not jeopardized, [his Highness swears before God] that it is motivated by important and unavoidable considerations of conscience and body and that it is impossible for him to be saved unless he takes a second wife in addition to his first one.' The marriage was a quiet one, since 'in our times it is unusual to have two wives at the same time ... although in the present case it is licit and Christian.' Thereupon the couple, joined in marriage by the preacher, 'swore undying love and troth to each other.' The following day, Melancthon himself then urged the Prince, as thanks for the dispensation granted, to take better care of the Lutheran clergy and teachers in church schools, and to abstain from fornication, adultery and boys.

The Landgrave was so overjoyed that he took little notice of such exhortations. Far from being plagued with moral scruples, he was proud of his action. 'I have done it', he said a fortnight later, with God and a good conscience.' And on 5 April, he wrote to Luther thanking him for the dispensation and telling him that he had taken Easter communion 'with a merry conscience', and would as a result be able to further the cause of the Reformation with greater zeal. He added the piquant detail that

Margarete had turned out to be a relative of the great theologian's wife, and hence, to his delight, he was Luther's brother-in-law! He was convinced of the legitimacy of his marriage, but what answer should he give if he were asked point blank about it? Luther replied immediately that the bigamy be kept secret because of the bad example it might set.

But it was too much to expect that all those in the know would be discreet. Some of them even had an interest in provoking a scandal. Nor did the Landgrave's friends all help. In April, the court preacher, Melander, was foolish enough to defend bigamy from the pulpit. And the feverish building work on Margarete's new residence in the country set tongues wagging. By 25 May, another court divine was writing in anguished tones to the Prince that a 'terrible rumour' was all over the land, and was likely to cause widespread defections from the Gospel. A country parson, he added, had even asserted that Luther's permission to celebrate the marriage had been bought at the cost of a cask of wine.

The tales soon reached the ear of Duke Henry of Dresden. He was the husband of Elizabeth, Philip's sister, and Elizabeth herself was Margarete's mistress. Henry realized that it would be automatically assumed that he and his wife were a party to the marriage, and he determined to get to the bottom of the reports. It was not hard for him. Anna von der Sale was one of his subjects. On the last day of May, she was fetched to court by a posse of cavalry and forced to make full confession. The next day, she was escorted back to her estate together with two secretaries, and obliged to deliver up the documents in her possession for copying. As it happened, she surrendered only Philip's declaration to his wife of 11 December and a long document by Bucer, setting out his views for and against polygamy. In the confusion, this had been substituted for the Wittenberg Deliberation.

The story soon made the rounds of Germany and beyond. Preachers fell to denouncing Philip for his lapse from grace. Other reactions were of unbelieving hilarity. Had one ever heard of anything so silly? asked the Markgrave of Brandenburg. The Emperor himself, who had sired children all over Europe and then had them legitimized by the Pope, felt that it was all a huge joke (but one that could be turned to solid political advantage). And in France there was ribald Gallic laughter. More serious men were profoundly disturbed. Ferdinand, who was to succeed Charles V as Emperor, is said to have been deflected by the scandal from turning Protestant.

The men who had granted Philip his secret dispensation were on tenterhooks, and hastily looked to their defences. Luther wrote to the Elector that he had been misled by the Landgrave. He had thought Philip had meant to take 'only a simple girl' who would be kept in a quiet spot out of harm's and gossip's way. But the Prince, as it now turned out, had married a lady-in-waiting - no less - who and been set up in an imposing country residence. The moral issues appeared to be of less concern to Luther than the social ones. And indeed, to judge by his Table Talk (1540) at the time, he saw the only hope of salvation in the possibility that, who could say? Margarete might soon die!

Melanchthon, for his part, tried to beat a retreat, and delivered himself of a revised, and unfavourable, pronouncement on the marriage. Thereupon, under the weight of the 'mounting evils' springing up all around him, he prayed to God 'to avert the monstrous danger and scandal', and broke down. For days he was unable to touch food or drink, and hovered between life and death. He only rallied when Luther rode out to breathe confidence into him with the power of his robust faith.

The Elector was equally concerned. He had only agreed to the marriage with the utmost hesitation and on the express condition that it was kept strictly secret. He now sent Philip a letter full of veiled reproaches for having caused Melanchthon's collapse - an accusation which Philip heatedly rejected.

There was of course no question of Saxon support for the Landgrave's position now that the bigamy was the stock subject of conversation in Germany.

The common factor in all these reactions was an insistence on the need to keep this gigantic skeleton in its cupboard. Philip on the contrary was perfectly prepared to drag it out into the light of day. From the start (as his instructions to Bucer show), he had been eager to have the marriage recognized by all and sundry and not kept as a subject for snickering whispers or open denunciation. The subtle distinction drawn by Luther between what was right in God's eyes and what at could be defended to the world seemed to him the flimsiest of casuistries. He may have been the founder of the great university of Marburg, but he was essentially a bluff military man, more at home on the battlefield or with his hunting dogs than with 'the sapient sutlers of the Lord'. He had clear, straightforward ideas, and he stuck to them with laudable tenacity. For him, what was right was right and he was prepared to defend his convictions even at the cost of political eclipse. Rather than see his marriage questioned, he would content to retire to a house or two (doubtless for his two establishments), and hand over his state to his children or the Emperor.

He was not disturbed by the prospect of opposition. 'From the world', he wrote to Luther, 'we do not count on extorting recognition of Margarete.' He felt that his position on that score was by no means weak. It was an age when marriage was in a state of flux. Priests had forsworn celibacy and taken wives to themselves on turning Lutheran, but Catholics still regarded such unions as invalid and sacrilegious. Other radical innovations, such as bigamy, would naturally meet with similar condemnation, at least to start with. But this did not make them any less justifiable than priestly marriages. Luther, the ex-monk, married to an ex-nun, need therefore not be so self-righteous. And, in the same letter just quoted, Philip, after affirming that he considers Margarete his wife by God's word and Luther's advice, administers a savage thrust at the Reformer: 'God grant that the world may so regard the wives of our preachers in this and other lands.'

Nor was it merely a question of Philip's own marriage. The relief afforded him should be granted to others as well. To Bucer he wrote acidly that he would not dispute whether bigamy was sinful or not, or whether it was formerly a general usage, 'for we leave that to you, the learned, in your superior wisdom'. 'But', he noted pointedly, 'if anyone falls into the same difficulty, we would not hesitate to countenance a similar remission in his case', though he qualified this threat by making the marriage conditional on the approval of the man's confessor, the state authorities, and, if pressed, the freely given consent of the first wife as well.

Strong in the assurance of the justice of his case, Philip even assembled his notables (on 22 June) at Cassel and tried to induce them to back his stand. He was unsuccessful. His advisers were well aware that such a course would provoke a violent intervention by the Emperor. They therefore suggested a more diplomatic line. The Landgrave should admit to having a concubine, but quibble as to the meaning of the word. The public would take it as synonymous with a mistress, whereas Philip would understand it in the biblical sense of an additional wife, a helpmeet before the Lord, such as those taken by Abraham, David and other holy men. Very reluctantly, the Landgrave agreed, for he had always heartily disliked the immoral associations of the word suggested.

However, the Reformers felt that even this concession was not enough to save the situation. They were particularly apprehensive of the danger of a general tolerance for bigamy. Bucer repeatedly urged the Landgrave to tell a deliberate, holy lie when asked about the rumours, and quoted Scripture in support of his views. Had not Abraham deceived his host when asked about Sarah? And did not even God Himself mislead His enemies by visions and illusions? Bucer even suggested that Philip should revise the marriage contract to make Margarete a concubine, though continuing to treat her as a wife. And he made other improving proposals, such as that Philip should devote less time to hunting and other amusements and more to matters of state and to his wife. The Landgrave, to be

fair, heeded the last suggestion, for Christina bore him three further children after his second marriage. But, for the rest, he was adamant. Margarete and her mother, he wrote, would rather be torn to pieces than incur such a dishonour:

*We are willing to reply as long as it is possible in dubious and ambiguous terms, but to say that there is no marriage, that advice should be given to another, and not to us. We cannot and will not lie, for lying does nobody any good, and besides [to show that he, too, knew his Bible] God has forbidden false witness.*

*The only effect of this sterile round of letters was to cause mounting irritation all round. Philip decided that the one hope of breaking out of the impasse was to meet round a table and thrash out the disagreements. And, at his request, delegates from himself and the Elector met with Luther at the Eisenach Conference and battled over the issue for four whole days (15 to 19 July).*

*Any hope of agreement soon faded. Luther upbraided the Hessians for having revealed the details of the marriage, which Philip's men indignantly denied. The dispensation, Luther went on, was valid only for the Landgrave's conscience, and ceased to have meaning if it became known. A private Yes signified a public No. Hence, if the news of the Deliberation leaked out, he would deny its existence. He did not accept the view that what was right in God's eyes was automatically right in itself. For instance, a child by a man other than the husband must be regarded as the legitimate heir.*

*As a statesman of the church, the Reformer dwelt on the disastrous consequences of a public defence of bigamy. Most of the Lutheran clergy (and all the Calvinists) were opposed root and branch to it. If he were known to have countenanced it, however discreetly, the Protestant church would be rent by a schism. And, if he were to defend his action in writing, the results would be even more appalling.*

*Quite apart from the purely ecclesiastical aspects of the case, the rules of public morality could not be flouted. If they were, the whole Empire would collapse in anarchy. More concretely, the Emperor would intervene, and Philip, discredited by his unorthodox marriage, would see his army melt like snow.*

*Luther therefore made no bones about calling on Philip to tell a good strong lie' for the sake of the church. If the Emperor were to question him, the Landgrave should reply that he did indeed have a concubine, and that he was willing to send her away if all the other princes with a similar attachment would do the same. If Philip were really determined to publish the Deliberation, he (Luther) would take the whole blame on himself and admit that he had blundered, but this was a counsel of desperation.*

*The Elector's men were equally forthright. The Landgrave's action, they maintained, was against God and public morality, and could not be defended, however close the links between Hesse and Saxony. Philip would have liked to have submitted his case to a General Council of the Protestant movement in Germany and ask the other princes to guarantee him protection until judgment had that been given. But the Elector was afraid, and with good reason Philip would use any such assurance to force the issue into the open, and thus involve the Saxons in what had every appearance of being a major war - and one fought on very dubious grounds.*

*The Landgrave, for his part, was just as intransigent. In a letter dated 18 July to his delegates, he expresses bitter disappointment with 'the inconstancy of Luther and the Elector'. He realizes that Luther is a contrary character who digs in his toes the more one contradicts him. He therefore counsels moderation in dealings with the Reformer.*

But he himself tackles the Reformers vigorously in some of their arguments, and to considerable effect. He is accused of having had an affair with Margarete before he married her. He flatly denies the charge. He is asked why he chose Margarete and not another, as if his love for Margarete were the cause and not the occasion of the bigamy. He points out that he could easily have had any other girl from the aristocracy on the same conditions. And he agrees that he married Margarete because he was fond of her. But, he says, 'I see that you holy people also take those you fancy.' Had he been allowed to follow his inclinations in his first marriage, the whole debacle might have been avoided.

But the central argument is the one advanced by John of Leyden:

'Better several wives than several whores.' He had been repeatedly urged to desist from immorality, but the whole point of the marriage was to enable him to stop fornicating. Had he taken another whore, he would have been left in peace. But, because he fell in love with a girl and married her, he is being bounded and deserted. How can he be pilloried for following the example of the Patriarchs, including the pious Abraham?

He realizes that his conduct may cause offence, but he is not prepared to spare others' feelings at the cost of his own salvation. 'Oh, would to God', he cries Luther, 'that you and your colleagues would chastise such vices as adultery and drunkenness not merely in word and speech but also in fact.'

He is horrified at the prospect of Luther revoking the Deliberation. 'Oh God, dear Doctor Luther,' he writes, 'what are we coming to ... when excellent people suffer a falling off for fear of other scholars, ... and even only of the world.... If you can answer for the marriage before God, why such fear as regards the world?' His action was Christian, and, if the theologians think otherwise, they should not have lent it their moral sanction by attending the ceremony.

The most that he will promise is to maintain his previous line of equivocation. But he will not lie. Let them crucify him if they will. If the situation becomes intolerable, he will publish the Deliberation and fight for what he regards as a perfectly legitimate marriage. As for the Elector, his delegates should be informed that he (Philip) will no longer act as a Captain of the Protestant cause and that they should withdraw from all negotiations with France for a grand alliance against the Emperor, and take precipitate leave - pretexting urgent business at home. The break was complete, although appearances were saved.

The Eisenach Conference marked a turning point in Philip's relations with the Protestant movement. He had always threatened to turn to the Emperor if his brothers in the faith refused to stand by him. Now they had abandoned him. In July (probably immediately after he learned of the result of the Conference), he drafted a plan of reconciliation; in September it was put into effect. Negotiations between the Landgrave's ambassadors and the Imperial Secretary dragged on, till at last (in January of the following year) Philip demanded a straight reply to the proposals and obtained (on the 24th of that month) a written pardon from the Emperor and a safe conduct to the Imperial Diet at Regensburg for which he set out on 1 February. In return, he made a number of far-reaching political concessions. Under the terms of the agreement, Philip undertook to exclude France and any other non-German power from the Protestant Alliance (the League of Schmalkalden). This move decisively altered the balance of power in Europe in favour of the Emperor - and most historians trace the decline of Protestantism as a political force in Europe back to this agreement.

Philip's defection was not the end of Luther's troubles. The bigamy offered Catholic pamphleteers too good an opportunity of ridiculing and vilifying their opponents. And a steady stream of scurrility poured out, attacking Philip and his Monstered ways'. The Landgrave, with his militant convictions, could not resist the urge to reply. For his defence, he turned to his specialist on polygamy, an ex-Carthusian called Lening. This preacher had already composed more than a score of briefs on the subject, including fifteen for the Eisenach Conference and several to set Margarete's conscience at

ease. He is not reported as having actually put his theories into practice, but for him monogamy was far from monotonous. He maltreated his first wife, and then, when her sufferings were ended, married, at the ripe age of eighty, one of Margarete's maids.

In response to this latest appeal by Philip, Lening surpassed himself and produced what is the first full-scale apologia for polygamy in Europe, the *Dialogus Neobuli* which, despite its Latin title, was written in German. Philip meant to ensure that his point of view was placed within the reach of the literate public and not just of a learned elite!

The book is, as the title indicates, in the form of a discussion between a supporter of plural marriage and an opponent. It is a remarkable work. 'In spite of its involved sentences and repetitious mode of argument', says one critic, 'the Dialogue is written with great skill, so as to make bigamy [or rather polygamy] appear not only right, but, if that is admitted, attractive.' The work is far too long to analyse. The essence of the argument is that polygamy is not contrary to divine, natural, canonical or Imperial law. Opposition to it has come solely from a perverted view of marriage as something evil in itself and a desire to be holier than God Himself. Polygamy, Lening concludes, would alleviate the prevailing immorality and help to drive back the Turks who were then pressing on the south-east flank of Europe. Polygamy was not of course to be made obligatory. It was only for those who felt a calling, as men in the Middle Ages had responded to a vocation for celibacy.

The book was referred to Bucer for his comments, and he not only examined it, but 'corrected and improved it a little', as he admitted. Indeed, as late as 1900, he was credited with having written it. He did, however, try to restrain the Landgrave from publishing it, but the most that he could achieve was that the work be distributed privately -in mid-August 1541.

For Philip's missionary zeal in the cause of polygamy was unabated. He took the clergy to task for faintheartedness when they remonstrated with him. 'If', he wrote to Melancthon, 'we, you, Luther and others suffer death, yet there will be found people who more godly and trusting than we who will accept this solution which is not forbidden by God and is free and permissible.'

Far from contemplating martyrdom in the cause of polygamy, the Lutheran clergy was outraged at Lening's book. Luther had to persuade a friend of his, Justus Menius, to hold back a counterblast to the Dialogue, but Luther himself castigated the author as a garrulous fool. He also composed a refutation of which one of the milder passages reads: 'Whoever follows this idiot and his book and thereupon takes more than one wedded wife, and desires his action to be regarded as righteous - may the devil bury him in the abyss of hell.'

But Luther in his turn was restrained by the Elector from publishing his work. After a long estrangement, Philip and the Reformer finally met. The discussion was remarkably cordial, Luther merely criticized Lening's book for having used too many arguments of unequal force, rather than a few really sound ones. And Philip thereupon withdrew as many copies of the Dialogue from circulation as he could.

Somehow, the wounds healed and the scandal died down. An open break between the Landgrave and the Protestant Church was avoided, and the issue of polygamy was shelved. (The fact that Philip soon afterwards took his troops into battle for the Protestant cause, and suffered defeat and imprisonment at the hands of the Emperor no doubt helped to reconcile the former hostile allies.) It was not till well on in the seventeenth century that the Wittenberg Deliberation and the other documents on the bigamy were published by the great French Catholic controversialist, Bossuet, and used to devastating effect in his *Variations of the Protestant Church* (1688).

Nowadays, the whole episode leaves most readers unmoved, if not unamused. Old Testament polygamy has long ceased to be of interest. And Philip's bigamy is mainly interesting as an illustration of the eternal conflict between the crusader who puts principles above everything else and the realist who lets practical considerations weigh heavily in the scales. But, if Luther showed great statesmanlike qualities in his handling of the affair, it is Philip who comes out of it most creditably, if the moral issues alone are examined.

He had scored a very shrewd hit by insisting on the revolutionary character of priestly marriage, introduced by the Reformation. If, he asked, it should suddenly be possible to overthrow such a firmly established institution as the celibacy of the clergy, why should the institution of bigamy be a priori excluded? The only effective answer would have been that polygamy is condemned by Christian doctrine. This is the reply which most Protestant thinkers (such as Calvin) have been stamped unequivocally as a radical or a heretic. But this was a stand that Luther and his colleagues never took - and for very good reasons. They could not. They themselves did not believe that polygamy was against divine or natural law. They took their stand solely on grounds of expediency.

Luther, it is true, had curious views on a number of subjects, including sex. 'Had God consulted me,' he wrote, 'I would have advised Him to propagate the species by fashioning human beings out of clay, the way Adam was created.' However, sexual activity was an essential part of life (though sinful), like eating and drinking. Luther even alleged that Jesus had probably committed adultery with Mary Magdalene and other women in order to partake fully of the nature of man.

But the main reason for his indulgence to polygamy had little direct connection with sex. His attitude stemmed from a problem that had faced the Church from the beginning - how to defend certain acts of the patriarchs which were of questionable morality when judged by Christian ethics. The Manichaeans (an early Christian sect), for example, had laid it down that Abraham was not a Christian since he was guilty of sensuality in his conjugal relations. Saint Augustine immediately sprang to his defence. Abraham, he argued, had lived more chastely with his several wives than most men in monogamy, and in any case polygamy in his time was the custom, and hence no sin. Luther took the same line. For him, Abraham was the first Christian 'and more important than all the Popes together'. His morals had to be stoutly defended. And so, right from the start, Luther lays it down that polygamy is not wrong in itself, and definitely preferable to divorce. He was never to diverge from this position.

He had frequently occasion to pronounce on the question himself. Early in 1525, a pastor called Karlstadt sponsored a request from one of his congregation for permission to take a second wife, since his first one was a leper. Luther replied that the man's confessor must first give his permission. He himself could not forbid such a marriage, but he would not advise it either. What was permissible must often be sacrificed for the general good. In 1526, Philip, who was even then looking for a way out of his marriage troubles, asked Luther whether polygamy was permissible in principle. The reply ran that no Christian should have more than one wife, because that would give offence, and because there was no positive word from God suggesting that polygamy be revived. Heathens and Turks might do as they pleased. True, some of the patriarchs had been polygamous, but it was because they had a definite reason (such as the need for progeny). A Christian, before adopting polygamy, must first have a calling from God. Plural marriages, therefore, were to be rejected except in case of extreme need. Philip did not insist, and the matter was dropped for the time being.

A little later, Luther admitted (contrary to the doctrine of the Catholic church) that polygamous converts had been admitted into the early church.

His convictions were put to the test when, in 1531 he was asked by one of Henry VIII's agents whether that king could regard his marriage with Catherine of Aragon as void - the annulment of his marriage being an essential precondition of wedding Anne Boleyn and having a male heir. Most of



the theological authorities consulted (many for interested reasons) agreed that he could repudiate his queen. Luther - as well as bucer and Melanchthon - took the opposite view, and advised him to keep Catherine but take a second wife. 'I would allow the King', wrote Luther, 'to take another queen in accordance with the examples of the patriarchs of old who had two wives at the same time.'

Melanchthon was equally favourable to this course. 'Henry', he opined, 'could try to obtain a male heir without any peril to his conscience or to anyone else's by a second marriage.' He would not, however, concede polygamy to all. And he added the piquant observation that the Pope would, in his view, accord the necessary dispensation 'as an act of love'. If such permission were refused, Henry should disregard the Pope's ban and take a second wife notwithstanding.

Bucer joined his voice to those of his fellow Reformers. Bigamy, which had been practised by the patriarchs, could not be denied to Christians in modern times. It was in accordance with the law of Moses and did not offend against decency.

Philip was well aware that these pronouncements formed a very strong card in his hand. His brief to Bucer goes over the familiar Biblical propositions from which, he was certain, Luther could not dissent. There were the patriarchs who walked (unreproved for their numerous wives) with God, the absence of a ban on polygamy in the New Testament (despite the long list of things forbidden to new converts), the injunction in Timothy that a bishop should have only one wife (and hence that others might have more). And later he was to draw the conclusion from the situation as to the early converts. If it is possible for a Christian to keep his many wives a man can be a Christian and take more than one wife.'

If it makes effective play with the Reformers' opinions on Henry VIII's submission. If that King could be allowed a second marriage, why not he? Admittedly, Henry needed a male heir to avoid civil war. But he, Philip, would suffer damnation unless he was helped to put a stop to his sins by a second marriage. And were not spiritual matters more deserving of care than mere worldly issues such as the stability of the English government?

And so, when Bucer learned of the Landgrave's proposal, he found it difficult to resist, not only on political, but also on theological grounds. The Reformer subjected himself to a long examination of conscience, the results of which are recorded in a work (not published till 1878) which sets out the arguments for polygamy and those against. The nub of this exhaustive dissertation is that polygamy should be left to the individual conscience. Like marriage, it is a remedy against fornication. Each case must be judged according to its need, and, for Bucer, there was little doubt, in the light of Philip's sad tale of spiritual and physical woes, that the Landgrave's need was real and justified.

Luther and Melanchthon were equally vulnerable to Philip's theological arguments. They were in the dilemma where the poor heart would fain deny but dare not. The agonies stemming from their hesitation are visible at almost every turn in the Wittenberg Deliberation. The document agrees that polygamy (though inferior to the ideal of monogamy laid down in the Bible) was allowed under the Mosaic Law, and was not forbidden in the New Testament. It is permissible in the case of a man with a leper wife or of a captive who badly needs to be looked after. Provided that the approval of the confessor is forthcoming, therefore, a dispensation may also be given in cases of extreme need. But all this does not alter the rule of outward life, and there can be no question of a general introduction of bigamy. Hence, to avoid offence, the dispensation in Philip's case must be secret.

Small wonder that Luther found it difficult to defend his position at the Eisenach Conference. All he could muster by way of theological argument was that his earlier writings should not be regarded as



infallible, and that he was learning every day. Who could say what he would change next in his theories? Paul had said: 'Let every man have his own wife', and there were no examples of polygamy in the New Testament. Luther was usually more cogent than this.

The truth is that the Deliberation was taken on political, not doctrinal grounds, and Luther knew it. The same considerations had prevailed when he advised Henry VIII to take another wife (though his horror of divorce was genuine enough). That approval, as he was later to put it, was accorded because bigamy was more tolerable than a situation in which both country and people would be torn asunder in civil war. Luther was at that point in time not so concerned about the possible extension of bigamy to the lower orders. The Monstered rebellion lay in the future. And besides, England was a foreign country, and a Catholic one at that (since Henry had not yet broken with the Pope), so that there was no danger of the King going over to the other side.

For Bucer, political considerations - those of status in particular - were just as important as for Luther. Latitude for bigamy, he wrote, 'as the Scriptures show, is accorded more generously to Kings than to others ... and hence should be refused least of all to great lords'.

The decision was political, too, in Philip's case. If he were not given his way, he would defect to the Emperor and work against the Reformation. 'It was', said Luther, 'an emergency that could only be patched up with the help of Moses [i.e., of the Mosaic law]'. But the threat was a serious one only because of the Landgrave's power and rank. Luther was far less forthcoming to the anonymous but humble petitioner of 1525 afflicted with a leper wife. Conversely, he was shocked to learn that Philip had committed bigamy with lady-in-waiting and not a simple peasant girl.

There is no need to veil one's face at the Reformer's recognition of the power of social hierarchy in the sixteenth century. He was merely taking account, as any statesman should, of the dominant forces at work. In particular, he dreaded the impact of a bigamous marriage contracted by someone of Philip's standing. 'The actions of princes', quoted the Deliberation rightly, 'cause more of a stir than those of private persons.' Others, down to 'the veriest clodhopper', would seek to copy such a prestigious example. There is no mystery as to the ideas guiding Luther's policy in the whole affair. He was obsessed by the danger to social stability inherent in peasant revolts such as the risings of the 'twenties when he had urged on the German rulers to hunt down 'the mad dogs' and suppress the revolt in a river of blood. And more recently (and even more pertinently) there was the visionary Monstered Kingdom in which polygamy had formed a diabolical adjunct to the wildest social radicalism. If, as Bucer explicitly feared, popular agitation were to find leaders in the nobles eager to introduce polygamy, a match would be set to a powder barrel which might blow up the whole of Germany. And, had Bucer's nightmare been realized, the whole evolution of European mores would have been utterly different.

## APPENDIX W

EXTRACT FROM "CURIOUS CUSTOMS OF SEX AND MARRIAGE"  
BY GEORGE RYLEY SCOTT

Another book which I was led by the Spirit of God to pick up in a book shop and open at a particular passage, was "Curious Customs of Sex and Marriage" by George Ryley Scott.

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## INTRODUCTION

## III

*Fifteen centuries of Christian civilization had to go into the limbo of the past before the Church made any serious and determined attempt to gain control over marriage, by making an ecclesiastical ceremony a necessary prologue.*

*Church and State concentrated on making the union, as far as possible, and in the vast majority of cases, an indissoluble one. Hence the evolution of marriage ceremonies calculated to stress the "till death doth us part" aspect; hence the appeal to superstition; hence the formulation of laws designed to put every conceivable bar in the way of dissolution.*

*Inevitably difficulties were encountered. Always has there been a risk that in the attempt to make the marital alliance permanent, in combination with the responsibilities inherent in the contract, society might conceivably drive man into promiscuity as an alternative means of satisfying a biological urge. This risk, from time to time, has been underlined by the steps which it was sometimes considered necessary to take, even in civilized communities, to make men marry. Thus in seventeenth century New England the life of a bachelor was made most ignominious by his subjection to many forms of persecution.[1] In Hartford, for instance, the penalty for remaining unmarried was the payment of twenty shillings a week to the town.[2] In other towns, single men were compelled to live in houses assigned to them; they were continually spied upon; and their lives generally made miserable. "In those days," said Alice Morse Earle, "a man gained instead of losing his freedom by marrying .[3]*

[1] Even to-day in some parts of the world indirect coercion is not unknown.

*In the Daily Mail (March 24, 1951 appears the following paragraph : " Tirana, Albania - A tax on bachelors between 20 and 50, and unmarried` and childless women between 20 and 40 has been imposed by the Albanian Government. Reuter."*

[2] Alice Morse Earle, *Customs and Fashions in Old New England*, 1893, P. 36.

[3] *Ibid.*, p. 37. 1

Pages 81 to 83:

## CHAPTER VIII

### PLURAL MARRIAGE IN ITS, VARIOUS FORMS

#### I

#### **Polygamy: Its Origin and Incidence**

However unpalatable, from the standpoint of modern ethical ideals, the statement may be, it is a fact that man, biologically and inherently, is polygynous. The promiscuity which is so prominent and so characteristic a feature of savagery provides unmistakable evidence of the truth of this. No feature of mankind has provided religion and morality with so many difficulties, not in connexion with its prohibition, which is plainly an impossibility, but in its curbing. In modern civilization, the monogamic concept in combination with the laws relating to marriage, have succeeded only to the extent that economic conditions have been able to fortify them.

It should be noted that in these remarks I am referring to the polygynous nature of the male rather than to the polygamous feature of the human race as a whole. The distinction is important. Polygamy, contrary to popular opinion, involves more than the marrying of a number of women by one male; it includes the analogous appetite displayed by the female for a number of husbands. Polyandry, as this latter phenomenon is termed, is nothing like so pronounced or so widespread a characteristic in the female as polygyny is in the male. In fact it may be looked upon as abnormal or exceptional, for whatever may be its incidence in those early days when promiscuity was the order of the day, polyandry has proved to be capable of regulation or prohibition in a manner which is impossible with polygyny. Moreover, even in primitive society, it is a much rarer phenomenon than polygyny, being virtually restricted to societies where the number of females is much fewer than that of males, or where poverty of an extreme nature is widespread. In some North American tribes it was customary for a woman

to have several husbands; as also in Tibet and Bantan. According to Father Tanchard, in Calicut, he came across women with as many as ten husbands, all of whom were looked upon as so many slaves.

In the Old Testament we have plenty of evidence of the existence of polygyny. Esau undoubtedly was a polygynist; so too, Adam's son, Lamech; King Solomon, also, had a g number of wives. Indeed, there can be little doubt that polygyny was widely practised in the time of Moses, and his supposed prohibition of multiple marriages, as instanced in the passage : "Neither shalt thou take a wife to her sister to vex her, to uncover her nakedness, besides the other in her lifetime," has been the cause of considerable controversy, as in the case of so many other Biblical commands and prohibitions. Apropos of this passage, Dr. Gardner says: "Michaelis, following the Talmud, alleges that the Mosaic law does not prohibit more than one wife, although he admits that it does not sanction a man having as many wives as he pleased. Selden, in his learned work *De Uxore Hebraica* (On Me Hebrew Wife), informs us, that the Jewish Rabbis held the prohibition of Moses to extend only beyond four wives. And Mohammed, following as he did in many cases the Rabbinical interpretations, fixed upon four as the number of wives to be allowed to the faithful, and commands that that number should not be exceeded." [1]

For centuries the ancient Romans prohibited polygyny, the Justinian Code proclaiming it to be a punishable offence. Later Mark Antony caused the rule to be altered: he took two wives himself.

*In ancient Egypt all men other than those of the poorer classes, who could not afford a plurality of wives, and the priests, who were prohibited from having them, were accustomed to practise polygyny; although, according to Kenrick, one of the wives, under the title of Lady of the House, " enjoyed a superiority in honour and authority over the rest."*[2] *A similar custom prevailed among the Turkish princes, says Burder, where it was usual " to have one among their many wives superior to all the rest in dignity."*[3]

According to Huc, polygyny is a legal institution in China. [4]

[1] James Gardner, *Faiths of the World*. Vol. II, p. 679.

[2] John Kenrick, *Ancient Egypt under the Pharaohs 1850* Vol. II, p. 58.

[3] Samuel Burder, *Oriental Customs 1840*, P. 277.

[4] M. Huc, *The Chinese Empire*, 1855.

*At one time the practice was restricted to Mandarins and childless forty-year-olds, but more recently the taking of secondary wives has become general. Here, as in Egypt and some other countries, the first wife is the mistress of the house, all others holding subordinate positions.*

*In many of the tribes of North American Indians polygyny was practised. Catlin said it was " no uncommon thing to find a chief with six, eight, or ten, and some with twelve or fourteen wives in his lodge."*[1] *Among the Indians of Guiana, the more wives a man possesses the more is he esteemed by his fellow-men.*[2]

*A form of polygyny practised by many primitive races is the custom of marrying sisters, known as sororate. However many daughters there are in a family, the man who marries one marries the lot. It is found among the North American Indians, the Australian Blacks, and the Kaffirs of Africa.*

*In Tibet, somewhat surprisingly, polygyny and polyandry are both widely practised. According to Henry Savage Landor, the arrangement is a somewhat complicated one.*[3] *A man who marries the eldest of a number of sisters acquires the lot as wives, that is, providing the younger ones are unmarried; but if he chooses to marry a younger sister in the family he has no claim to the elder sister or sisters, whether or not she or they be single. On the other hand, the girl who marries one of a number of brothers, becomes the wife of them all. In some parts of the country, owing to the extreme poverty of the inhabitants, the wife-sharing method is apparently the only form of married life possible. In addition to the question of economics, the dangers to which women who have to be left alone are inevitably exposed, make polyandry a matter of expediency. It is not likely, in such circumstances, that a wife will be without companionship and protection where there are two or more husbands in the household, a point which may well be brought forward "in defence of even so startling a social arrangement as this, at least among races of so phlegmatic a temperament as the Tibetans."*[4] *Moreover, apart from any need for protection, it would appear*

[1] George Catlin, *North American Indians*, 1876, p. 118.

[2] W.H. Brett, *The Indian Tribes of Guiana*, 1868, p. 351.

[3] A. Henry Savage Landor, *In the Forbidden Land; An Account of a journey in Tibet, Capture by the Tibetan Authorities, Imprisonment, Torture, and Ultimate Release*, Heinemann, 1898. Vol. 11, pp. 61-63.

[4] Constance F. Gordon Cumming, *From the Hebrides to the Himalayas : A Sketch of Eighteen Months' Wanderings in Western Isles and Eastern Highlands*, Sampson Low, London, 1876. Vol. I, p. 204

that the women of this remote country are not without skill in handling a plurality of husbands. As a rule a wife displays considerable ingenuity in seeing that they are not all at home at the same time. Says Landor: " Only one remains and he is for the time being her husband; then when another returns he has to leave his place and become a bachelor, and so on, till all the brothers have, during the year, had an equal period of marital life with their single wife."

Polygyny is inherently evil, and it can only produce evil results. So true is this, that in China many women will go to any lengths to avoid marriage with a man given to its practice. Some shut themselves up in nunneries; others take their own lives. Gray tells us that " during the reign of Taou-Kwang, fifteen virgins whom their parents had affianced, met together upon learning the fact, and resolved to commit suicide. They flung themselves into a tributary stream of the Canton river, in the vicinity of the village where they lived. The tomb in which the corpses were interred is near Fo-Chune, and is called the Tomb of the Virgins. The same authority mentions another multiple suicide for a similar reason. It occurred in the month of July, 1873. In this instance the affianced girls, numbering eight, had bound themselves together, before jumping into the river.

The closing paragraph of this extract illustrates a common phenomenon amongst many writers who oppose a man having more than one wife. The opening statement that "polygyny is inherently evil" argues for a specific instance where other information which presumably applies to the situations referred to is not presented. One must assume that if the situation was a generally evil as the example suggests then it is almost impossible to consider how it could have existed in the first place since it would appear that every woman faced with such a prospect would have taken such extreme measures to avoid such marriage. The fact that millions of people around the world live happily in such marriages is ignored.

One has to ask why, if the practice of a man having more than one wife is against scripture, it cannot be refuted without emotional rhetoric. Equally, one must surely recognize that the society in question was not a society in which Yahweh is Lord and in which the Love of God is shed abroad in the hearts of the people.



## APPENDIX X

EXTRACT FROM "STRANGE CUSTOMS OF COURTSHIP AND MARRIAGE"  
BY WILLIAM J FIELDING

Another book found on being led by the Spirit into a second hand bookshop was "Strange Customs of Courtship and Marriage", by William J Fielding, published by "The Blakiston Company", Philadelphia in 1942.

Pages 2 to 5:

**A DEFINITION OF MARRIAGE** - *This great urge has had as it's impetus the bringing together of the couple in sexual union With it ultimately came the establishment of marriage, of vary. ing periods of duration, depending upon the conditions which determined the arrangement, the most important of which has been the raising of children.*

*The situation as gleaned by the anthropologists - those tireless students of the history of mankind-is of course too complex to be related in a few pages. In primitive life, precise and orderly forms of mating could scarcely be expected, nor did they exist. There have been countless sorts of variations and many contradictions.*

*According to the great authority on the subject, Professor Edward Westermarck, author of The History of Human Marriage, human beings have always lived in what may be broadly described as a state of marriage. Not in the definitely formulated sense that we now know this institution, but in a recognizable and definable form.*

*Westermarck thus defines marriage as a relation of one or more men to one or more women which is recognized by custom or law and involves certain rights and duties both in the case of the parties entering the union and in the case of the children born of it.*

*Continuing, Westermarck says that marriage always implies the right of sexual intercourse; society holds such intercourse allowable in the case of the husband and wife, and, generally speaking, even regards it as their duty to gratify in some measure the other partner's desire. But the right to sexual intercourse is not necessarily exclusive. He adds, as an alternative definition: a more or less durable association between male and female lasting beyond the mere act of propagation till after the birth of the offspring.*

*In support of this theory, it is argued that marriage has developed out of primordial habit-the habit of a man and a woman (or several women) to live together, to have sexual relations with one another, and to rear their offspring in common. The man became the protector and supporter of the family, the woman his helpmate and the nurse of their children. This habit in time became sanctioned by custom, and eventually by law, and thus was transformed into a social institution.*

*It is shown that many of the higher animals have a family life analogous to human marriage in its primitive form. Indeed, it has been observed that the highest form of paired mating - not excluding man-is to be found among many species of birds.*

*Among the great majority of birds, the male and female keep together even after the breeding season, and in a great many species the parental instinct has reached a high degree of intensity on the*

father's side as well as on the mother's. So true is this that Brehm, the naturalist, has remarked that "real marriage can be found only among birds."

So the terms "marriage" and "family" are used to describe a definite human and sub-human relationship, and our modern marriage and family are a development of this process which began at a very primitive level of life.

Comparatively early in its development marriage became an economic institution, affecting the proprietary rights of the parties.

Among certain peoples, as we shall see in later chapters plurality of wives is legally permissible; among others, more primitive, the marriage is a loose and temporary union, lasting little beyond the birth of the offspring. This situation account for Westermarck's qualifying definition.

On the other hand, higher in the social order, we find an established condition wherein marriage means something more than sexual congress. In this order man and wife main, tain a household together. They may have a community of goods. There is a common interest and responsibility in the care of the children. It is upon this basis that there has developed the system of monogamous marriage now prevalent throughout most of the modern world.

**ORIGIN OF THE WORD "WEDDING".** - When we look into the origin of certain words we get an intimation of the development or transformation of the system described by the word in question. This is characteristically true of the word "wed. ding". It derives from the barbaric stage of wife purchase through which marriage passed. The wed was the purchase money or its equivalent, horses, cattle or other property, which the groom gave to the father to seal the transaction.

In the early days of the Anglo-Saxons children were often betrothed by the parents, the bridegroom's pledge of marriage being accompanied by a security, or wed, furnished by the father of the groom. Thus originated the term wedding, or pledging the troth of the bride to the man who secured her by purchase.

It is said that traces of the ancient legal procedure connected with wife purchase remained in England as late as the middle of the sixteenth century. In France, even until the time of Louis XVI, it was the custom to pay down thirteen deniers upon conclusion of a marriage contract. This latter practice was doubtless merely a symbolic relic of the time when marriage was an outright cash transaction.

**THE ANTIQUITY OF MARRIAGE** - As we have already seen, marriage appears to have had its origin at the very dawn of human society, perhaps being a continuation of an analogous relationship in subhuman life. There are, however, different schools of thought on this subject, as we shall presently see.

Among many species of the animal kingdom, the male and female remain together not only during the pairing season, but until after the birth of the offspring. It seems reasonable to assume that they were induced to do so by an instinct which had been acquired through the process of natural selection. This tendency preserved the next generation, and thereby perpetuated the species.

Confirmation of this theory is found in the fact that in such cases the male not only stays with the female and young, but also takes care of them. Prince Peter Kropotkin, the great Russian naturalist, cites numerous instances of devotion, loyalty and self-sacrifice among the denizens of the animal world in the wild stage that would be a credit to humanity at its best.

Among mammals the young are dependent for a considerable time upon the mother, who consequently is concerned for their welfare, attending to them with much affection. While in most



*cases the relations between the sexes are restricted to the pairing season, there are however certain species in which they are of a more permanent character, and the male acts as guardian of the family.*

What is particularly apparent from the latter part of this text is the tendency to base the understanding of marriage on animals and therefore on the theory of evolution. In other words, the thesis is that since man evolved from animals we can better understand man from the study of animals. This is in stark contrast to the Christian and Jewish knowledge of creation by Yahweh as set out in Genesis 1.

Pages 27 to 30:

### **Modern Survivals of Ancient Customs**

**THE WEDDING RING.**- While there is no exact history of the origin of the wedding ring, it is believed to have evolved from the older betrothal ring. The earliest record of the wedding ring appears in Egyptian literature. The idea fitted in with Egyptian thought, as in hieroglyphics the circle represents eternity. By applying the name to a plain band or circle for the finger, marriage was thus identified with a tie through eternity.

According to tradition, the early Hebrew wedding rings were usually plain gold, without setting. They were permitted to be of silver, and even base metals were acceptable. It is apparent that the Jewish wedding ring was of ceremonial or symbolic meaning because it was often too large for wearing as a finger ornament.

The Christian form, on the other hand, has always been the true finger ring, usually of gold, and generally devoid of ornament. The use of the wedding ring among Christians been traced back to the year 860. It is said that when a marriage settlement had been properly scaled, rings bearing the name: of the newly married couple were passed around for inspection among the guests.

There have been many variations of wedding or marriage rings-such as double rings joined by a pivot (gemmal rings), rings set more or less elaborately with gems, and even so-called puzzle rings, in which several individual loops were so shaped as to form together an apparently indivisible ring - but the single unadorned band has been the most common form of wedding ring.

Marriage rings have been made of a great variety of materials. Besides the various metals, such as gold, silver, iron, steel and bronze, wood, rush and leather have also been used. The Romans used iron, which had an appropriate significance because of the traditional strength and durability of this metal. Medieval peasants used circlets of rush, wood or leather because they could afford no better, but they insisted upon some sort of a ring to seal the union. At the beginning, the use of gold bore the association of purity, and its value indicated it as a token of the wealth the husband brought to the consummation of the marriage contract.

Platinum has come into extensive use in later years for wedding rings as in other jewelry, and the wedding ring set with a row, or forming a circle, of small diamonds has had considerable vogue. Among the novelties have been the "Orange Blossom" ring, bringing the symbolism of one of nature's most prolific fruits into association with the marriage, and the "Venus" ring, harking back to the goddess of Love.

Aside from the symbol of unity and eternity associated with the wedding ring, it has been maintained that the finger circlet of marriage developed from the circular fetters or bracelets placed upon the captive woman of primitive times, thus being a symbolic relic (although an unconscious one) of her ancient status of subjection and servitude to the master.

The exchanging of wedding rings has likewise symbolized loss of freedom-the "ball-and-chain" concept, in another form -bondage for the man and subjugation for the woman. These associations of servitude and inferiority undoubtedly sprang in part from the language of the Christian marriage ritual, when it took over the traditionally secular marriage contract. The sacramental view of marriage, with its emphasis on the permanent spiritual union, denotes the surrender of freedom. The use of the phrase "to obey" in the woman's vow, so long a feature of the Christian marriage rite, but now more and more omitted by mutual wish, was a further note of her subjugation to the husband's will.

**THE RING FINGER** - Further evidence of the concept of servitude, symbolized in the use of the wedding ring, is indicated by the wearing of the ring on the left hand. From earliest times, the right hand has symbolized power and authority; the left hand, subjection.

The particular digit upon which the ring is worn-the fourth finger-once had special significance. It was thought in ancient times that a certain vein or nerve in the fourth finger of the left hand ran directly to that time-honored

seat of the affections the heart. This significance is no longer known by the great majority of women who wear the ring, and it is known to be an anatomical fallacy. Nevertheless the old custom continues. Many women would consider themselves something less than properly married if they wore the wedding ring on any other finger.

The utilitarian argument has been presented that the fourth finger is a logical choice because it is guarded by the fingers on either side, that of all the fingers it is the least used, and, furthermore, that the left hand, as the hand less used, is the place of least wear. As in most cases of trying to prove a point, where tradition, sentiment and superstition are involved, this seems like a choice bit of rationalization.

As a matter of fact most fingers of both hands, including the thumbs, have been used for wearing rings. During the Elizabethan period in England, the wedding ring was worn on the thumb, as is shown in portraits of ladies of that time.

Here we clearly see the pagan, superstitious background to the wedding ring in terms of which Satan has deluded the church into believing that the metal ring has some covenant significance which appears nowhere in scripture.

## APPENDIX Y

### EXTRACT FROM "SEX, LIFE AND FAITH A MODERN PHILOSOPHY OF SEX" by ROM LANDAU

The book "Sex, Life and Faith; A Modern Philosophy of Sex" by Rom Landau, published by Faber and Faber Limited, 24 Russel Square, London in 1946 provides further insight into the intellectual thinking behind the doctrine of enforced monogamy.

Pages 136 to 138:

#### SEX IN ACTION

##### 4. Spirit and Polygamy

*In an imperfect world, such as we live in, polygamy must be considered both natural and legitimate. In an ideal world monogamy would undoubtedly be sufficient. To eliminate polygamy completely, we should first have to change the entire character of our civilization, then the nature of man, and, finally, Nature herself.*

*It is both revealing and somewhat disturbing to find that only among the least civilized tribes is divorce unknown and marriage considered indissoluble.\* We find an overwhelming prevalence of lifelong monogamous unions only among some of the lowest hunters and agriculturists of Sumatra, the Malay Peninsula, and Ceylon. It would seem that the more civilized and individualized man becomes, the more strongly does he develop polygamous tendencies.*

*Whether polygamy can be equally justified on moral grounds is a different question. But, as we have seen already, civilizations and religions exist which recognize that polygamy is as natural to man as monogamy, and which, in consequence, sanction it openly. To-day Islam is the most obvious*

*\* Among civilized peoples I can find records of a similar situation only in the State of South Carolina in the U.S.A. which represents the sole community in the Christian world which still holds marriage indissoluble and grants no divorce whatsoever. The Roman Catholic Church, while asserting the indissolubility of Christian marriage, admits a 'separation from bed and board', and, under certain circumstances is not opposed to dissolving such marriage. As Lord Bryce observed, 'the rules regarding impediments were so numerous and so intricate that it was easy, given a sufficient motive, whether political or pecuniary, to discover some ground for declaring almost any marriage invalid.'*

*example, and it implies that some 350 million people (adherents of this religion alone) are officially at liberty to lead either monogamous or polygamous lives.*

*Not only in ancient or primitive societies is it accepted that polygamy is rather more natural to man than monogamy. We know already what Dr. Johnson had to say on the subject of marriage when surveying the civilization of eighteenth-century England. The French - those supreme realists and exponents of a particularly refined civilization - gave tacit approval to polygamy by sanctioning the custom of a man's having a mistress as well as a wife. This custom was adhered to quite openly and not in secret and shamefacedly as though it were something reprehensible. French history is rich in*

examples of mistresses who enjoyed greater respect than the legitimate wives. In this France followed the lead of Athens, where the hetaera was afforded a higher social position than the wife. No Athenian woman was more honoured than Aspasia, the mistress of Pericles, 'the Olympian'. Muhammad would hardly have sanctioned the simultaneous possession of four wives by one man if polygamy had not been natural and necessary to the Arabs.

Yet in spite of the acceptance of polygamy by so many different civilizations, the fact remains that in most societies (at least so far as the Western world is concerned) moral, social, and legal codes prescribe monogamy, and do everything in their power to enforce it. This is partly because an officially sanctioned polygamy easily leads to innumerable social, legal, and personal complications. But though in the West the law prohibits polygamy 'in space', it finds itself forced to condone it 'in time', namely by granting divorce. A man may not have two wives simultaneously, but no-one can prevent him from having ten wives over a period of years. Such a state of affairs reveals our unwillingness to face sexual realities squarely.

All the evidence provided by history and science makes it imperative that polygamy should be recognized more honestly. This, however, must not blind us to the fact that a religious sanctioning of polygamy such as we find in Islam, denotes a weakness in the particular creed. The weakness is not necessarily of a moral character. (Most moralities are man-made, relative to the circumstances of a given time and place, and thus not absolute.) The weakness, rather, is of a spiritual nature.

The desire for a permanent monogamous partnership originates in a deeper stratum of man's spirit than does that for polygamous attachments. To satisfy that desire calls for greater effort at a higher price than that demanded by polygamous tendencies. Had Muhammad accepted polygamy merely on grounds of local usage and expediency, little spiritual significance would need to be attached to his decisions, but we know from his private life that the determining motive was his own inability to master his sexual impulses. On personal and purely spiritual grounds his sanction of polygamy suggests a weakness. Spiritually - though not necessarily morally - this sanction strikes us as less valuable than the opposite principle as seen in the Christian gospel.

Yet does even such a verdict give us a right to shut our eyes to the legitimacy of polygamous practices in Christian countries or elsewhere? When we study a living society we obviously deal with imperfect realities and not with Utopian ideals. We cannot possibly dismiss the existing imperfections - whether of nature, customs, or conditions - as though they had no effect upon our lives. And to cling to laws and conventions that ignore those imperfections is, to say the least, neither helpful nor morally justifiable.

## 5. Polyandry and Women

If polygamy be natural and legitimate for men and, if as nowadays even intelligent women are wont to claim, there is absolutely no difference between the two sexes, we must conclude that women are similarly entitled to polyandry. The subject is important, and even if it cannot be treated here in all its aspects, at least some outstanding features must be mentioned.

Legalized polyandry has been known to many different nations and civilizations. According to Strabo polyandry was common in Arabia Felix; and Al Bukhari reports that it was a custom among the pagan (pre-Islamic) Arabs for several men to cohabit with one wife, who herself nominated the father of any child to which she gave birth. Cases of polyandry have been noticed among South American Indians, the Eskimo, and various tribes of the Alaskan coast. As late as in the fifteenth century most of the women of the Canary Island, Lancerote had three husbands 'who wait upon them alternately by months'. In the Marshall Islands polyandry has been practised on a large scale, and all the brothers of a newly betrothed man automatically became the secondary husbands of his wife. In Tibet

*polyandry is common to the present day; and it can also be found among various communities of the North Indian plains.*

In this passage it is apparent that there is a disparaging, perhaps even sarcastic condemnation of polygyny, again seemingly based on prejudice and by extension of an argument which fails to address scripture we see that it is suggested that polyandry, clearly fornication in scriptural terms, is ranked on the same terms as polygyny. Surely any person of integrity must question why, if monogamy is the will of God, it is necessary to resort to such contrived and offensive argument to defend it?

## APPENDIX Z

**EXTRACT FROM "THE CHRISTIAN CENTURIES"  
by FRANCES GUMLEY AND BRIAN REDHEAD**

In one of the most dramatic instances whereby material for this book was acquired, I was led several miles through the centre of London to a book store where I was led to purchase the book "The Christian Centuries" by Frances Gumley and Brian Redhead, published by BBC Books in 1989. On opening it I found the following passage on page 62:

*"Benedict had not been the only one laying down the law. While he was sitting in the monastic eyrie of Monte Cassino putting the final touches on the rule of life for generations of monks and nuns to come, across the Christian world in Constantinople a very different operation was in full swing. Justinian, the emperor, who had great difficulty in sitting still, was codifying Roman law from all the centuries past. He seems to quote from Benedict's Rule on at least three occasions. He was a reserved, cerebral man responsible for the building of Hagia Sophia, acclaimed as the most beautiful church in the whole of Christendom, but he and his empress Theodora had their enemies. Justinian was a strange character. His official biographer, Procopius, says that he considers that Justinian was nothing less than a demon in a human body. The Reverend Michael Smith says he has rather more sympathy with Theodora than he has with Justinian. Justinian was a very inward-turned man. When you look at some of the mosaic portraits of him you can see a weak man, whereas Theodora, whatever her faults, was strong and consistent. Justinian was rigidly Orthodox. Theodora was an ex-prostitute from Alexandria who had been converted by Monophysite monks and so she was ardently Monophysite herself. She was quite ready, when Justinian was turning against the Monophysites, to hide the Monophysite monks in her part of the palace.*

*When the football hooligans of the day, the chariot race supporters, turned against Justinian, burned down Constantinople and had him besieged in the palace, he did not know what to do. He was all for abdicating. Theodora turned and said, in effect, 'Get up you wretched wimp - you might as well stand up and fight: for my part, I believe the imperial purple is the best shroud of all.' And she set General Belisarius on the mob and sent out somebody to bribe some of them to break ranks. She was a great power behind the throne. They called her 'Despoina': the lady, the mistress - a title she fully deserved.*

Given that Justinian is credited by various sources as being the person who first officially promulgated the doctrine of enforced monogamy as official Christian doctrine, surely we must conclude that this passage clearly demonstrates the influence of Roman feminism and demonic influence in the false doctrine of enforced monogamy?

## APPENDIX AA

### EXTRACT FROM "LOVE IN THE SOUTH SEAS" by BENGT DANIELSSON

Another unusual book that came into my possession is entitled "Love in the South Seas" by Bengt Danielsson, and translated from the original Swedish by F H Lyon, published by George Allen and Unwin Ltd, London 1956.

Pages 129 to 139:

#### CHAPTER VI

#### THE ADVANTAGES OF POLYGAMY

*The Polynesian marriage custom which has attracted most attention in Europe is, curiously enough, polygamy. This exaggerated interest can ultimately be traced back to the American lawyer Lewis Morgan, one of the most controversial figures in the short but eventful history of anthropology. In the middle of the nineteenth century Morgan happened to undertake the defence for an Indian tribe in a legal dispute with some settlers eager to acquire land. As he was a skilful counsel, he gradually obtained more and more briefs of this kind, and, fascinated by the strange customs and ideas he met with among his Indian clients, he began to devote all his spare time to anthropological studies.*

*Another event of decisive importance for Morgan's career was the publication of Darwin's famous work *The Origin of Species*. Convinced of the correctness of the theory of biological evolution, Morgan at once conceived it to be his duty to undertake a corresponding description of the origin and evolution of human culture. He thought that here and there among the primitive peoples it should be possible to find the remains of customs and implements which in past times existed among our own ancestors, and that by arranging these in a series, from the simplest to the most perfected, a picture could be obtained of the different stages through which humanity had passed.*

*In his work, which appeared in 1877 under the title *Ancient Society* Morgan deals at length with marriage conditions and endeavours to show that the human race has passed through various stages of development, from general promiscuity to strict monogamy of the Western type. After the quite unregulated original state, during which everyone in the same horde had sexual intercourse without difference or distinction, there was a second stage called by Morgan the punalua stage. His most important evidence came from Hawaii where 'at the time the American missions were established upon these Islands (1820), a state of society was found which appalled the missionaries. The relations of the sexes and their marriage customs excited their chief astonishment. They were suddenly introduced to a phase of ancient society where the monogamian family was unknown, where the syndyasmian family was unknown; but in place of these . . . they found the punaluan family, with own brothers and sisters not entirely excluded, in which the males were living in polygyny and the females in polyandry. It seemed to them that they, had discovered the lowest level of human degradation, not to say of depravity' (77, P. 414). Morgan's book was immediately noticed by Marx and Engels, who had quite recently worked out a corresponding scheme of economic evolution, and the fact that Morgan even happened to use the term 'communistic' of the earliest family groupings further strengthened their confidence in his theories. Engels popularized them in his book *Origin of the**



Family, and Polynesian and Indian family organization were soon being discussed among workers all over Europe as eagerly as Socialism and the class war.

During the last twenty or thirty years this unexpected Communist admiration for Morgan, a 'bourgeois' and a man with religious beliefs, has reached its zenith; his works have been translated into Russian (an honour which has been done to few anthropologists), and it is as dangerous to doubt Morgan's infallibility as that of the other Communist saints. What is truth in Moscow is only a bad joke in New York, and American anthropologists have been the first to point out Morgan's serious mistakes. The basic error of his imposing, architectonically perfect scheme of development is, of course, that there is no logical reason whatever for supposing that all the peoples on earth have undergone the same social development. And as we have no material comparable with the fossils and archaeological finds which have made historical reconstruction possible in other sciences, only a little common sense is needed to see that we cannot possibly know anything at all about marriage relationships in prehistoric times.

Morgan is wrong not only in his basic assumptions and conclusions, but also, very often, in the facts on which he founded his theory. Particularly grotesque is his description of the so-called punalua family as a kind of group marriage of several men and women, who all had sexual intercourse with one another. As early as Morgan's time there were many accounts of Polynesian life which showed as clearly as could be desired that the punalua family was not a communistic group at all, but ordinary polygamy such as exists among most of the peoples of the earth.

The statement that group marriage existed in Hawaii when the first missionaries arrived is a complete mistake; and to be quite precise the word punalua was not used of the family as a whole, but only of and between two wives of the same husband. Puna means source, origin (an easily understood symbolic term for a woman) and lua simply means two.

If we try to make an accurate survey of the extent and form of polygamy in Polynesia, we find that sexual democracy was on as low a level as the political. Polygamy occurred, with few exceptions, only among the nobility. Another and equally typical Polynesian limitation was that on practically all the islands polygamy was a privilege of the male sex. Marriage between one man and several - women (polygyny) was the most usual form, and only in the Marquesas was marriage between one woman and several men (polyandry) preferred.

The word polygamy is certain immediately to call up visions of Eastern harems with innumerable veiled wives, or to awaken recollections of a newsreel showing the deposed Sultan of Morocco about to go on board an aeroplane with the twenty-three favourite wives he had obtained permission to take with him into exile. Large harems like this are found only exceptionally in the Arab countries, and even in Polynesia the number of wives in most polygynous marriages was extremely modest, for the simple reason that the number of men and women was roughly the same, and if one man had a wife more, it meant that another had none.

Thanks to the care with which the Polynesians have preserved their genealogies, it is possible to determine in a fairly satisfactory manner the extent to which polygamy occurred among the nobility. On Raroia, for example, the different chiefs who had ruled over the island in turn during past centuries had the following number of wives:

Varoa:	2
Varoa Tapu:	1
Tapuhoe:	1
Varoa Kaipani:	2
Teuruotiki:	1

Varoa Nui: 3  
 Tefau: 1  
 Varoa Tikarua: 5  
 Kaoko: 3

This gives an average of 2.1 wives per chief, and it was exceptional for the commoners who occur in the genealogies to have more than one wife.

The table on page 133, showing the number of wives in 134 marriages during five generations in the Vara descent group on the island of Mangaia in the Cook group, proves that by no means all nobles and chiefs had more than one wife.

Thus only 20 per cent of the marriages were polygynous. Similar computations from other islands show about the same percentage.

Generations	Number of marriages	Number of wives					
		1	2	3	4	5	6
6	1	1	-	-	-	-	-
7	6	4	1	-	-	-	1
8	17	11	2	4	-	-	-
9	53	43	9	1	-	-	-
10	57	48	5	3	1	-	-
<b>Total</b>	<b>134</b>	<b>107</b>	<b>17</b>	<b>8</b>	<b>1</b>	<b>-</b>	<b>1</b>
<b>Percentage</b>	<b>-</b>	<b>80</b>	<b>12.7</b>	<b>5.9</b>	<b>0.7</b>	<b>-</b>	<b>0.7</b>

There are certainly few customs which have been so fundamentally misunderstood and misjudged in the Western countries as polygamy. This is not surprising, for the polygamous marriages which have attracted most notice in the West (alongside Morgan's Polynesian fantasies) are those of the Mormons and the Oriental despots, and these are exceptional cases. I have therefore divided the following survey of conditions in Polynesia - which in all essentials correspond to those existing among most primitive peoples - into three sections, each of which endeavours to refute a widespread misconception.

**Mistake number one: a man keeps several wives to satisfy his desires.**

In the first place, if this had been the case, all chiefs' wives would always have been fresh young beauties, which seldom was the case. Nor would a chief have kept his old wives, as he often did. In other words, a frequent change of wives would have been the rule, and not polygamy. Another weighty argument is that a chief interested in change and sensual distractions could have satisfied these needs by the many extramarital liaisons to which he was entitled, or entitled himself, than by polygamy.

Finally, the Polynesians themselves have stated with perfect clarity the reasons for their system of polygamy.

These reasons are:

**1. Family considerations.** All men, but especially the chiefs, wanted a male heir to continue the family. Further, all rulers wanted as many children as possible so that their own family might be strong

and be able to maintain itself against other families which were competing with it for power. If the first wife was barren or produced only girls, the husband regarded it as his duty to the family and the community to take another wife. As he rightly considered it an injustice to turn away the first wife on this ground only, polygamy was the result.

**2. Economic reasons.** A chief had a much higher standard of living than his subjects, and he was, moreover, compelled to put up and entertain guests of all kinds. A European business man or captain of industry gets through his comprehensive duties as a host pretty easily without any harem by frequently taking his customers to a restaurant, but of course this was impossible in Polynesia. Not only were dinners and entertainments held in the home, but even all clothes and household articles had to be manufactured by members of the family. It was therefore necessary for chiefs to have more than one wife for economic and practical reasons.

**3. Social and political advantages.** As new and important political alliances had continually to be concluded and social connections established, and these objects were best attained by marriage, the chiefs found it only natural to remarry now and again. In order not to lose the advantages secured by a previous marriage they all kept their previous wives. This coldly calculating attitude of mind may seem to us unattractive, but it implied nothing specially derogatory to the additional wives, for the first wife was generally chosen on the same principle.

As sex was subordinated to practical considerations the chiefs often chose sisters or relatives of their first wife as additional wives, and this testifies to their psychological insight, for there were considerably greater chances of all parties pulling together evenly if the new wife had the same outlook and habits as the first. Further, a man had generally had sexual intercourse, with his wife's sister even before marriage, so that it made no difference worth mentioning if she moved into her brother-in-law's household.

But it was even commoner for a chief to marry two sisters at the same time, and Aginsky has explained why. 'When the woman marries into another group, she very often takes with her a younger sister so that if she becomes ill, sterile, or dies, the sister will be with her to take her place. Her sister, having lived with her and the children, is familiar with the conditions and takes over the rights and duties with little friction.... Thus, a satisfactory condition prevails where the family of the female perpetuates its rights, as does the family of the male, and the male is not bothered with looking for another female to take care of him and his children' (2, P. 208).

Nor, when analysing the causes of polygamy, must we forget that a chief was often compelled to increase his family by adding to it a new wife, since, as I pointed out earlier, a man was as a rule considered to be bound to marry the wife of a deceased brother. It sometimes happened, too, that a chief was presented with a slave woman by a neighbouring chief; in such cases she was regarded as an additional wife, but had an infinitely lower position than the other wives (supposing that they consented to receive her into the household).

A most unusual and grossly materialistic method of forcing new wives on a chief existed in Samoa, according to Turner. 'The marriage ceremony,' he writes, 'being such a prolific source of festivities and profit to the chief and his friends, the latter, whether he was disposed to do it or not, often urged on another and another repetition.... They took the thing almost entirely into their own hands, looked for a match in a rich family, and if that family was agreeable to it, the affair was pushed on, whether or not the daughter was disposed to it'. In this way a chief could be forced to remarry a dozen times in the course of his life. Luckily for him the wives disappeared as rapidly as they had appeared.

**Mistake number two: in a polygamous marriage the women are the husband's slaves.**

Polynesian chiefs' wives undeniably occupied quite a subordinate position, but this was not because they lived in polygamy, but because Polynesian society as a whole was a man's society. This is clearly shown by the fact that the other chiefs' wives, who did not share their husbands with any other woman, also occupied a subordinate position. For that matter, we need only draw a comparison with conditions in Europe, where in a number of countries the women are treated like children, while in others they have almost complete equality with men, although there is monogamy everywhere - to see that there is not necessarily any connection between the form of marriage and women's rights.

Instead of their freedom being reduced, it seems that the wives in a polygynous marriage were rather better placed than the women who had sole rights to their husbands. One obvious advantage was that the burden of work was divided and was therefore lighter for each wife; but their number was of use to them in another way also. By giving each other mutual support the wives could often get their way, and one may be sure that even the most powerful chiefs sometimes had to acquiesce in the decisions of the family majority.

Most wives, too, were glad to have a substitute within the family during a pregnancy - when sexual intercourse was avoided - as the risk of the husband being thus unfaithful with other women was thus considerably diminished. Moreover, there is every reason to suppose that a chief tried to behave himself when he knew that after every false step he had to pacify not only one, but perhaps as many as half a dozen angry wives with rolling pins, or rather stone mortars, raised to strike.

Again, for a woman who was really attached to her husband it must have been pleasant to feel that she need not be abandoned in her critical middle-age, if her husband should have a relapse into youthful sentiment and want to marry again with some little teenager. Instead of making scenes and getting a divorce she could propose to the husband that he should marry his latest flame as well. Although we have only scanty information as to the result of such experiments, I am convinced that they must have been excellent correctives for the husband.

A feature which may not seem so attractive from the Western point of view, but which was important to the Polynesians, was that polygamy made it possible for several women to be married to an especially high-born sought-after chief. All the indications are that most women of noble birth preferred to marry a chief of high position, even if he had several wives already, than a nobleman of lower rank who was a bachelor.

The many stories of wives who themselves, for one reason or another, proposed to their husbands that they should take another wife, afford another eloquent proof that a Polynesian woman saw nothing humiliating and irrational in living in polygamy. Handy says of conditions in Hawaii: 'A wife might say to her husband, "I love my cousin so much that I do not want her to go away, so you take her for your wife", and to the cousin she might say, "Eia no ka kaua kane", or "Let him be our husband". The children of one were the children of the others' (4.8, P. 276).

### **Mistake number three: Jealousy and quarrels were the order of the day in all polygamous marriages.**

'There was once a chief who admired a famous beauty and decided to pay court to her. When his wives heard this they advised him to make a careful toilet, as he had many rivals, and worked a new girdle and plaited a sweet-scented wreath of flowers for him. . . .' So begins an old Tongan story, and as might be expected the chief finally won the fair lady's hand. A magnificent wedding took place, after which he and all the other wives lived happily and cheerfully together, till death parted them.

Even if the old stories, as their way is, exaggerate a little, there is no doubt that jealousy among the different wives in the polygynous marriages was very rare. The prevalence of jealousy among us is obviously due to the exclusive sexual monopoly owned by two married persons. There was no such

exclusiveness in Polynesia, as all married people had connections with certain definite persons such as brothers-in-law, sisters-in-law, sworn brothers, sworn brothers' wives, etc. A woman, therefore, was already accustomed to her husband having sexual intercourse with other women, and as she did not demand of her husband absolute fidelity outside the home, there was no reason for her to demand it in the home. The absence of sexual jealousy in the Polynesian polygamous marriages is thus only a logical consequence of the general view of sex life.

There was often, however, a kind of socially determined jealousy. A woman might be bitterly envious if her husband took a wife of higher rank, as this diminished her own power and prestige in the household, and her children lost their privileges. On the other hand, it was a downright insult if the new wife was of too low birth. A New Zealand authority on the Maori tribes tells of a chief who one day married a slave girl despite the protests of the wife he already had. Next day wife number one, who was of noble birth, took wife number two on a fishing expedition, and when she returned she was alone. Her husband was not slow to understand the delicate hint, and took care in future not to bring home any more slave girls.

Although jealousy was rare, this did not mean that all the problems of co-existence were disposed of. Quarrels and disturbances were naturally bound to occur in families where there were so many possible causes of friction as in a big Polynesian family. To remove, or at least reduce, controversy between the different wives the Polynesians had made a number of cunning arrangements, of which the four following are worthy of mention:

1. The wives were placed in order of rank.
2. Work was divided between them.
3. They had separate houses or sleeping places.
4. The husband visited them in turn.

The benefits of this arrangement are easily seen. The wives being placed in order of rank, and this, according to Polynesian ideas, depending on birth, each wife's position was fixed once for all. The struggle for power which would certainly have raged if all the wives had been in a position of complete equality from the beginning was thus avoided. The wife of highest rank directed the work of the household and passed on the husband's orders, which were obeyed as a matter of course. But the custom which best shows how profoundly the Polynesians understood the special problems created by polygamy was that of giving each wife a house, or at least a sleeping place, of her own, where the husband regularly spent so many nights with her according to a programme drawn up in advance.

The chief reason for the failure of the Mormons' celebrated attempt at polygamy during the latter half of the nineteenth century appears to have been that they entirely overlooked the practical and psychological difficulties. A recently published study of the Mormon marriages in America shows that all four of the Polynesian precautionary measures enumerated above had been neglected. In the Mormon marriages the husbands crowded all their wives together in a dwelling which most often was too small, exhorted them to regard one another as sisters, did not allot each wife any special work, and finally committed the sin, unforgivable in polygamy, of having a special favourite. If the Mormons had studied beforehand the conditions in any of the many Indian tribes round about them which practised polygamy, their experiment would certainly have been a good deal more successful.

As in so many other respects, the Marquesas Islands occupied a special position in regard to family conditions. While everywhere else in Polynesia the preferred form of polygamy, was polygyny, the Marquesans were markedly addicted to polyandry. The exception is all the more remarkable seeing that polyandry is an extremely rare form of marriage in other continents also, whereas about 80 per cent of the peoples of the world allow polygynous marriage.

*M. K. Opler, who has made a critical study of all alleged cases of polyandry, sums up by saying that polyandry has been reported to be the general form of marriage among two peoples only, the Toda tribe and the Marquesans. And as regards the Toras it is, according to Rivers, doubtful whether the cases in which the husbands were not brothers can be regarded as polyandry at all.*

This account certainly presents a very different picture to the previous quotes and, while still lacking the vital component of recognition of the Creator God, Yahweh and His Son Jesus Christ and without the Holy Scriptures to guide them we see a form of life which is in many respects more readily recognizable as being scriptural than is the case in many instances of enforced monogamous marriages in Western Society.

**TABLE OF SCRIPTURE REFERENCES**

**INDEX OF KEY WORDS**



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 ..... (NKJ)*

This book provides a comprehensive scriptural analysis of what the Word of God really says about marriage, divorce, adultery and related subjects. It takes particular account of 1 Corinthians 6:9 and other scriptures which clearly indicate that adulterers will not inherit the kingdom of God and offers a comprehensive scriptural analysis of the scriptural definition of fornication, adultery, marriage and divorce. The book clearly shows that the act of sexual intercourse with a virgin IS the ACT of marriage and that the marriage covenant is cut in the virgin flesh (hymen) of the woman.

In 1 Samuel 13:14, Samuel, speaking to Saul, declares David to be a man after THE LORD'S "own heart". In 1 Samuel 25:42-44 we see that subsequent to this David took two wives in addition to the wife that he already had. In 2 Samuel 5:13, we see that David took further wives. Yet in 2 Samuel 12:7-8, after God sent Nathan the prophet to David to rebuke David for his adultery with Bathsheba we see that God says that HE gave David Saul's wives. In 1 Kings 15:5 we read that AFTER David's death, scripture STILL say's that David had done right in the sight of God. In fact, we find at least fourteen (14) instances in the books of Kings and Chronicles where we are told subsequent to his death that David "did right in the eyes of THE LORD all the days of his life".

Subsequently, about one thousand years after David's death, God, speaking through Paul, reported in Acts 13:21-23, confirms that David was a "man after THE LORD'S own heart" and from David's seed God raised up for Israel a Saviour (Jesus):

- 22 *"... 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 Saviour-- Jesus-- (NKJ)*

Here we see that despite his approximately 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 for having more than one wife, as some have done? This book presents a comprehensive analysis of scripture to demonstrate that it is indeed GOD'S OWN HEART that a man should have more than one wife! It also demonstrates that Isaiah 4:1 indeed applies to this age:

- 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." (NKJ)*

Finally, from a variety of secular references the book provides some clues as to how the heresy of enforced monogamy came into existence in the Christian church and why this heresy is such an important part of Satan's plan to prevent the return of our Lord and Saviour Jesus Christ.

This is a challenging book which requires the reader to set aside all preconceived ideas and put THE WORD OF GOD FIRST.

***If you are truly committed to serving THE LORD YOUR GOD with ALL your heart, all your soul, all your mind and all your strength (Mark 12:30), this is a book you cannot afford not to read.***