

REVISED AND UPDATED

*Ha*  
*Baal Brit*  
**Torah Marriage**

**Narrated by Meredith Meredith**

**NO MANS ZONE**

*Ha*  
*Baal Brit*

**Torah Marriage**

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# *Dedication*

To Moshe

Our first Kohen Ha-Gadol (High Priest).

*Thank You*

To all those who obey the Torah.

# *Content*

**DEDICATION**

**THANK YOU**

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## *Preface*

Shalom Aleichem (Peace be unto you),

This book is devoted to the subject of Torah Marriage - the marriage of one man to one woman or to many women. I have a question for you. Which is better?

A man who marries seven times and divorces seven times or a man who marries seven times and does not divorce his seven wives.

Which of these two situations does the will of our Heavenly Father? The second most definitely!

He who was there, in the beginning, understood this perfectly;

*“5 And said, For this cause shall a man leave abba and eema, and shall cleave to his wife: and the two shall be one flesh? 6 Therefore they are no more two, but basar echad. What therefore יהוה has joined together, let not man put asunder”* Mattityahu (Matthew) 19:5-6.

Divorce was never the will of the Creator who made marriage between a man and a woman to be unto death. Thus the Apostles wrote;

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***“Are you married to a wife? **Seek not to be divorced**”***  
Qorintyah Alef (First Corinthians) 7:27.

It is because of our lack of faith and trust in YHWH that Moshe allowed divorce but this was never the design of the Creator. Yeshua told us this;

*“7 They said to Him, Why did Moshe then command to give a Get (divorce certificate), and to put her away? 8 He said to them, Moshe because of the hardness of your levim (hearts) allowed you to put away your wives: but from the beginning and from eternity it was not so”* Mattityahu (Matthew) 19:7-8.

The Marriage Plan of YHWH allowed a man under the Torah to take more than one wife. It was and still is His perfect will and His answer to divorce.

It was through a decree of Judaism and Christianity respectively that banned Torah Marriage contrary to the plan of Scripture and we have reaped the whirlwind in the West! Separation and Divorce rates soar in every country.

This book promises to put marriage in its proper perspective and provide you with a clear understanding of this end-time topic. Make no mistake about this; Marriage is Set Apart to YHWH and He hates divorce.

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Study it carefully and I promise you it will restore and revive this sacred institution that was taken from us through deceit and lies.

This book is divided into two Sections. The first Section is a critique of Torah Marriage and its benefits. The Second Section is an Order of Ceremony with a Homily for the officiating Kohen.

YHWH Bless You.

In Yeshua's Name,

*Kohen Theodore Meredith*

## *Introduction*

We have arrived at a climactic epoch in human history when everything is being restored to Yisra'el, among which is the institution of Torah Marriage - the marriage of one man to one woman or many women. This period is known in Hebrew as Geulah (the Final Redemption). It begins with Malachi's great prophecy of Eliyahu (Elijah), the prophet returning YHWH's people to the teachings of their Avos (Fathers), and his work will culminate with the advent of Mashiach. Two passages confirm this;

*"4 Remember the Torah of Moshe My eved (servant), which I commanded to him in Horev for kol Yisrael, with the Chukim (Statues) and mishpatim (judgments). 5 Behold, I will send you Eliyahu ha navi before the coming of the great and dreadful Yom ידוֹדָה : 6 And he shall turn the lev (heart) of the ahvot (fathers) to the children, and the lev of the children to their ahvot, lest I come and smite the earth with a curse through utter destruction" Malachi (Malaki) 4:4-6.*

*"19 Make teshuvah (repentance) therefore, and be converted in lev (heart), that your sins may be blotted out, when the times of refreshing shall come from the presence of the Master ידוֹדָה ; 20 And He shall send ידוֹשֶׁע ha Moshiach, who before was proclaimed to*

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*you: 21 Whom the shamayim (heaven) must receive until **the times of the restoration of all things**, which **ה'אמר** has spoken by the mouth of all His kadosh neviim (set apart prophets) since the olam (world) began” Maaseh Shlichim (Acts) 3:19-21.*

Therefore we, the arm of the Prophet Eliyahu, are commanded to reveal the former things and restore all things. A mission we do not take lightly:

*21 Let them bring them forth, and show Us what shall happen: let them show **the former things**, what they were, that We may consider them, and know the latter end of them; or declare to Us things yet to come... 22 “But this is a people robbed and plundered; they are all of them snared in holes, and they are hidden in prison houses: they are for a prey, and no one delivers them; for a plunder, and no one says, **Restore!**” Yeshayahu (Isaiah) 41:21-22. (See also Luka (Luke) 12:2-3; Qorintyah Alef (First Corinthians) 4:5; Ephsiyah (Ephesians) 5:11-14).*

The challenge for us with this challenging task to restore Torah Marriage is that both Houses of Yisra’el (the Jews and Christians) chose Darkness over Light for two Millenniums. Sages in both houses had kept the *treasures of darkness and the hidden riches of secret places* of the Book of Genesis in a canopy of darkness because it would dispel the falsity of the anti-polygamy law they wanted us to believe and accept (Yeshayahu (Isaiah) 45:3).

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Much of what we know of marriage today is based on lies and misinterpretation of Scripture. We wish to share this Light with you now, and we ask for your patients as we bring to the light what has been hidden in the darkness for Centuries.

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## *Section One*

## *Part One*

*“So the Word of Elohim created man in His own image, in the image of Elohim He created him; male and female He created them” Beresheeth (Genesis) 1:27.*



*Part One*

**THE TREASURES OF DARKNESS AND HIDDEN RICHES**

The truths of the Torah can only be revealed with a correct interpretation (exegesis) and understanding (hermeneutic) of the Hebrew. Vital in this process is a knowledge of Jewish writings and customs to reveal *the hidden treasure and riches* of Genesis. In this topic of Torah Marriage, three pinnacle hidden truths are present in the Hebrew of Genesis;

1. The dual creation of male and female.
2. The warning of Chavah (Eve).
3. The contrasts of two wives.

We are by no means the first to discover these truths; from antiquity, they have been known, but we are the first to restore them as a foundation for Torah Marriage.

**1. The dual creation of male and female**

All living things were created in pairs.

*“So the Word of Elohim created man in **His own image, in the image of Elohim He created him; male and female He created them**”* Beresheeth (Genesis) 1:27.

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*“This is the scroll of the generations of Ahdahm. In the day that Elohim created man, **in the likeness of Elohim He made him; 2 Male and female He created them; and blessed them, and called their name Ahdahm, in the day when they were created”** Beresheeth (Genesis) 5:1-2.*

The first two humans were made from the earth, male, and female, indicating there were two women in the Garden of Eden and not one as most believed. Twice in the literal Hebrew of the Book of Genesis, we are told ‘according to His image (the Father and Son) Elohim created all living things in PAIRS (male and female)’ including man.

Ahdahm was created with a female pair as indicated in the words “male and female” and the plural pronouns “them” and “they” referenced in the above text. It is conspicuous when we remove the religious presumption of monogamy-only marriage.

This was Ahdahm’s first wife - a matriarchal woman intended to be like the Matriarchs, but she lost her place to be the mother of humanity. Her name does not appear in the Creation account as Moses did not desire to honor her in perpetuity due to her rebellion against her husband.

A latter prophet Yeshayahu (Isaiah), reveals her name after her rejection and fall - Lilith, which means night creature (Yeshayahu (Isaiah) 34:14). Initially, she was called the female Ahdahm (Ahdahm-

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Nekevah) as indicated in the phrase “called **their name Ahdahm**” and the man Ahdahm-Zachor (Male Ahdahm). The name Ahdahm meaning Earth.

Jewish sources tell us that Lilith claims that she and Ahdahm were created in the same way they were equal, and she refuses to submit to him and obey him. In her rebellion, she commits adultery and an abomination by mating with the Serpent of Beresheeth (Genesis) 3:1 who is Lucifer, who had taken on the body of the craftiest creature of the Garden. This creature had the capability of transforming itself into the appearance of a human. The offspring of their union produces demons, and later their seed enters humanity through Noah’s son Cain when he slept with Noah’s first wife.

The creation of Chavah (Eve) occurred at the beginning of Yom Shabbat, on which day Elohim finished His work and was pleased with what He made (Beresheeth (Genesis) 2:1-3). The Chronology of Genesis places Chavah’s creation after Elohim’s words in Beresheeth (Genesis) 2:18 that “*it is not good for man to be alone*” after the six-day creation period. At the end of the seventh day and the beginning of Yom Rishon (Havdalah), Elohim brought her to Ahdahm. More on Lilith in the next heading.

### **2. The warning of Chavah**

Elohim directly warns the woman.

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*“16 **Unto the woman** He said, I will greatly multiply your sorrow and your conception; in sorrow you shall bring out children; and your desire shall be to your husband, and **he shall rule over you**” Beresheeth (Genesis) 5:1-2.*

Lilith, the first wife of Ahdahm, is not a myth or a mystic work. Her existence in antiquity sources is documented across the writings of many nations. She is first mentioned in Hebrew Scripture in Yeshayahu (Isaiah) 34:14, and later in Late Antiquity in Mandaean Gnosticism mythology and Jewish mythology sources from 500 B.C.E onwards.

Lilith appears in historiolas (incantations) incorporating a short mythic story in various concepts and localities that give partial descriptions of her. She is mentioned in the Babylonian Talmud (Eruvin 100b, Niddah 24b, Shabbat 151b, Baba Bathra 73a), in the Book of Adam and Eve as Ahdahm’s first wife, and in the Zohar Leviticus 19a as “a hot fiery female who first cohabited with man.”

She is a real person, which led Elohim to warn Chavah of the negative inclination (Yetzer Harah) of a woman to control, manipulate and emaciate the man. Lilith was in the Garden when Elohim brought Chavah to Ahdahm, which infuriated her to lay with the Serpent, and she left the Garden in rebellion.

The above sources reveal what happened inside Gan Aden (the Garden of Eden). After Elohim created

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Ahdahm, who was then alone, He said, "It is not good for man to be alone." He then created a woman for Ahdahm, from the earth, as He had created Ahdahm himself, and called her Lilith.

Ahdahm and Lilith immediately began to fight. She said, 'I will not lie below,' and he said, 'I will not lie beneath you, but only on top. For you are fit only to be in the bottom position, while I am to be the superior one.' Lilith responded, 'We are equal to each other inasmuch as we were both created from the earth on the same sixth day.' But they would not listen to one another. When Lilith saw this, she pronounced the Ineffable Name of YHWH and flew away into the air.

The rebellion of Lilith could not be repeated, so Elohim warned Chavah that her husband would rule over her meaning the joint dominion that was vested in the male and female Ahdahm would be given to Ahdahm alone. Thus, he would be her head and rule over her, and this Scripture explains why? (Qorintyah Alef (First Corinthians) 11:3-10).

*"...the head of the woman is the man... For the man is not from the woman; but the woman from the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have a symbol of authority on her head because of **the unclean fallen shadim** (demons)" (Qorintyah Alef (First Corinthians) 11:3-10).*

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To balance out the propensity of man to dominate the woman, Elohim cursed the ground to make Ahdahm work and serve his family.

### **3. The contrasts of the two wives**

Ahdam is pleasantly surprised.

*“21 And יְהוָה Elohim caused a deep sleep to fall upon Ahdahm and he slept: and He took one of his ribs, and closed up the flesh in its place; 22 And with the rib that יְהוָה Elohim had taken from man, He made a woman, and brought her to the man. 23 And Ahdahm said, **This is now** bone of my bones, and flesh of my flesh: she shall be called Isha, because she was taken out of Ish” Beresheeth (Genesis) 2:21-23.*

The Hebrew has a pleasant revelation here, a classic for all time. *Vayomer HaAdahm-**zoat ha-paam** (this time-bone of my bone and flesh of my flesh), etzeem me atzme, ubasar mebsaree, (bone from my bone and flesh from my flesh) **lezot** yiqra isha, ki me ish lekacha **zot**.* We see the term “zoat ha-paam,” meaning this time, or now is. Logically it must follow for there to be a “this time,” there had to be another or a different time!

Additionally, the occurrence of the word zoat, or lezot, in reference to this one, at three other times, indicates that Ahdahm is referring to another woman, who was not called isha-wife and was not taken from his rib and was presented to Ahdahm at a

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previous time. The context suggests Ahdahm was relieved when he learned Chavah was from his flesh, unlike the female Ahdahm, who was created from the Earth as he was. As humorous as it sounds, it is as though Ahdahm thanked Elohim for getting it right this time. Soon after Elohim brought Chavah to Ahdahm, Lilith left the Garden on her own accord. Her husband did not divorce her because divorce did not exist.

Ahdahm and Lilith, before their fallen state, while they were in the Garden, had offspring, the Sons of Elohim whom the Scripture states were the progeny of the mighty men of old and fame (Beresheeth (Genesis) 6:1-6 Bamidbar (Numbers) 13:31-33). Lilith when she left the Garden committed abdominal acts with demons who had taken on bodies of beasts, and her offspring are the Nephilim, literally giants of those days.

Elohim was grieved with what had occurred, and YHWH destroyed all life in the flood except the undefiled life He spared in the Ark to be the progeny of mankind. The dominance and the weakness of the first woman were the cause. Chavah would not be a matriarchal wife but a support wife to Ahdahm, unlike the first woman who was created to be his equal.

With the creation of Chavah, the rebellion of the first woman and her tendency to come under the control of fallen spirits would be protected under the

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headship and authority of the man. The new woman would not be the man's equal (Qorintyah Alef (First Corinthians) 11:3-10).

### **The Position of the Messiah on Marriage**

When Yeshua was asked about marriage/divorce, He understood it from how it was in the beginning and eternity. This is what He said;

*"3 The Prushim (Pharisees) also came to Him, tempting Him, and saying to Him, Is it permitted in Torah for a man to put away his wife for any and every cause? 4 And He answered and said to them, Have you not read, that He who made them in Beresheeth (Beginning) made them male and female, 5 And said, For this cause shall a man leave abba and eema (father and mother), and shall cleave to his wife: and the two shall be one flesh? 6 Therefore they are no more two, but basar echad (one flesh). What therefore ידוּדָה has joined together, let not man put asunder. 7 They said to Him, Why did Moshe then command to give a Get (divorce certificate), and to put her away? 8 He said to them, Moshe because of the hardness of your levim (hearts) allowed you to put away your wives: but **from the beginning and from eternity it was not so.** 9 And I say to you, Whoever shall divorce his wife, except it be for fornication, and shall marry another, commits adultery: and whoever marries her who has not yet been divorced does commit adultery. 10 His talmidim (disciples) said to Him, If the case of the man be so with his wife, it is*



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*not tov (good) to marry*” Mattityahu (Matthew) 19:3-8.

Yeshua responds to the subject matter with the statement *from the beginning and from eternity; it was not so*. In His response, He shows a substantially different understanding from what the learned men (the Rabbis and Scribes) of His time understood, and the comparisons He made are still not correctly understood today.

The general position of Pastors on this issue is that Yeshua was speaking about monogamous marriage when in reality, He was talking about Torah-based marriage. Yeshua knew the original plan and model of YHWH on marriage and divorce, for no one could have summarized the position of YHWH on the topic as profoundly as He did without an intimate understanding of *the hidden treasures and riches* of Genesis.

In this Light, we are compelled to make clear and authoritative Principles on the position of the Torah on marriage and divorce. What we know is His Perfect Will.

## *Part Two*

*“Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevails against him, two shall withstand him; and a threefold cord is not quickly broken” Koheleth (Ecclesiastes) 4:12.*

*Part Two*

**THE TWELVE PRINCIPLES OF TORAH MARRIAGE**

The Perfect Will of YHWH shows that;

1. Torah Marriage is a family institution.
2. Torah Marriage is not a civil union.
3. Torah Marriage is for procreation.
4. Torah Marriage is for life.
5. Torah Marriage is for completeness.
6. Torah Marriage forbids fornication/harlotry.
7. Torah Marriage permits support wives.
8. Torah Marriage is a matriarchal system.
9. Torah Marriage is between a man and a woman.
10. Torah Marriage is for the succession of the firstborn.
11. Torah Marriage is to protect the sanctity and sacredness of human life.
12. Torah Marriage is a picture of the ultimate marriage ceremony.

We shall expound on the meaning of these principles for marriage and divorce according to the Scripture. We understand there will be disagreements and questions; we advise you to read through the teaching as your concern will be answered somewhere in it.

## **1. Torah Marriage is a family institution**

In the beginning, marriage was started as a family institution. Its first and primary basis is for procreation and protection of the spouse and her children. Each party understood that when sex and cohabitation occurred, they were no longer free to do as they pleased; they were a family unit. Each party understood their obligations in the marriage, and Elohim blessed the family. There was safety and completeness in the relationship now under the protection of Elohim.

The system changed when heirs to the throne and kingdoms necessitated the legalization of marriage. The condition of an arranged marriage came into being when power centers were formed among rival groups. Religions were formed to publically set unions apart and create rules for sacredness primarily to protect the man's status and property rights. The ownership and control mentality came into marriage when it became a legal institution whereby a woman was made into a subjugated property.

When marriage is based on the law and religion of the state, marital rights/property are determined by the state and religion and not by the Torah. YHWH never intended marriage to be a civil institution. In most countries, marriage did not come under civil jurisdiction until the 10th Century.

## **2. Torah Marriage is not a civil union**

In the beginning, when YHWH brought Chavah to Ahdahm, and he laid with her from that point on, Chavah became Ahdahm's wife. Ahdahm understood Chavah was his wife and vice versa hence why he calls her *isha* (wife) and says of her this is now the flesh of his flesh, meaning someone who came from his body.

There was no chuppah, no ceremony, no witnesses, and no registry at the first marriage - no legal anything. It continued that way for generations upon generations until the Prophet and Priest Moses regulated the institution and transferred its procedures to a Priesthood due to the abuse of men. Thus, why Sha'ul instructed believers not to take their private matters, including marriage disputes, to worldly courts (Qorintyah Alef (First Corinthians) 6:1-8).

After the first marriage, what occurred over time was traditions and customs Yisra'el created to beautify and publicize the union, among which erusin (a mandatory engagement period). People understood the cultural procedures did not make a person married; they were married because they committed to cohabitating and being in that state for life. There was no dating, no falling in love, and no things as a condition of marriage. Both parties understood YHWH was the Match Maker and the Priesthood sanctified the marriage.

### **3. Torah Marriage is for procreation**

In the beginning, marriage was designed to populate the earth and nurture newborn life. Hence the first commandment in the Torah? *Pru u'revu*, "Be fruitful and multiply.

Marriage was directly responsible for the proliferation of humanity across the Earth. By ethnogenesis, the human race separated into genetic pools that became our ethnic groups having distinct languages and cultures. There was a distribution of land based on the three dividing influences - language/ethnicity/geographical location. The Torah tells us that YHWH divided the nations into seven nations (Beresheet (Genesis) 10:5), and He placed Malachim (Angels) to be rulers over those nations (Devarim (Deuteronomy) 32:8) and set their boundaries. Marriage between the races is forbidden in the Torah (Devarim (Deuteronomy) 7:3-4).

The role of the father and mother in the framework of a family matured children to become strong adults. Marriage ensures stability and order in our societies, and children are the fruit of a heterosexual family. No same-sex arrangements can produce children. YHWH did not intend for children to be raised in single or same-sex parent families, which has become the norm in most Western countries.

#### **4. Torah Marriage is for life**

In the beginning, marriage was for life; therefore, divorce was never allowed. Marriage was understood to be made in Heaven, therefore, had the continuity of eternity. The Gemora, an authority for all Jews, states that forty days before the child is formed, a heavenly voice announces, "the daughter of so and so is destined for so and so." Death and rebirth allowed couples to reunite in different and consecutive timespans.

The Torah Marriage starts when two people make an irrevocable pledge/commitment to enter into a lifetime relationship. It becomes binding on the celebrants at consummation (sex), whether before or after the Ceremony. The bond of marriage is only released upon the death of one partner; then, the other is free to remarry again.

In the case where the woman commits adultery, the bond is not released. The woman is called an adulterer and will carry the curse of adultery onto her relationship, which is why the Torah demands the penalty of death for her release. The man that sleeps with a married woman becomes an adulterer himself and is subject to the curse of adultery and the same penalty (Wayiqra (Leviticus) 20:10).

## **5. Torah Marriage is for the completeness**

In the beginning, YHWH created the Malakim (Angels) in pairs, male and female He made them, but this was not for procreation; instead, it was for completeness and wholeness. The pattern was laid for the subsequent creation of man and woman.

The mystical works are replete with references to husband and wife being two halves of one whole. This half is called the bashert (one's predestined mate), and the woman has only one bashert. So, where does the third or fourth wife come in? The mystery of support wives is mentioned in secret in Koheleth (Ecclesiastes) 4:12. *“Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevails against him, two shall withstand him; and a threefold cord is not quickly broken.”*

The Psalmist explains that a man is not complete until he has found his other half (a shidduch - a match) and concludes that a third cord will strengthen and create a solid union, the support wife. Completeness in marriage happens when a support wife is found. While she remains aloof, the relationship between the two halves is volatile because the family requires the third strand to complete it.



## **6. Torah Marriage forbids fornication/harlotry**

In the beginning, the Torah forbids a man to make a harlot of a woman. If the young woman is unmarried and a Torah man sleeps with her, he must take her into his fold as a wife. If he does not, then he is a fornicator, and she becomes a harlot.

Sex is a sacred act to be done only in the context of a marriage bond and with the view to creating a family. Causal or experimental sex is not permitted in the Torah. While the woman and man remain unmarried, they are in the public domain and must keep themselves pure. Any person who engages in casual sex is a fornicator and will remain chained to that life until they do Teshuvah. While she is single, a woman is available for marriage; once she has found her soul mate, she must marry him to be removed from the public domain. As long as she remains single, she is available.

Parental consent and blessing are mandatory and must be sort with service to the family. A woman cannot marry without being given a dowry from her parents and the groom. The bigger, the better. Her dowry belongs to her and not to the man. Polyandry, a wife having several husbands, is forbidden in Jewish law and is included in the prohibition. "And according to the ways of the Land of Egypt you shall not do..." Wayiqra (Leviticus) 18:3.

## **7. Torah Marriage permits support wives**

In the beginning, Ahdahm had two wives. Ahdahm's first wife was made from the soil according to Beresheeth (Genesis) 1:27 when Elohim created all living, male, and female. Ahdahm's second wife was made from his rib (Beresheeth (Genesis) 2:21-25) to be his bashert. Jewish and Church sources reveal Ahdahm's first wife was Lilith (Ahdahm-Nekevah), and Chavah (Isha) was his second, which started a divine pattern.

In the Talmud, where a husband has more than one wife, each woman is a *zarah* (co-wife) in relation to the other (Schmuel Alef (First Samuel) 1:6 from the root adversary). Unlike the first wife, Chavah was created to be a helpmate and companion to Ahdahm - his bashert. Lilith was created to be a matriarchal wife (a *zarah*), but she lost her matriarchal status as Ahdahm's first wife when she left the Garden and cohabitated with demons. For thousands of years, this pattern of plural wives (*zarim*) was practiced by the patriarchs, prophets, and kings of Yisra'el. Later monarchs routinely used plural marriages to cement relationships with different tribal factions and families.

The practice was only discontinued in Yisra'el by rabbinic decree in the 10th Century. The ban was set to last until the year 5,000 CE, about 600 years ago but continues to this day. Interestingly one rabbi recorded in the Talmud had 300 wives due to

necessity at a time of famine, but there is no record that he later divorced any one of them.

## **8. Torah Marriage is a matriarchal system**

In the beginning, marriage is a matriarchal system under the umbrella of a patriarch. A close examination of the marriage arrangement of the three pinnacle prophets of our faith Avraham, Yitzchak, and Yaakov, shows that they believed in and practiced matriarchal marriage. This is the situation where a righteous man takes more than one wife to start a family and appoints over his household “a mother or head wife” who acts as the family's matriarch. Sarah, Rebekah, and Rachel fulfilled those roles. This wife was usually the first wife of the patriarch (bashert), and all other wives were Zarah.

The woman has only one bashert, but the man can have many. The system came into disrepute when the kings of Yisra'el, specifically Melech Shlomo and his son, multiplied wives to an unholy and unmanageable number. There were no longer matriarchal wives because the system had become wholly political and revolved around maintaining power and control. This caused the system Moses had created to descend into chaos because the prophet had not stipulated the number of permissible wives. After all, the Torah expected rulers to exercise wisdom and restraint. Thus the warning for kings (rulers) in Devarim (Deuteronomy) 17:17 is not to multiply wives.

## **9. Torah Marriage is between a man and a woman**

In the beginning, marriage in the Scripture is defined as between a man and a woman - heterosexual. The Torah does not permit same-sex marriages. Homosexual unions are explicitly forbidden in Torah. Two verses in Wayiqra (Leviticus) 18:23 and 20:13 express unequivocal condemnation of male homosexual sex. The act is classified as an abomination because it is contrary to the procreation function of a human being - it is unnatural.

Lesbian relationships are not prohibited in the Torah, but a legal union would be contrary to Torah Marriage. In the Renewed Covenant, lesbianism is implied as an unnatural union (Romiyah (Romans) 1:24-27).

The modern Rabbis have permitted same-sex marriage based on two principles they created to usurp the Torah and tolerate lawlessness. First, the Torah's principle often does not mean what it says, such as an eye for an eye, not boil a calf in its mother's milk, etc. Second, the Halacha principle is that a rabbinical decree can change the Torah. For example, in the 10th Century Rabbeinu Gershom of Mainz issued a decree which stated that though polygyny is biblically permissible, it is nevertheless forbidden. This is a perversion of the Torah, to call what is good bad (Yeshayahu (Isaiah) 5:20-21).

## **10. Torah Marriage is for the succession of the firstborn**

In the beginning, marriage ensured that the firstborn inheritance was protected. Primogeniture is a widely accepted legal principle. It is the right, by law or custom, of the firstborn legitimate child to inherit the parent's entire or main estate in preference to shared inheritance among all or some children, an illegitimate child, or any collateral relative.

According to the Law of Moshe, the firstborn may be either the firstborn of his father or the firstborn of his mother, who is entitled to receive a double portion of his father's inheritance (compared to the other siblings who receive a part of what remains) (Devarim (Deuteronomy) 21:17). All firstborns are beloved of YHWH. It is the firstborn who stands in the father's stead, perpetuating his persistent memory. It was his birth that made the father into a father, revealing his latent power of parenthood.

Initially, the firstborns were supposed to dedicate their lives to the Divine service in the Temple. Due to their part in the sin of the Golden Calf, the Temple service was taken away from them and given to the Levites, who don't get a portion in the land. In their stead, the firstborns get a double portion, theirs and the Levites.

**11. Torah Marriage is to protect the sanctity and sacredness of human life**

In the beginning, the purpose why YHWH gave man the institution of marriage was to protect the sanctity and sacredness of life on Earth. Marriage is one of the most precious and beautiful gifts that Elohim gave mankind; it is equivalent to the gift of life itself.

The key to lasting love, happiness, unity, peace, and harmony is within its sanctified boundary. When its sacredness is violated, we destroy ourselves and our future. This is the very reason why YHWH sent the flood in the days of Noah to destroy the Earth because man had violated that which is sacred, and human life no longer had any value. The Earth became filled with violence, lasciviousness, and debauchery due to the destruction of the family. The Scripture states that YHWH was grieved that He had created man (Beresheeth (Genesis) 6:6).

Universally accepted at that age were adultery, fornication, homosexuality, lesbianism, and bestiality. There were no more legal or moral restraints on the lust and the murder of mankind. The powers and authorities no longer protected children and mothers. Sadly we are also approaching a time when the law sanctions these very abominations in many countries.

## **12. Torah Marriage is a picture of the ultimate marriage ceremony**

In the beginning, YHWH created marriage because He knew that He would be the groom Himself one day. The Torah is a love story of how this marriage ended in YHWH divorcing eleven tribes and keeping two tribes Yahudah and Benjamin as His wife. After that sad day, YHWH pledges to redeem his wives and remarry them in the New Yerushalem at the beginning of the Great Sabbath, the Seven thousand Years' reign of the Messiah on Earth.

The plan was polygamous from the start. In a polygamous ceremony, first at Mount Sinai, under the priest and prophet Moses YHWH marries millions of Yisra'elite people who declare a solemn oath to live in a relationship of set-apartness and chastity with Elohim forever (Shemoth (Exodus) 24:7; Devarim (Deuteronomy) 5:27).

In a second ceremony at the Marriage Banquet of the Lamb under the prophet Eliyahu, YHWH will remarry his divorced wife, Yisra'el, an unknown number. The Scripture is replete with references to YHWH calling the two Houses of Yisra'el his beloved wives (Yechezkel (Ezekiel) 23, (Hoshea (Hosea) 2:2; Yeshayahu (Isaiah) 54:1; Yirmeyahu (Jeremiah) 31:31-32; Shir Hashirim (Song of Songs) 4:8-9, 11-12, 5:1). More on this later.

## *Torah Marriage*

These twelve principles are the bare rock foundation of Torah Marriage. Destruction of the foundation has brought catastrophic results in the West. The ban against polygamy has been a slow decline in the religious monopoly of Christianity and Judaism in many Western countries and the rapid growth of other religions, Hinduism, Buddhism, and Islam of which not surprisingly all have as the central dogma of their faith – polygamy. Notably, Islam, a relatively new religion despite the legal ban on polygyny in Western countries where they emigrated, permitted, and encouraged polygyny for Centuries. Thus they have reaped the benefits of the Torah. Muslims are out breeding and outnumbering Christians and Jews in every country directly due to them practicing what is Torah. We will do well to understand the will of YHWH on this vital subject.

Before proceeding, allow us to state our position on this topic of monogamous marriage in case we are wrongly accused of bigamy. This ministry supports monogamous marriage as long as that is the agreement of both parties before or after they are married. But do not be quick to accept the lie that polygyny or polygamy is prohibited by Scripture or is sinful. Nothing could be further from the truth.

Additionally, let it not be stated that monogamous marriage was the original design because it is not. The position of plural marriage is the grand design of the Torah, and if you bear with us, we will thoroughly prove this. To understand the scope and the



## *Ha Baal Brit*

boundaries of Torah Marriage, we must first understand what is forbidden sex in the Keetvay haKadosh (The Set-Apart Scriptures).

*Torah Marriage*

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## *The Author*

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- NMZ Vision: Yeshayahu (Isaiah) 40:1-9; Yechezkel (Ezekiel) 37.
- NMZ Mission: Yeshayahu (Isaiah) 61; Yirmeyahu (Yirmeyahu (Jeremiah) 31.
- NMZ Goal: Mattityahu (Matthew) 10:5-10; Marqus (Mark) 16:15-18.

*Torah Marriage*

# *Notes*

**For further information contact**

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# Ha Baal Brit

## Torah Marriage

This book is devoted to the subject of Torah Marriage - the marriage of one man to one woman or to many women.

The Marriage Plan of YHWH allowed a man under the Torah to take more than one wife. It was and still is His perfect will and His answer to divorce.

It was through a decree of Judaism and Christianity respectively that banned Torah Marriage contrary to the plan of Scripture and we have reaped the whirlwind in the West! Separation and Divorce rates soar in every country.

This book promises to put marriage in its proper perspective and provide you with a clear understanding of this end-time topic. Make no mistake about this; Marriage is Set Apart to YHWH and He hates divorce.

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