

9/10/19 Q&A: Polygamy

1. Deuteronomy 25: 5-10... how to handle this situation if the surviving brother is already married?
 - Romans 16:17-18 (Why disputes over things like this are pointless and ultimately shows your on milk and not meat.)
 - Ephesians 4:14
 - 1 Timothy 1:1-11
 - 2 Timothy 3:16-17
 - 2 Timothy 4:1-4
 - Deuteronomy 25: 5-10
 - Matthew 22:23-33 (The Sadducees posed a similar question to Jesus. The Sadducees were not interested in the truth. They were stuck on their preconceived idea and merely were trying to trick Jesus. Those who support polygamy and bring up questions like this are similar.)
 - Genesis 38:1-12 (There are only two recorded instances of this in the Bible. Both times the Bible does not indicate that the brother or kinsman redeemer was already married.)
 - Ruth 3:13
 - Ruth 4:1-8 (The other brother did not want to do it because he was already married. The Targum seems to give the proper sense of this passage: 'I cannot redeem it, because I have a wife already; and it is not fit for me to bring another into my house, lest brawling and contention arise in it; and lest I hurt my own inheritance. Do thou redeem it, for thou has no wife; which hinders me from redeeming it.' Targum, (Aramaic: "Translation," or "Interpretation"), any of several translations of the Hebrew Bible or portions of it into the Aramaic language. The word originally indicated a translation of the Old Testament in any language but later came to refer specifically to an Aramaic translation. The earliest Targums date from the time after the Babylonian Exile when Aramaic had superseded Hebrew as the spoken language of the Jews in Palestine. It is impossible to give more than a rough estimate as to the period in which Hebrew was displaced by Aramaic as a spoken language. It is certain, however, that Aramaic was firmly established in Palestine by the 1st century AD, although Hebrew still remained the learned and sacred language. Thus the Targums were designed to meet the needs of unlearned Jews to whom the Hebrew of the Old Testament was unintelligible. The status and influence of the Targums became assured after the Second Temple was destroyed in AD 70, when synagogues replaced the Temple as houses of worship. For it was in the synagogue that the practice of reading from the Old Testament became widely observed, along with the custom of providing these readings with a translation into Aramaic.)
 - Matthew 19:9 (Jesus clearly indicates multiple wives is a no no.)
 - 2 John 9-11 (Obey the doctrine of Christ only. Answer No Brother cannot if married already.)

2. 2 Samuel 12:7-8... why did TMH give David multiple wives and also say he would have given him more wives?
- 2 Samuel 12:1-10 (“Jehovah the God of Israel hath said, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, and I gave thee thy master's house and thy master's wives into thy bosom.” These words refer to the fact that, according to the general custom in the East, when a king died, his successor upon the throne also succeeded to his harem, so that David was at liberty to take his predecessor's wives; though we cannot infer from this that he actually did so: in fact this is by no means probable, since, according to 1 Samuel 14:50, Saul had but one wife, and according to 2 Samuel 3:7 only one concubine, whom Abner appropriated to himself. “And gave thee the house of Israel and Judah;” i.e., I handed over the whole nation to thee as king and if (all this was) too little, I would have added to thee this and that.”)
 - 1 Samuel 14:59-50 (Thy master's house and wives from above refers to Saul. As stated above it was impossible for David to have taken any of Saul's two wives. One wife was the mother of one of David's wives and the other Abner took.)
 - 1 Samuel 18:27
 - Leviticus 20:14 (David could not marry Ahinoam bat Ahimaaz the wife Saul. His wife Ahinoam of Jezreel different person. David marries her in 1 Samuel 25 and Saul does not die 1 Samuel 31.)
 - 2 Samuel 3:7 (Saul's only other wife is mentioned here.)
 - 1 Chronicles 3:1-9 (She is not named here as a wife.)
 - 2 Samuel 21:1-11 (This confirms David did not marry/take any of Saul's wives.)
 - 1 Samuel 11:14-15
 - 2 Samuel 2:1-11 (Master's house meant the Kingdom of Israel [Judah/Samaria]. David took these from Saul his master the former King.)
 - 2 Samuel 5:1-5
 - Deuteronomy 17:14-20 (Torah clearly states King's were not to have multiple wives. In 2 Samuel 12:7-8 Yah was not saying he would have given him more wives. He is merely stating that if inheriting Saul's Kingdom which is really Yah's since Israel is his vineyard was not enough; then he could have asked Elohim for more and it would have been granted. David was not perfect I.E. Murder/Adultery with Bathsheba/Uriah. According to Torah if a woman is not married [If divorced husband must be dead] or betrothed to a man and another man whether married or single slept with her than they were to be married. Multiple wives was a law added because of transgression because of Married men's lack of self control with unmarried women. Explain cultural context.)
 - Deuteronomy 21:15-17 (This has more to do with inheritance and not polygamy. This could be talking about man who had two wives the second coming after he divorced or the first one died. Think about it. That is why when Jesus steps on the scene in the flesh he clears things up. FYI: In verse 15 the proper translation is “Has had”)

- Exodus 21:7-11

The "he" in the context of this section beginning in verse 7 and ending in verse 10 refers to the master. Notice the options: 1) She was not to be treated as a common laborer; 2) If during her tenure the master betroths her to himself and changes his mind, she is to be redeemed; he cannot sell her to a foreigner; 3) If she is betrothed to his son, she shall be treated as a daughter; 4) If he take another "wife" her duty of marriage shall not be reduced, and; 5) If he does not comply with the above rules she is to be freed without any payment to the master. Does this text sanction polygamy?

- Matthew 19:1-12 (When Jesus who was Jehovah/Yahweh in the Old Testament came in the flesh he cleared something's up about his law. Divorce and multiple wives being some of them.)
 - Matthew 5:27-48 (More of Christ's doctrine clearing up his law)
3. 1 Timothy 3:2, 3:12 and Titus 1:6... some argue that the translation of the word "one" should say "first", meaning at least one?
- 1 Timothy 3:1-12 (The KJV translates Strong's G3391 in the following manner: one (62x), first (8x), a certain (4x), a (3x), the other (1x), agree (with G4160) (with G1106) (1x). μία μία, mee'-ah; irregular feminine of G1520; one or first:—a (certain), + agree, first, one. The KJV translates Strong's G1520 in the following manner: one (229x), a (9x), other (6x), some (6x), not translated (4x), miscellaneous (18x). εἷς heîs, hice; a primary numeral; one:—a(-n, -ny, certain), + abundantly, man, one (another), only, other, some. See 1 Timothy 5:9 below)
 - Titus 1:6-9 (Except for Hebrews all of Paul's epistles are to the Gentiles. The Gentiles at this time were in the Greco-Roman world under Roman law. Marriage in ancient Rome (conubium) was a strictly monogamous institution: a Roman citizen by law could have only one spouse at a time. The practice of monogamy distinguished the Greeks and Romans from other ancient civilizations, in which elite males typically had multiple wives.)
 - Romans 13:1-7 (Paul instructs them to obey Roman authority)
 - 1 Timothy 5:9 (Under this faulty logic is Polyandry ok? Multiple husbands; C'mon bruh.)
 - Lastly it is not talking about first because Paul in passages dealing with Marriage states it is okay to remarried if your first wife is dead or you divorced her because of fornication. So if first is the meaning and not one then it is referring to a man who has remarried and did not divorce the first wife properly So he is still bound to the first according to law and Paul's epistles.)