



Introduction to Covenant Relationship and a Husband's Authority by Yakov Levi

CHAPTER ONE: The Principle of Oath and Covenant



In the following teaching, I will highlight the key scriptures that establish high principles for the weightiness of a **husband's authority** in Chapter One; key scriptures that establish high principles for a **marriage covenant** and **dissolution of a marriage covenant** in Chapter Two. There are many other passages that are interwoven in to the language, laws and stories of the Tenach (Old Testament) and B'rit Chadasha (Renewed Testament) that support these foundation precepts established in this teaching but it is beyond the scope of this introduction.

I introduce to you the principles that build the foundation for understanding a **husband's authority** and the importance of a **covenant relationship** in marriage. This is not a teaching on how a husband is to rule the home in justice and mercy as a good shepherd; that is beyond the scope of this introduction. This is teaching is not about women's role in ministry; the precepts that govern this is beyond the scope of this topic. This is a teaching for men and women to better understand a husband's authority in the home as orchestrated by El Shaddai (God Almighty) in the creation order; regardless of how a husband is ruling the home.

Discussion of this subject always brings up questions as to what if the husband is abusive? Therefore I will quickly respond without further development because it is beyond the scope of this teaching. It is written, "Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them heads over you." And you answered me and said, 'The thing which you have told us to do is good.' So I took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes. Then I commanded your judges at that time, saying, 'Hear the cases between your brethren, and judge righteously between a man and his brother or the stranger who is with him. You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment is God's. The case that is too hard for you, bring to me, and I will hear it.' And I commanded you at that time all the things which you should do," **Deuteronomy 1:13-18.**

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Hard cases that required administration of social justice or doctrinal justice are to be escalated to greater judges of Israel and brought before the King of Kings in prayer. As of this writing, we are in such a dark period of history, I will testify that few among those who called themselves "Messianic" leaders or pastors or priests understand the weightier matters of the law (Torah) well enough to administrate justice in balance and completeness.

We are progressing towards understanding weightier matters of the Torah; that is the reason for this teaching. The situation is in such chaos that it will eventually take the Ministry of the 144,000 and Two Witnesses to straighten things out with a powerful anointing using both the **staff** of teaching and **rod** of correction/judgment.

Y-H-V-H's creation is designed to work in harmony when both natural and spiritual laws are observed. There is a created nature and role to all things. The order of a husband's authority is orchestrated in the creation. When the created nature and roles are adulterated, modified or reversed, chaos and the lack of peace follows. Debi Pearl's book, "[Created to Be His Help Meet: Discover How God Can Make Your Marriage Glorious](#)" is a great witness to successful actual life testimonies when E-I-ohim's (God's) principles are applied. Debi offers real life examples of success stories; the result of Michael's and Debi's years of experience in ministry on this subject area.

The teaching here is only complete if you read Debi Pearl's book. After several years of growth in Torah marriage principles, I came across Debi's book. To my surprise, after reading this book, I fully identified with about 99.4% of the nearly 300 pages in her book.

The principles taught in the studies located on this page build the foundation for the precepts communicated in Debi's book. She employs key themes and precepts found throughout the Tenach (OT) and B'rit Chadasha (NT). The teachings presented in this study focus primarily on key verses in the Torah or the first five books known as the Book of the Law.

This Book of the Law or Torah was critical in establishing principles for the Kingdom of E-I-ohim. It was kept by the Israelite king to administrate governance for Israel. The premise is that all principles of governance are established in the Torah; the rest of scripture builds on these precepts.

Be sure to understand that in the transformation process to restore E-I-ohim's original design, tribulation is required. Such is the story of the flood. There was chaos and disorder on earth in the days of Noah. E-I-ohim had to bring the Great Tribulation of the flood to re-establish peace on earth through one family.

There are exceptions to the commanding principles presented here and it is beyond the scope of this introduction.

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The Weightiness of a Husband's Authority Established by Principles of Vows & Covenant...

The key scripture that establishes the weightiness of a husband's authority begins in **Numbers Chapter 30**. It is written, "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, 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. 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;" **Numbers 30:6-8**.

A husband has the authority to overrule any commitment that his wife makes; a commitment is a vow. It is what you say out of your mouth that you will do, even if it was an utterance rash or not. This includes any commitments in purchase decisions, social events, family affairs, work decisions, etc. All these decisions are under the husband's authority.

For example a wife cannot say, "I will work for so and so" without her husband's consent. That statement was a vow. She cannot say, "I will go to the drama tonight." That statement is a commitment to do something. Her husband has to consent. She cannot say, "I will buy this house." She is entering into a contract. She must have her husband's approval. Of course, a husband has the option to consult his wife in these matters; and a wise husband will for the wife is his counterpart in completing the image of E-I-ohim in him. This is the order in the creation orchestrated by El Shaddai.

It is further written, "If she vowed in her husband's house, or bound herself by an agreement with an oath, 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. 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. Every vow and every binding oath to afflict her soul, her husband may confirm it, or her husband may make it void. 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. But if he does make them void after he has heard them, then he shall bear her guilt;" **Numbers 30:10-15**.

The verses above are in the context of making a vow to Y-a-huah E-I-ohim (The LORD God) or binding oneself to an agreement. It is written at the start of **Numbers Chapter 30**, "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;" **Numbers 30:2**.

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A married woman or one who is betrothed must be completely submitted to her husband's authority. The weightiness of this is demonstrated in what Y-a-huah E-l-ohim established in these verses. **Even when a woman makes a vow with E-l-ohim Himself, the husband can nullify this.** These precepts brings greater substance to where it is written, "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;" **1 Corinthians 11:3.** "For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror;" **1 Peter 3:5-6.** "Wives, submit yourselves unto your own husbands, as unto the Lord. 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;" **Ephesians 5:22-24.** "Wives, submit yourselves unto your own husbands, as it is fit in the Lord;" **Colossians 3:18.**

When a female is born, she falls under the authority of her father. When she marries, that authority transfers to her husband. It is written, "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, 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. 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;" **Numbers 30:3-5.**

In the above verse, only the father can override a vow-covenant that an unmarried woman enters, even when the vow is made with Y-a-huah E-l-ohim. It is clear at the Peshat (express) level of scripture that the authority over a woman is transferred from the father to the husband at the time of marriage.

The only two individuals authorized to nullify a woman's oath or covenant is the father or the husband. These passages establish this principle. The precepts that apply to divorced or widowed women are slightly different but that is beyond the scope of this teaching.

The **weightiness of a vow or covenant is revealed** in the story of Jephthah the Gileadite, a Judge of Israel in **Judges Chapter 11.** Because of a vow Jephthah makes with E-l-ohim, he had to sacrifice his virgin daughter. This was a human sacrifice.

It is written, "Then the Spirit of the LORD came upon Jephthah, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead; and from Mizpah of Gilead he advanced toward the people of Ammon. And Jephthah made a vow to the LORD, and said, "If You will indeed deliver the people of Ammon into my hands, then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, shall surely be the LORD's, and I will offer it up as a burnt

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offering:" **Judges 11:29-31.**

It is written, "When Jephthah came to his house at Mizpah, there was his daughter, coming out to meet him with timbrels and dancing; and she was his only child. Besides her he had neither son nor daughter. And it came to pass, when he saw her, that he tore his clothes, and said, 'Alas, my daughter! You have brought me very low! You are among those who trouble me! For I have given my word to the LORD, and I cannot go back on it.' So she said to him, 'My father, if you have given your word to the LORD, do to me according to what has gone out of your mouth, because the LORD has avenged you of your enemies, the people of Ammon.' Then she said to her father, 'Let this thing be done for me: let me alone for two months, that I may go and wander on the mountains and bewail my virginity, my friends and I.' So he said, 'Go.' And he sent her away for two months; and she went with her friends, and bewailed her virginity on the mountains. And it was so at the end of two months that she returned to her father, and he carried out his vow with her which he had vowed. She knew no man. And it became a custom in Israel that the daughters of Israel went four days each year to lament the daughter of Jephthah the Gileadite;" **Judges 11:34-40.**

Notice in the testimony, that Jephthah's daughter recognizes the weightiness of making an oath and submits to her father. This is a witness of the caliber of Torah understanding and obedience in Jephthah's family. It is also a witness of the caliber of Torah understanding Jephthah had as a judge of Israel. He made a rash vow, suffered the consequences, but remained obedient to a weighty and commanding Torah principle.

It is written about Jephthah "And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and **Jephthah**, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, 34 quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens;" **Hebrews 11:32-34.** Jephthah was praised among the Patriarchs for understanding the weightiness about the principle of keeping an oath.

The story of Jephthah establishes **the weightiness of keeping covenant in E-lohim's eyes.** It is so critical to Him that Y-a-huah E-l-ohim even allows a human sacrifice for that covenant to be kept. E-l-ohim is not looking for human sacrifice; it is not His desire. This is understood by the story of Abraham & Isaac. Y-a-huah E-l-ohim asked for Isaac as a human sacrifice, but when He saw that Abraham was going to be obedient, He caused Abraham to substitute a ram instead.

The weightiness of making an oath is also demonstrated in the story of Jacob and Rachel in **Genesis 31**. Rachel took her father Laban's idols with her when she left with Jacob. It is written that Jacob spoke, "With whomever you find your gods, do not let

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him live. In the presence of our brethren, identify what I have of yours and take it with you.' For Jacob did not know that Rachel had stolen them;" **Genesis 31:31-32**.

Because of this oath, Rachel dies in childbirth in fulfillment of Jacob's words.

A father has the authority over who his daughter marries because of the principles presented; it is not the daughter's choice. Of course, a father has the option to consult his daughter in the matter; and a wise father will.

You will see this precept applied in the story of Isaac and Rebekah. After Sarah's death in **Genesis 23**, Abraham sends Eliezer to search for a wife for Isaac in **Genesis 24**.

After Eliezer finishes giving his testimony to Laban, Laban responds as it is written, "Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the LORD has spoken;" **Genesis 24:51**. Laban gave Rebekah as wife to Isaac before even consulting Rebekah. Laban didn't choose to consult Rebekah because he listened to the testimony and knew this was from Y-a-huah E-I-ohim.

Knowing the weightiness of these principles sheds additional light on why E-I-ohim will destroy the nations when they interfere with His covenant with Abraham. He will not allow His **covenant** to go void. It is written, "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-- the Kenites, the Kenezites, and the Kadmonites, the Hittites, the Perizzites, and the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites;" **Genesis 15:18-21**.

Be sure to continue to Chapter Two to get a well rounded teaching on this topic.

Join me on Facebook, or Solomon's Porch Social Network and Forums (SPSNF) where I will open up the scriptures and discuss practical application of these principles; go to the home page of <http://SolomonsPorch.TV> to connect. It is extremely important you weigh all precepts in completeness and balance. This is justice.

There are other topics of interest and urgency offered at <http://SolomonsPorch.TV> in the menu option "MY LIVING ROOM."

Sheh E-I-ohim Yivarech Otcha (May God Bless You)

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