



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

CHAPTER TWO: Principles that Establish or Annul a Marriage Covenant



The highest principle that governs a marriage is the principle of **Covenant Relationship**. That is a type of **oath**, in this case an oath or covenant of marriage. Our E-I-ohim (God) is an E-I-ohim of covenant. The Torah cries out loud on this principle throughout. A limited testimony is offered in Chapter One of "Introduction to Covenant Relationship and a Husband's Authority." Please read Chapter One as a prerequisite to Chapter Two because it builds the foundation precepts for this chapter.

To better understand the weightiness of a **Covenant Relationship** in the form of a marriage, verses that establish this must be considered in light of the weightiness of an oath. Once it is understood how to identify a Torah precept and its weightiness in relation to other Torah precepts, it becomes much easier to justly govern "weighty matters of the law" as Yeshua HaMashiach referred to it.

It is written, "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, 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;" **Deuteronomy 22:28-29.**

When a man has sex with a woman, he enters a **Covenant Relationship** of marriage. One exception to this is when a woman is betrothed or married. If a man, married or unmarried has sex with a betrothed or married woman, it is adultery; he is stealing another man's wife. One more exception is when a man has sex with a harlot. The harlot, by sexual union with many men, enters into many covenants that cannot stand. The woman cannot have many heads but only one.

When a man marries a virgin, it is an **ideal** type of **marriage covenant**. Why? A virgin bleeds when **her veil is broken**. This is a sign of a **blood covenant**. When a circumcision is made and the newborn male enters the Abrahamic covenant, a male bleeds. This is a **blood covenant**.

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In one dimension, the reason Moshiach is the head of the man, and the man, the head of the woman is because the male is circumcised, entering into covenant with E-I-ohim. He bleeds in the set-apart or holy part of his body. The woman is never circumcised. The woman's "circumcision" comes when she has intercourse with a man for the first time. She bleeds in that set-apart or holy area of her body. At that moment she is in a **blood covenant of marriage** with her husband and he is now the head-authority of her life.

When Yeshua HaMashiach died on the cross, there was a **blood covenant** that was made **renewing** the **marriage covenant** at Mt. Sinai. Yeshua's **blood** was spilled when the Roman soldier pierced His side. The **veil of the temple was torn in half**. This was symbolic of a spiritual sexual intercourse between heaven and earth.

When E-I-ohim made a **covenant** with Abraham in **Genesis 15**, it was a **blood covenant**. He had to bring before Yah a heifer, a goat, a ram, a turtledove and a pigeon and cut the first four in half shedding blood. Yah moved between these pieces in confirmation of this blood covenant. This is the covenant where Yah promises Abraham that his descendents will be like the stars of the heaven.

In the case of the presented scripture, when the man rapes the woman, he enters into a marriage covenant with her. Because the principle of keeping **covenant** is such a weighty matter in the Torah, the man must marry her and the woman must become his wife even though the sexual union was forced. Remember, the Israelite judge, Jephthah, had to sacrifice his virgin daughter because of an oath; a type of covenant.

The purpose behind these Torah precepts is to prevent such circumstances and to recognize the importance of a marriage covenant. Situations as the ones described must be avoided. When these instances occur, the Torah must be upheld. This is the social order in the creation that many will find hard to accept; but they must because it is the commandments of Moshiach (Christ) or Y-H-V-H.

Why is it that the man does not have a right to divorce her? Why doesn't scripture phrase it in such a way that prescribes the raped woman's rights? But instead, Torah outlines the man's right?

The reason is, when a **marriage covenant** takes place between a man and woman, the man has authority and headship over the woman and not the other way around; he owns the woman. Therefore, a woman cannot divorce a man per the social order in the creation orchestrated by the Almighty. A woman cannot "disown" her husband. Such is the relationship between Moshiach and His Bride; a fundamental model for insight on marriage principles.

A woman may walk away, but she cannot divorce her husband. If she walks away, she is in rebellion against her head and Y-H-V-H. That is why it is written, "**Imitate me, just as I also imitate Christ. Now I praise you, brethren, that you remember me in all things**

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and keep the traditions just as I delivered them to you. 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 11:1-4**. When a person walks away from Moshiach, that person is in rebellion. Similarly, when a woman walks away from her husband, she is in rebellion.

The concept of **ownership-authority** is a very weighty principle of the Torah; it is a very high principle that must be understood and followed. I offered scriptures that testify to this concept earlier in Chapter One in the relationship of a husband to a wife and father to a daughter. Here is one more passage that testifies to the weightiness of the precept of **ownership-authority** in the relationship of a master to his servant.

It is written, "Now these are the judgments which you shall set before them: If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing. 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. 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. But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,' 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;" **Exodus 21:1-6**.

The scripture establishes that if a man who is a master who owns a male servant gives a wife to his male servant, the children of that marriage are also owned by the man or master. This is because the principle of ownership is weightier than the principle of a marriage covenant in this context.

Because the master owned the male servant as well as the female servant, the offspring becomes the master's if the male servant leaves his master. Therefore it is in the servant's best interest to stay with his master if he decides to accept the gift of a wife from his master. This Torah principle also encourages the servant to think very carefully before accepting the gift of a wife from his master. The ideal situation for a servant is to be in a Master-Servant relationship where the master is a **just** man like Avraham or Solomon (before he fell).

In this situation, if the Hebrew servant decides to go out free, then his **marriage covenant** with his wife that was given to him by his master **is annulled**. In light of all the principles outlined thus far, it appears the master will take her as a wife.

When a male servant brings in his own wife into the master's house, because of the principle of **ownership** of his wife, the male servant takes his wife and children away with him when he leaves his master. In this case, the precept of ownership combined with a marriage covenant to his wife by the husband is a weightier matter. Therefore the male servant has the right to leave with his wife and children because he owns them.

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Here is a storyline in the Torah where a man marries a woman and accuses her of not being a virgin. Careful study of the verse reveals weighty principles of the Torah again about the importance of a **marriage covenant**, the precept of **ownership** and the allowance for the **dissolution of a marriage covenant**.

It is written, "If any man takes a wife, and goes in to her, and detests her, 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,' 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. And the young woman's father shall say to the elders, 'I gave my daughter to this man as wife, and he detests her; 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. Then the elders of that city shall take that man and punish him; 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. But if the thing is true, and evidences of virginity are not found for the young woman, 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 22:13-21**.

In the example of **Deuteronomy 22:13-21**, the same weighty matters of Torah are revealed. Notice in this situation, a man marries a woman, detests her, then in order to get out of the **marriage covenant**, he accuses her of being a harlot. If his accusations are found to be false, the Torah does not express the woman's rights but ONLY the man's rights. The man does not have the right to divorce her. Again, the weightiness for the principle of ownership over the wife is revealed here. Only a man can divorce a woman and a woman cannot divorce a man.

Also, the weightiness of a **marriage covenant** is revealed. The man cannot divorce the woman he married just for any reason. A man and woman cannot govern their marriage by their "feelings." They must honor their commitment, their **marriage covenant; a type of oath**. The man must take care of her, and the woman must not play the harlot or live a rebellious life. **This is Torah social order**.

The **reason for the annulment of the marriage covenant must be harlotry**, a form of sexual immorality; in this case at the start of a marriage. Her act of harlotry; the absence of virginity before the marriage union, is the reason for the annulment of the marriage. A woman under her father's house never left the authority or headship of her father and is expected to be a virgin. If she was not a virgin, it is expected that she live under the authority of the man that took away her virginity, he should have been her new head and authority. In this case, she and the man both did not keep this very high Torah precept.

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The woman played the harlot and is given a **death penalty** as a result. According to this Torah passage the principle is established that a harlot is a woman who has intercourse but does not come under the authority of the man she was with. She goes on her own will against Torah precepts and tries to marry another or be with another man. The punishment she receives for this is the death penalty.

The principles established here tie into a similar precept communicated in the B'rit Chadasha (Renewed Testament) in **Matthew 19** that a man can divorce a woman for one reason; that is **adultery-sexual immorality**. Again this law shows the high principle of keeping a **marriage covenant**.

It is written, "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?' And He answered and said to them, 'Have you not read that He who made them at the beginning 'made them male and female,' 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'? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.' They said to Him, 'Why then did Moses command to give a certificate of divorce, and to put her away?' 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. 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.' His disciples said to Him, 'If such is the case of the man with his wife, it is better not to marry;' "

"But He said to them, 'All cannot accept this saying, but only those to whom it has been given: For there are eunuchs who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept it, let him accept it;" **Matthew 19:3-12.**

The verse the Pharisees were referring to about the "certificate of divorce" is in **Deuteronomy 24** where it is written, "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, when she has departed from his house, and goes and becomes another man's wife, 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, 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;" **Deuteronomy 24:1-4.**

Sexual immorality is the only reason that allows a **marriage covenant** to be dissolved. Such is the reason Y-H-V-H divorced Israel.

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Consideration of all the weighty principles of **oaths**, **covenant** and **marriage covenant** learned so far clearly shows why the precept about a certificate of divorce introduced in **Deuteronomy 24** is **an exception**; and why Yeshua HaMashiach noted it as such in **Matthew 19**. Now we have a clear understanding, directly from the related Torah passages, that the Pharisees, who were speaking with Yeshua HaMashiach that day, did not know this teaching on the principle of oaths, marriage covenant, ownership and dissolution of a marriage covenant. These men did not understand the weightier matters of the Torah (law).

Here is one more exceptional principle for **annulment of a marriage covenant** due to the principle of providing for **basic life provisions**. The precepts are established in **Exodus chapter 21:7-11**. The context of this was presented earlier about a master, his servant and gifted wife in **Exodus chapter 21:1-6**.

It is written, "And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do. 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. And if he has betrothed her to his son, he shall deal with her according to the custom of daughters. If he takes another wife, he shall not diminish her food, her clothing, and her marriage rights. And if he does not do these three for her, then she shall go out free, without paying money;" **Exodus 21:1-11**.

The passage above addresses a man who is a master that takes a Hebrew female servant as a wife. It is E-l-ohim's concern that if a master takes a female servant as a wife and the master chooses to take another wife who may be a servant or non-servant, the master cannot diminish the female servant wife's food, clothing and marriage rights.

In context of the principles established, the word diminish can be interpreted to mean "not take away." It would be difficult to measure what it means to "diminish." Measuring this can interfere with the very weighty principle of **headship of a husband**. Entertaining any other definition will only encourage unnecessary disputes in a marriage.

Therefore, in light of the weighty principles of oaths, covenant and marriage covenant; this phrase is better received as meaning "not take away." It is difficult to measure the basic food, shelter and marital rights. An elder's court should only be involved when it is believed that basic living provisions are taken away with a malicious intent; and this is only applicable to a Hebrew servant wife. The reason is, under the principle of oath and weighty matters of covenant relationship, marriage is a sealed union except for the act of adultery. There is a clear witness in the Torah in regards to this weightiness.

In the scope of this passage, we recognize that E-l-ohim is concerned with the wife's (female servant's) provision for **food, shelter and sexual relations**; a basic need. If the master does not provide her with this, the Torah allows a just Israelite court of elders to let the servant wife go free; **thus annulling the marriage covenant**. The unjust master pays a price for breaking a just Torah law that protects this servant wife's rights for basic

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life provisions.

Note that this principle is specifically for a Hebrew servant wife. It is my insight that this principle cannot be extended to a non-servant wife based on the principles established for the weightiness of an oath and marriage covenant. Remember, the Israelite Judge Jephthah had to sacrifice a virgin daughter; a raped woman had to stay married to the man that raped her; and a woman who married an unjust husband who despised her had to stay married to him. This understanding should send a message of warning to those who break marriage vows, oath or covenant for matters that are far less weighty.

Be very careful here in trying to apply this principle annulling a marriage covenant due to lack of basic provision of a rebellious wife, servant or non-servant, who leaves her husband, doesn't want to work or causes a contentious environment in a home. The issue of rebellion must be resolved first.

In such a situation, the woman is in rebellion towards her husband and therefore she does not give the husband the opportunity to provide. **Honoring the principle of a husband's headship is the weightiest matter in a marriage relationship.** You will see that when this principle is honored as it is written, "honor your husband," many bad marriages can succeed; or a wicked husband will be killed by Y-H-V-H as in the example of Nabal and Abigail. Study Debi Pearl's book, "[Created to Be His Help Meet: Discover How God Can Make Your Marriage Glorious.](#)"

It appears that basic food, shelter and sexual relations must be measured in light of Torah's basic living standards. In light of the weighty matters in the Torah in relation to headship and covenant, a husband's / father's rule of the home should be given the most weight. A family's standard of living is determined by the head of the home. It seems that in the case of a female servant who is a wife, protection is extended to her by the Torah so that her basic need for food and shelter is not taken away.

Sexual relations is hard to measure; and it appears this issue has to be addressed on a case by case basis. Keep in mind this precept is in relation to a Hebrew wife who is a servant. Extending this principle to a non-Hebrew servant wife is beyond the scope of this study.

Let's take a look at the story of David and Michal for some additional insight. Michal was a Hebrew wife, the daughter of King Saul. Michal was David's first wife, given to him by King Saul.

In the storyline of **2 Samuel 6:20-23**, the language used, "**Michal...had no children to the day of her death**" appears to imply (Remez) that David never again saw her intimately after she dishonored him. David never divorced Michal. It is implied that because she dishonored her husband David, she was set-aside and was given basic provisions of food and shelter but no sexual relations.

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It is written, "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!" 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. 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." **Therefore Michal the daughter of Saul had no children to the day of her death;** " **2 Samuel 6:20-23.**

It is written, "And it happened, as the ark of the covenant of the LORD came to the City of David, that **Michal**, Saul's daughter, looked through a window and saw King David whirling and playing music; and she despised him in her heart;" **1 Chronicles 15:29.**

An ideal husband will govern justly, be merciful and be a good shepherd of the home who will give his life for the family. In order for him to rule his home, he must have the authority given to him as expressly testified in the scriptures.

However, because a husband may not always be a just and merciful man, we have Torah principles as safeguards. Each precept has a weight. The Torah defines these weights if we carefully read its testimonies.

One way that Y-H-V-H can **make a way out of a marriage** for a woman who is obedient to E-I-ohim and is obedient to her role as a "help meet" is that Yah will kill a wicked husband or break the yoke of marriage **but only in accordance with His principles;** the woman must stand in honoring her husband. One example is the story of Abigail where Yah strikes her husband dead.

It is written, "So it was, in the morning, when the wine had gone from Nabal, and his wife had told him these things, that his heart died within him, and he became like a stone. Then it came about, after about ten days, **that the LORD struck Nabal, and he died;**" **1 Samuel 25:36-38.** Abigail honored her husband even to his death. When she took action outside of the knowledge of her husband; which is an action that dishonored her husband; the intent in her heart was clearly to save her husband and his household from a real life threatening disaster that may have occurred as a result of David's retribution. She also saved David from sinning in the process.

In this situation, when Nabal died, Abigail became a widow and was eligible for re-marriage if she chose to do so; in accordance with the Torah principle that allows a widow to re-marry. It is my insight that the commanding principle for a widow's eligibility to re-marry is Yah's concern for his daughter's basic need for food, shelter and sexual relations. Abigail later became David's wife.

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It is my insight that the death of a husband does not annul a marriage; therefore I used the phrase “**make a way out of a marriage**” instead of **annul a marriage**. My insight is that a marriage is a covenant that lasts into eternity. This is a premise made in consideration of precepts of covenants established in the Torah; and the model for marriage between Moshiach and His bride, which is eternal. It appears a widow is given the option to re-marry if she so chooses and at this point, the former marriage is annulled and she is now in eternal covenant relation with her latest husband.

It think this is the mystery that the Sadducees did not recognize not knowing the principles for the weightiness of a **marriage covenant**.

It is written, “The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, 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. Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. Last of all the woman died also. Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.’ Jesus answered and said to them, ‘You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven;” **Matthew 22:23-30**.

According to the principles identified, she will be the wife of the last man she married. It is my insight that Yeshua threw them a response that was not direct and left them to dwell upon their own insincere questioning. It is known that the Angels of E-I-ohim in heaven do mate. In Genesis, the “Sons of E-I-ohim” mated with the daughters of men and committed adultery. They should have only mated with the female counterpart of their own creation. Instead they chose to commit adultery and fell; becoming the fallen angels or the demons we know today; the root of many sexual perversions in the creation.

Join me on Facebook where I will open up the scriptures and discuss practical application of these principles. It is extremely important you weigh all precepts in completeness and balance. This is justice. It is for a higher judge of Israel to resolve more complex matters of marriage covenants. A discussion for what is a higher judge is beyond the scope of this teaching.

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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