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# Plural Wives?

In discussing any topic, it is always best to see what God says about it in the Scriptures. Some things God is definitely for in both the Old and the New Testaments. He is for loving God with all one's spirit, soul, mind, and strength. He is for living by the Word of God. Other things He is definitely against in both the Old and the New Testaments. He is against adultery. He is against murder. He is against covetousness.

Then there are things that were allowed under the Old Covenant but it is not quite as clear whether they are or are not allowed under the New Covenant. The plural wife situation is such an issue. Often times people read into the Scripture what their tradition says or what they think the Scriptures should say rather than what it actually says. Lamech had two wives before Noah's time. Abraham had two wives. Esau had three wives. Jacob had two wives. David had several wives, including **Eglah, Michal, Abigail, and Ahinoem**. Of course Bathsheba was not rightfully his. But God says through the prophet Nathan that He gave him his master's wives. See II Samuel 12:7.

In the New Testament most references are to one wife and yet there is no place where this is a clearly universal command. When the apostles and elders came together in Acts 15 to determine what laws the Gentiles should follow, they said to:

1. Abstain from meats offered to idols.
2. Abstain from fornication.
3. Abstain from things strangled.
4. Abstain from blood.

They didn't say abstain from having more than one wife.

In I Timothy 3:1-2 it says **"If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife . . ."**

There are some who believe this means the husband of *at least* one wife because the additional requirement is that he knows how to rule a household and he learns that through experience. With no wife he would have no such experience. However, even if it doesn't mean that but instead means *only* one wife is the requirement for an elder or a deacon, then the implication is left that there are some who have more than one. Notice these are never condemned. According to this viewpoint they merely do not qualify to be elders or deacons.

Let's take a theoretical church for a moment and consider some things. Let's assume there are fifty sets of one husband one wife couples in this congregation. Five

men die, leaving five widows under the age of sixty. What does the apostle Paul say they should do?

Read I Timothy 5:1-16. Verse 14 says, **“I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.”** If there are no single men, to whom are these women to be married? In Deuteronomy 25:4-10 we read:

**Thou shalt not muzzle the ox when he treadeth out *the corn*. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her.**

**And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband’s brother.**

**Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her; Then shall his brother’s wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother’s house. And his name shall be called in Israel, The house of him that hath his shoe loosed.**

Notice that it is a shame for him not to take her to be his wife. She is told to spit in his face in front of the elders.

It is our traditions and taboos in the United States that say it is wrong to have more than one wife, not the Scriptures. Let’s go back to the passage in Timothy, the last part of verse 14: **“ . . . give none occasion to the adversary to speak reproachfully.”** Reproach means shame. The adversary is the devil. What is shameful to God is not always shameful to us, although it should be.

I Corinthians 11:5-6 says **“But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.”** The passage indicates that the woman who prays or prophesies with her head uncovered dishonors her head. The natural covering was a symbol that she was under the authority of her husband. Verse 10 goes on to say **“For this cause ought the woman to have power on *her* head because of the angels.”** The woman needs to be under the authority of a husband as a protection against fallen angels.

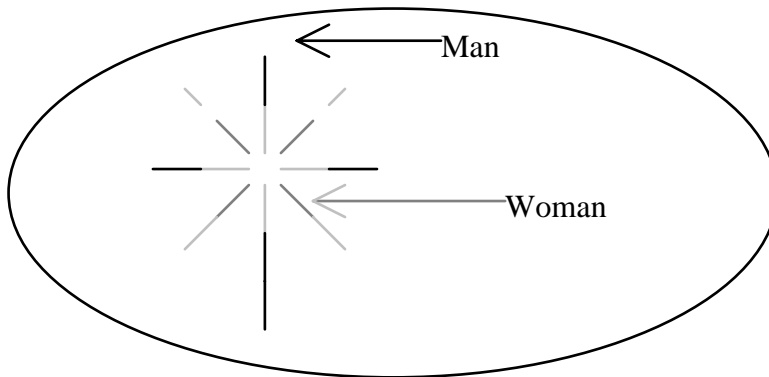
In Isaiah 4:1 we read: **“And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.”** Why would they say they would eat

their own bread and wear their own apparel? Because the provision for having a second wife or more was not to diminish the provision of the first. Men who could not afford to do this could only have one wife. Exodus 21:10 says **“If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.”**

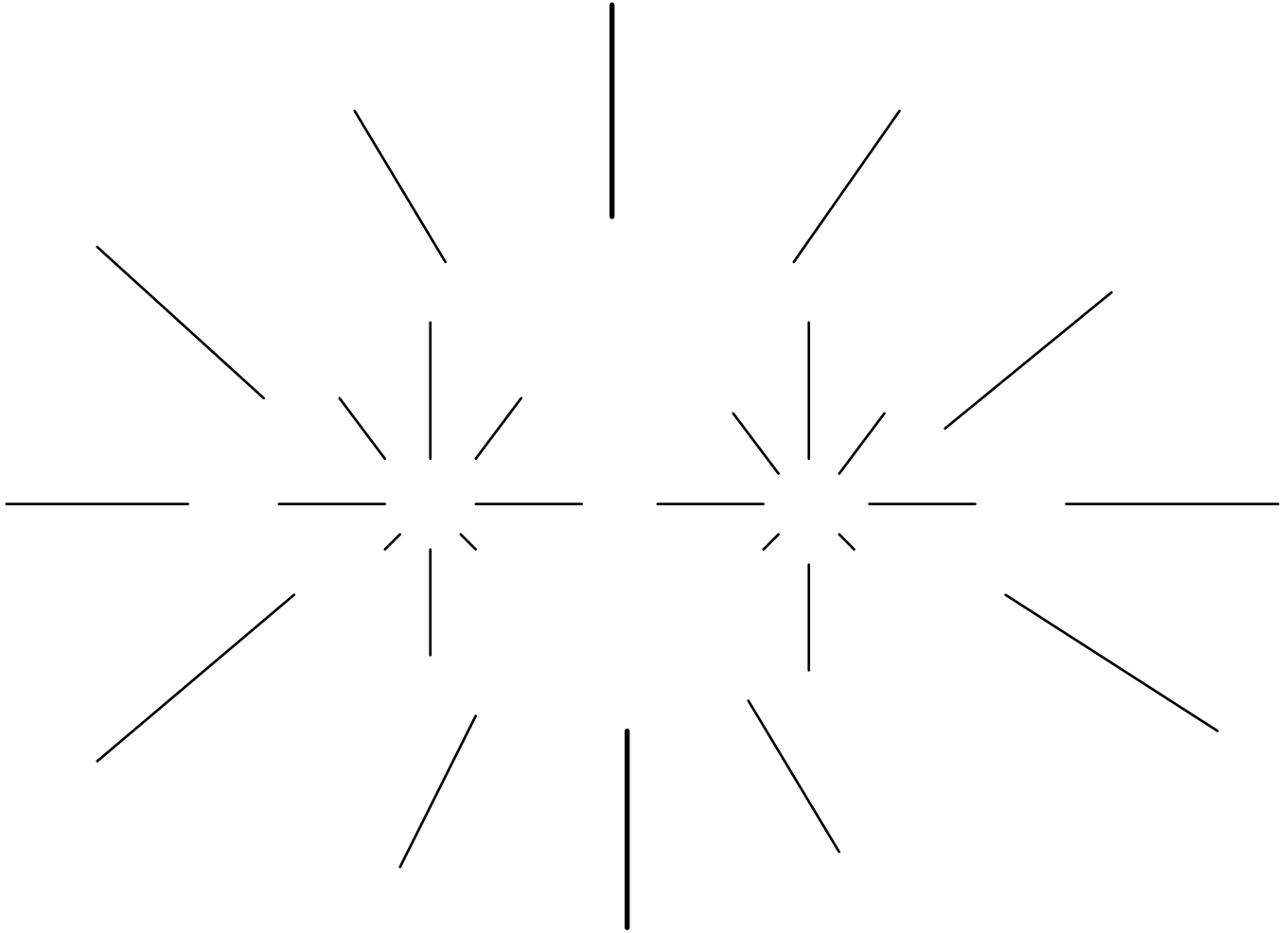
Why are these women willing to work and not require the man to provide for them even though they want his name (to marry him)? It says to take away their reproach (shame). Why would marrying a husband take away this reproach? Because it is a shame for a woman not to be under a covering. See I Corinthians 11.

The husband is a spiritual covering for his wife or wives. How does this work? The Scripture says that woman is a weaker vessel. See I Peter 3:7. If we represent the soul’s power or strength in terms of light, then man’s would normally be bigger or greater in intensity than the woman’s.

When one understands the mystery of the two becoming one (see Ephesians 5:31-32) then the husband’s power is over the woman, thus providing a shield, a covering, a protection.



Matthew 13:31-32 says **“Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”** Psalms 11:1 refers to the soul as a bird. Some men will have sufficient growth of the kingdom within that their branches will protect more than one bird (soul).



Some would say that if the culture or law of a land allows this then maybe it would be O.K., but we must obey the law of the land. However, in Acts 5:29 Peter and the other Apostles answered and said, **“We must obey God rather than men.”** If providing spiritual covering and protection for Christian women through marriage is important from God’s perspective, one would be remiss in his duty to succumb to man’s restrictions.

A Christian brother with good intentions wrote in a booklet that “Polygamy” (plural wives) was the “spirit of sexual immorality in disguise.” The problem with that statement is that there is no statement in the entire Bible that says it is immoral to have more than one wife.

**Adultery** (a married woman who has sexual relations with a man other than her husband, or a man having sexual relations with a woman who is married to someone else) is sin. **Fornication** (sexual relations between two unmarried people) is sin. However nowhere does God say in His Word that sexual relations between a husband and any of his legitimate wives is sin.

Now could “lust” (sexual desire) cause a man to want more than one wife? Yes, of course. However, sexual desire could also cause a man to want to have one wife, and I Corinthians 7:8-9 says **“I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.”**

Let’s discuss other reasons for plural wives. There are three types of love:

**Agape** -- God’s type of love

**Phileo** -- Brotherly love or family type love

**Eros** -- Erotic love (romantic love)

We’ve already said that some may desire more than one wife based on eros (romantic or sexual attraction). I am not condoning this, I’m just recognizing that it is possible.

Scripturally, in the Old Testament there was a phileo (family love) obligation for a man to marry the wife of a dead brother. If he failed to do this she was to spit in his face in front of the priests and elders. The New Testament says **“He that provideth not for his own house is worse than an infidel and hath denied the faith.”** (1 Timothy 5:8). Then there are those who have the love of God sufficiently developed within them to obey God and spread that covering over those God chooses.

Jesus said he came not to destroy the Law but to fulfill it (Matthew 5:17). That which is fulfilled is no longer in effect (see Hebrews 7:12 and 8:13). However there are three types of law in the Old Testament.

1. **The ceremonial law** -- this deals with the tabernacle, the priests garments, the feast days etc.
2. **The civil law** -- this has to do with how the government of Israel was to handle questions like what to do if someone’s ox is gored by someone else’s ox, what to do with a rapist or a thief, etc.
3. **The moral law** -- this has to do with right and wrong. At least nine of the Ten Commandments are moral laws.

- The moral law is still in effect.
  1. There is one God and we are to seek Him first  
Compare Exodus 20:3 with Mark 12:30-31.
  2. We are not to have idols  
Compare Exodus 20:4 with Acts 15:20.
  3. We are not to take the Lord's name in vain  
Compare Exodus 20:7 with James 1:26
  4. Remember the Sabbath day to keep it holy  
Compare Exodus 20:8-9 with Hebrews 4:1-9
  5. Honor thy father and mother  
Compare Exodus 20:12 with Ephesians 6:1-3
  6. Thou shalt not kill (commit murder)  
Compare Exodus 20:13 with 1 John 4:14-15
  7. Thou shalt not commit adultery  
Compare Exodus 20:14 with Galatians 5:19
  8. Thou shalt not steal  
Compare Exodus 20:15 with Ephesians 4:28
  9. Thou shalt not bear false witness  
Compare Exodus 20:16 with Ephesians 4:25
  10. Thou shalt not covet  
Compare Exodus 20:17 with Ephesians 5:5

We should notice that the moral law is still in effect and where there is a change there is Scripture that clearly shows the change. Notice that the Sabbath was one day a week on the seventh day under the Old Covenant. Under the New Covenant it is a continual rest as we cease from our own works.

In Deuteronomy 21:15-17 the Scriptures tell us how a man with two wives and sons from both wives should deal with them concerning inheritance. Is that a ceremonial law, civil law, or moral law?

In Exodus 21:7-10 it tells how a man must deal with his first wife if he takes a second wife. Is that a ceremonial law, civil law, or moral law?

Verse 10 says specifically “If he take him another wife: her food, her raiment and her duty of marriage, shall he not diminish.” It would be morally wrong to reduce the provision of the first wife in order to take a second. It would seem, then, that this is a moral law.

Since we see that the moral law does not change from the Old Testament to the New Testament without clear Scripture that shows the change, and there is no clear Scripture showing a change, then this moral law must still apply. Does this mean that those having more than one wife are morally correct as long as they do not diminish the food, raiment or duty of marriage to the first wife? Clearly the taking of more than one wife is assumed to be a common practice.

As we have noted in other places (such as Deut. 25:5-10 and II Samuel 12:7) there were circumstances in which a man was *supposed* to take more than one wife. And as we have also noted, nowhere in the Bible is the practice condemned. On the contrary it is assumed to be a very common practice, with statues regulating how it is properly done as in Exodus 21:7-10. A practice that God explicitly permits and nowhere condemns cannot be morally wrong.

Opinions one way or another do not determine God’s truth. However, it is interesting that some Christian women admit that they would be one of several wives in a plural wife marriage, if it were socially acceptable. Apparently, some women with no husband think having a man part of the time even if not exclusively is better than none at all. In addition, some wives feel that another wife for their husband would relieve them of some sexual duties, provide help with household chores and give a woman another woman to talk to and relate to in ways that are difficult for men.

In conclusion, whereas it may not be for you or me to be involved with a plural wife marriage, we must not condemn what God has not condemned. Therefore those in other countries or this one who do so should be left to their own consciences and to God.

## History

Monogamy was a Greco-Roman practice, although the Romans were tolerant of the Jews under their jurisdiction who practiced plural wives marriages. In the sixteenth century the Catholic Church at the council of Trent issued an encyclical saying that monogamy was the only acceptable form of marriage for Christians. The Anabaptists -- who were persecuted by the Catholics for other reasons -- also opposed this edict. The other Protestants continued in the Catholic tradition of monogamy as the only acceptable form of marriage for Christians.

In 1862, President Lincoln signed the Morrill Act which outlawed polygamy in the United States. Although polygamy was not universally illegal in the States before that, those who practiced it were persecuted. The Mormons practiced plural wives

marriages in Illinois. After being persecuted there, they moved West and in 1847 settled in a region they named Deseret (now called Utah) where plural wives marriages were practiced and accepted. The Mormons officially rescinded that position in 1890 in order for Utah to be accepted as a State of the Union, which finally occurred in 1896.

There were plural wives marriages practiced among the so called American Indian tribes as well as people in South America, Africa and the Middle East. Many of these places still continue the practice.

According to a Dateline TV broadcast on NBC, there are presently 30,000 to 60,000 people involved in plural wives marriages in the United States.

## God's Domain or Government's

The Morrill Act outlawing plural wives marriages in the United States obviously usurps the first amendment's freedom of religion clause, which states "Congress shall make no law regarding the establishment of religion, nor prohibiting the free exercise thereof."

If one's religion allows plural wives marriages, then the government should not interfere. One should ask "Is marriage a God ordained institution?" If it is, then how dare the government attempt to regulate it?!

# Tradition VS the Word

Over many generations the church has added it's own traditions and made many of them dogma. An example of this is the Sabbath. If you ask most Christians when the Sabbath is, they will say Sunday. Why? It is because they have been taught that Sunday is the Sabbath even though there is NO Scripture that says that the Sabbath was changed from the seventh day to the first day of the week.

Does the Bible say that some believers met on the first day of the week? Yes (see I Corinthians 16:1). However, the Bible never says that the first day of the week is now the Sabbath. Instead, it actually says that for those that enter in there is a continual rest in the Holy Ghost. Still, most Christians would insist that Sunday is the Sabbath and refuse to believe anything else! It is like the man that said "Don't confuse me with the facts, my mind is already made up!"

The same is true concerning plural wives in a marriage. There is no Scripture in the Old or New Testament that says it is wrong or sinful, yet almost every Christian "knows" (or think they know) it is wrong. "Don't confuse me with the facts, my mind is already made up!" they seem to be saying.

Here is another example: If you ask the question "How much should the experienced, anointed man of God who ministers the Word receive in financial compensation in dollars per year, assuming that the amount is no problem to the church?" Most will be hesitant to give any honest answer, but when forced to, they will usually respond with a figure that is in the lower middle or middle middle income brackets. Almost no one says he should receive a six figure income. Why? Because their traditions have trained them to believe that the man of God should be poor.

Whereas it is true that the man of God is not one who lusts after money, it is also true that many men of God were made rich by God. Abraham was rich, Isaac was rich, Jacob was rich, Job was rich, David was rich, Solomon was rich. Whereas it is true Peter left his father's fishing business to follow Jesus, after 3000 people were saved on the day of Pentecost and 5000 later on, as many as had houses or lands sold their possessions and laid them at the Apostle's feet.

He was not poor then. It is our customs and traditions that make us believe the man of God should be in poverty. The Bible says, "Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospers." So if the man's soul is

prospering as it should be, it is O.K. for him to prosper materially. He should not be left at the bottom of the economic ladder. Likewise it is our traditions, our customs and our man made laws that make us think that the only right way is for a man to have one wife.

## The Covering

**“But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve; And Adam was not deceived, but the woman being deceived was in the transgression.”** (1 Timothy 2:12)

This was a mysterious passage to me when I was a young believer. I thought if the woman was deceived and the man was not then certainly he was more responsible than she was. Nevertheless the Scriptures indicate that she was in the transgression because she was deceived. That means she didn't have to be deceived. She should have gone to her husband before making a decision.

As they are being removed from the Garden of Eden God says to the woman “. . . **and he shall rule over thee.**” When the angel appeared to Samson's mother and told her about her son which was yet to be born, she went and told Manoah, her husband. Manoah said if he appears to you again, you come and get me. When the angel appeared again she went and got Manoah, who came and tried the spirit. He asked to offer a kid. The angel responded that his offerings must be unto the Lord.

Manoah then asked the angel for his name, saying that he would give him honor. The angel refused to give his name. Verse 21 states **“Then Manoah knew that he was an angel of the LORD.”**

The man is to serve as a protective covering for his wife (or wives). Genesis 20:16: **“And unto Sarah he said . . . behold, he [Abraham] is to thee a covering of the eyes.”** In Revelation 5:6 we read **“. . . and seven eyes which are the seven Spirits . . .”** The covering is spiritual and it covers spirits (souls are spirits in the sense that they are spiritual and not tangible).

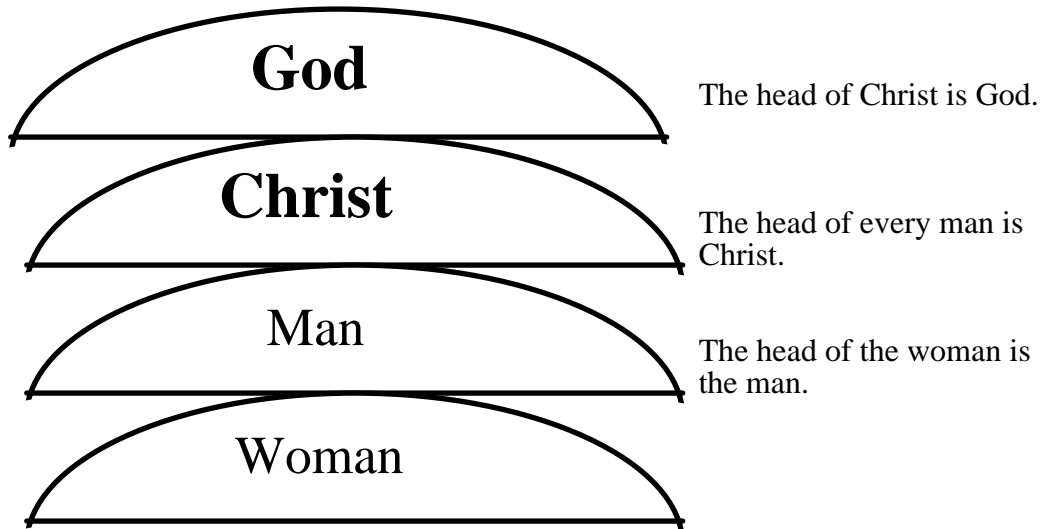
Samson was giving a natural covering, which was his hair. It was a type of the Spiritual covering, which is the Holy Spirit. As long as his hair was long he had great strength and easily vanquished his enemies. He could do so because he remained under the covering. When we are properly (that is, obediently) functioning under our God given coverings, we have strength and we gain victories against our enemies.

When we refuse to be covered, or allow our covering to be removed (even as Samson's hair was cut off), then we lose strength and we are defeated by the enemy. When Samson's hair was removed (cut off) he was weakened, he was captured, and his eyes were put out (symbolizing that the Spirit was taken away).

The man today is to be covered by the anointed one (Christ) and his anointing (the Holy Spirit).

In 1 Samuel 16:13 we read **“Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.”**

Today when we anoint with oil, we usually just use a drop or two on a person’s forehead. After all, we think, we wouldn’t want to mess up the person’s hair or their clothes with a lot of oil. So we lose understanding of what it means to be covered by the anointing.



Some must now wish to ask “if women are filled with or anointed with the Holy Ghost just like men and they confess Jesus Christ as Lord just like men, why do they need a man to be head over them?” Again the answers are in 1 Peter 3 and I Corinthians 11:10. They are weaker vessels and to protect them from fallen angels. Although some may have a desire to rebel against this, we must see things from God’s perspective and be obedient to Him.

# One

In the Strong's concordance we find one of the Greek words for one is *heis* (#1520), which is defined as "a prim. numeral; **one**: - a (n, -ny, certain), + abundantly, man, one (another), only, other, some." In Ephesians 4:14 where it says there is one body and one Spirit the word *heis* is used. Where it says one Lord in Ephesians 4:5 this same word is used. Where it says "one God and Father of all" it is again the same word. It means the numeral one.

However, in I Timothy 3:2 where it says the husband of one wife, the word translated 'one' is not the word *heis*, which is a number as in only one. It is instead the word *mia* (#3391, an irregular feminine form of *heis*), which is defined in the Strong's as "one or **first**: -a (certain), + agree, first, one, x other."

The passage in Titus 6:6 which says the husband of one wife is again the same word. This certainly could back the idea that when the Scripture says the bishop, overseer, or elder, must be the husband of one wife, it really means at least one wife, or a first wife. It may not, as most believe, mean a limit to one wife.

Having a household (wife or wives) and children gives one experience in how to rule or manage or govern. If he cannot rule or manage or govern his own house, how can he rule or manage or govern the house of God? A young single man with no experience was then a questionable person and therefore thought to be unsuitable to place in a position of responsibility and authority.

So the Bible might not be saying that the bishop (overseer) and deacon must have only one wife. It actually says they must have at least a first wife. This is quite different than it is taught in most western tradition and cultures. As the Bible says in Mark 7, the traditions of man makes the word of God of none effect.

When I first came to this subject, seeing through my ethnocentric eyes I thought "this is an easy question. Of course God means each man to have only one wife." This is what I had always been taught. This is all I had known, and anyone who thought differently must be off on some strange cultish tangent.

As I studied what the Bible actually said, I had to gradually come to the point of realizing I was wrong! How many marriages in other lands have been destroyed because we in the West with our Western culture and arrogant feeling of superiority have gone

and demanded that others must divorce all but one wife to be saved? God only knows.

How many women have gone with no power (authority) on their heads because we have failed to study to show ourselves approved unto God, rightly dividing the word of truth? God only knows.

How many women in Western cultures suffer loneliness as well as the attacks in the mind by the adversary saying “they are not good enough to be married” because our men have been taught that they can only have one wife? God only knows.

Why is the marriage vow that we dutifully read out of some religious book for marriage ceremonies never included in the Bible? Because some of those vows are not Scriptural! Vows that require the husband to say “I will be devoted only to thee as long as we both shall live” or similar things are unscriptural. The Scripture says “**The woman is under the law as long as her husband liveth but if her husband be dead, she is free to marry whom so ever she will, only in the Lord.**” (I Corinthians 7:39). In Romans 7:2-3 it says:

**For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.**

The Scripture never says this of the husband as regards the wife because he may acquire another wife. The Hebrew word for adultery is na'aph, 5003 in the Strong's Concordance: “a prim. Root; to *commit adultery*; fig. To *apostatize*:-- adulterer (-ess), commit (-ing) adultery, woman that breaketh wedlock.”

## Moral Values & Laws

A society's laws reflect its moral values. The laws in the United States against plural wives was based on Christians' sincere (but wrong) belief that this is what God requires. It is compelling to note how many values and subsequent changes in laws or over looking enforcement of certain laws have changed as the adversary has gained ground in the minds of the nation's people.

## Abortion

Murdering unborn babies has now been the law of the land for over 25 years. Over 30,000,000 of these unborn babies have been murdered since then. It has even progressed to the point where some doctors will turn the baby around in the ninth month to deliver it feet first, leaving only the head inside the womb. Then they take a syringe (needle) and suck out the baby's brain before allowing the head to be removed to keep it from being born alive.

Several times congress has passed bills to stop these so called “late term” abortions. Each time our president who dares to claim himself to be a Christian has vetoed the bill and allowed the carnage to go on. This is pure “legalized” murder. The law allows this but it doesn’t allow plural wives, which God never condemns.

## Sodomy

Shortly after our present president was elected, he instituted a ‘don’t ask, don’t tell’ policy for the military. This essentially legalized homosexuals being admitted to the armed forces. Homosexuality is an abomination before God. See Leviticus 18:22 and Romans 1:22-28.

Yet our public schools paid for with our tax dollars are advocating this sin as an alternative lifestyle. Anyone coming against it is told that they are bigoted and acting in a way that is the same as bigoted whites did against blacks during the civil rights movement in the 1960s in the United States. Many people, not wanting to be labeled as bigots, don’t say anything, and the sin grows and appeals to more and more young people. Yet plural wives, which occurred before the flood, after the flood, before the law, during the law and is never condemned by God even under grace, is against the law in the United States.

## Fornication

Fornication (sexual relations outside of marriage) has become an accepted thing. Movies promote heroes who can have casual sexual intercourse with one female after another with no commitment to any of them. Schools teach children how to use condoms by placing them on bananas and even having kids blow them up like balloons.

It is now assumed that they will fornicate, so the schools should just teach them how to avoid getting pregnant. Then in many states if a girl gets pregnant a counselor will take them to an abortion clinic (murder chamber) to kill the unborn baby and never notify the parents of the young teenage girl. These same counselors would balk at offering an aspirin or any other medicine to an under age child without permission.

Although some states still have laws on the books indicating the illegality of an underage girl being involved in sexual intercourse, such laws are rarely enforced, thus giving every appearance of legality and acceptability. Yet if a man had two wives the whole town will be shocked and the prosecutor will feel compelled to prosecute such a deed.

When a man marries more than one wife he is required to love, support, and protect them. This is an ongoing requirement and responsibility. This is far more preferable to having casual sex with numerous women and having no obligation to them. Yet few prosecutors in the United States would consider indicting a man having casual sexual relations, but many would consider prosecuting a man who openly had two or

more wives, since “bigamy” (two wives) and “polygamy” (many wives) are against the law.

## Problems Facing Plural Wife Marriages

Even in Old Testament biblical times when plural wives was the common and accepted thing, there was jealousy between wives. Sarah became jealous of Hagar and her son Ishmael. There were tensions between Leah and Rachel. Hannah (Samuel’s mother) was tormented for a long time by her husband’s other wife Peninnah because Hannah was barren.

In cultures today where plural wives are acceptable there is often tension between wives. So anyone considering being involved in a plural wife marriage should be aware of the potential tensions and problems. It would seem that the women involved in such a marriage would need to be very godly women, mature in the Lord to be able to love one another in the Lord and all submit to one husband.

### Disease

I’ve been told that in countries where plural wife marriages are acceptable, that there is often the spread of venereal diseases amongst the partners in such a marriage. It would seem that blood tests before the marriage of both the husband and any wife added would protect against this. Then obviously faithfulness of the wives to only their husband and faithfulness of the husband to only his wives should keep venereal diseases out of the marriage.

### Jealousy Among Children

There could be jealousy or envy amongst the children, but often times there is jealousy amongst children of households with one husband and only one wife. A wise husband and Father would avoid showing favoritism amongst his children even as he would avoid showing favoritism amongst his wives. Jacob (Israel) showed his special affection for Joseph, and that plus Joseph’s visions of his rising to a superior position caused his brothers to hate him.

I’m not saying that because of these potential problems plural wives marriages are wrong. However, I am saying one should certainly consider these things before being involved in a plural wives marriage and even then only as one feels led of the Spirit of God to do so.

### Spiritual Testosterone

**“For this cause shall a man leave his father and mother and be joined unto**

**his wife and these two shall become one flesh (Ephesians 5:31)."** (cf. Gen. 2:24, Matt. 19:5, Mark 10:7)

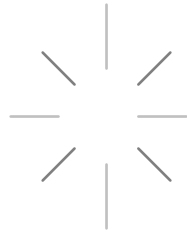
This is a New Testament passage that many would say points to the one man, one wife rule. However, let's look a little deeper. The next verse goes on to say **"This is a great mystery but I speak concerning Christ and the church."** Why is it a great mystery? Flesh has more than one meaning. Sometimes flesh means the physical body. In sexual intercourse a man and a woman join together and become one. However, if that is what it means -- the physical bodies coming together -- that is no great mystery.

It must mean more than that. Flesh also means the soul or carnal nature of the soul. Galatians 5 says the works of the flesh includes envy, strife, sedition, etc. Two souls joining would be a great mystery. This must be what it means because he goes on to say "I speak concerning Christ and the church." Christ does not physically join with the church. This is a spiritual joining. In this spiritual joining the wife takes on the characteristics of the husband. The weaker vessel (wife, church) takes on the characteristics of the stronger (the husband, Christ).



*A strong  
fallen angel*

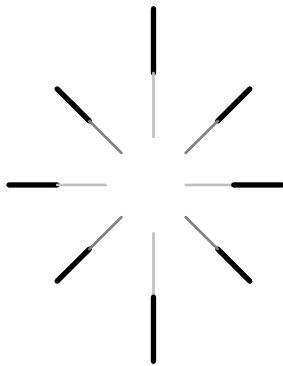
*The woman alone  
a weaker vessel*



The woman alone who is a weaker vessel is vulnerable to fallen angels. The fallen angel seeks to attack and engulf the woman.



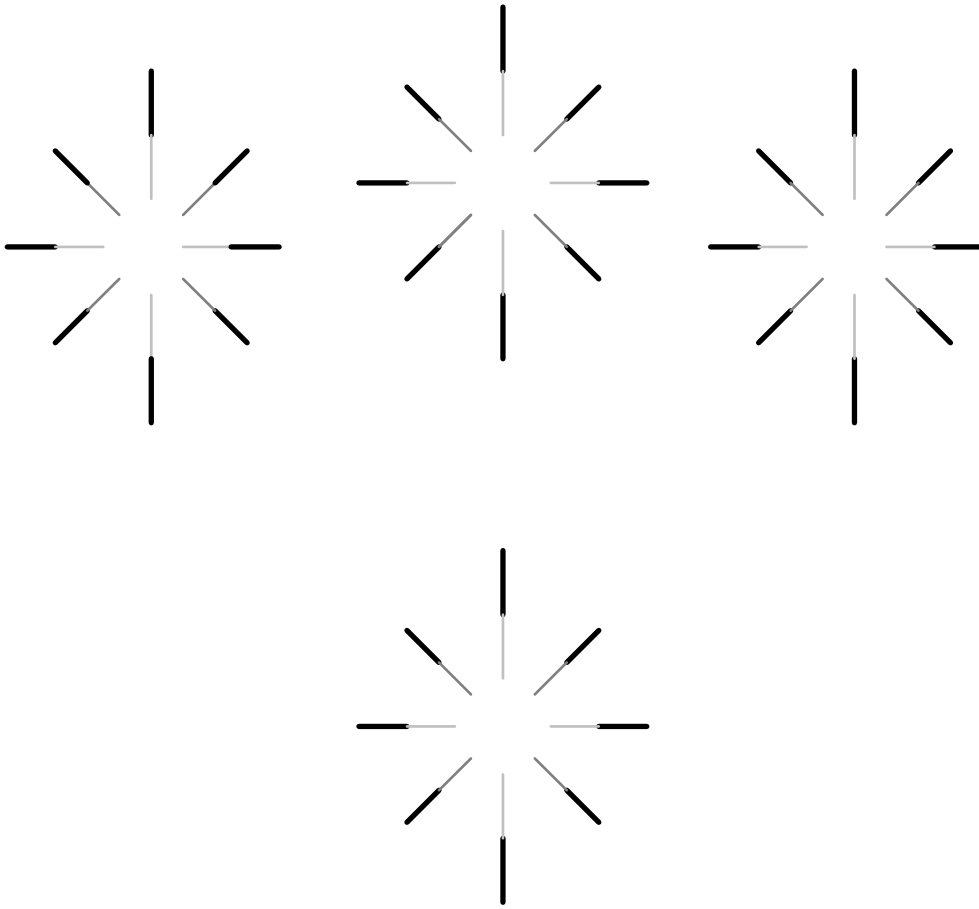
**For this cause shall the woman have power (authority) on her head because of the angels (1 Cor 11).**



## The woman joined to a husband

The fallen angel cannot easily take advantage of the woman under authority. She is one with her husband and essentially takes a spiritual shot of testosterone (male hormone) which makes her stronger. This happens when the husband & wife contract is consummated through the intimate act of sexual intercourse, which is the consummation of the marriage where the blood covenant is made. Christ is joined to the church, and these 'two' become one.

But the church is a many membered body of people. So everyone that Christ is joined to gains the power (authority) of Christ. The head of every man is Christ (I Cor 11).



Man is the glory (and type) of Christ. (I Corinthians 11). So just as each man under authority is covered by Christ and empowered by Christ, so is the woman covered by the man and strengthened by her husband. This is true if there is one wife or several.

## Nakedness

When Adam and Eve partook of the tree of knowledge of good and evil their eyes

were opened and they knew they were naked. Their nakedness had to be covered through death (the dying of animals to retrieve their skins) and blood.

Many Bible scholars theorize that prior to their sin they were covered with the glory of God. When they sinned they lost that glory which was their covering.

In the book of Mark chapter 14 verses 51-52 we see a strange thing. When Jesus Christ was taken away a disciple in a linen cloth was following. They attempted to apprehend that disciple, but he left the linen cloth in their hands and fled naked. Why does the Bible make mention of this? I think it is because it shows us that without Christ to cover him, man is naked.

**The church without Christ is naked.**

**The soul without the spirit is naked.**

**The woman without the man is naked.**

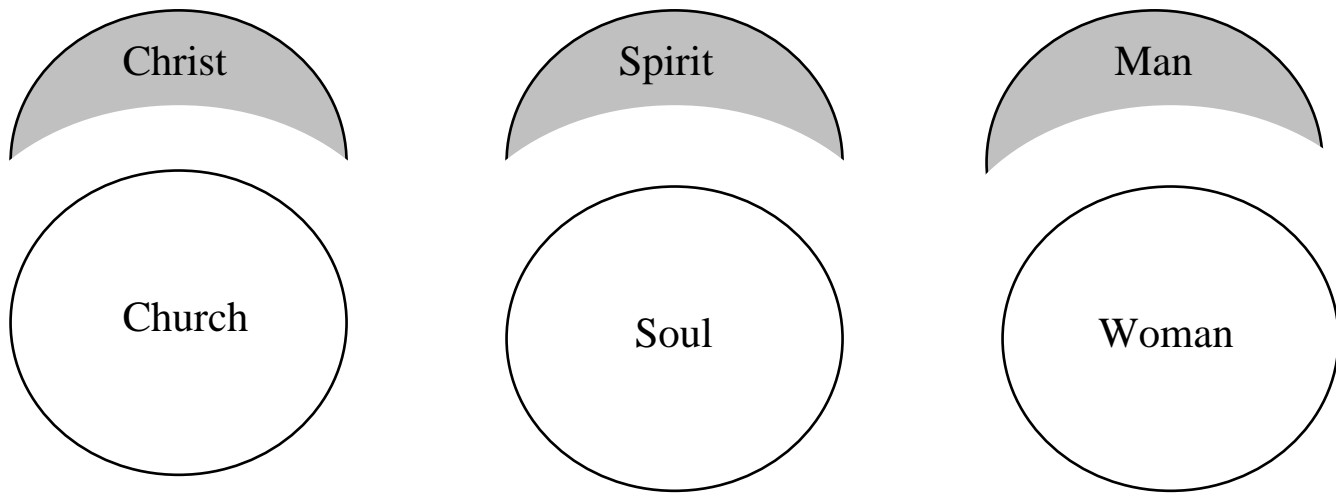
That the church without Christ is naked is represented in Mark 14 when they came and took Christ away and they attempted to lay hands on a young disciple who fled naked, leaving his clothes behind.

That the soul without the spirit is naked is depicted in what Paul said in 2 Corinthians 5:1-3 “Not that we might be unclothed but that we might be clothed . . .”

That the woman (which is a type of the soul and a type of the church) is naked without the man is depicted in what Paul the Apostle says in I Corinthians 11:1-10:

**Be ye followers of me, even as I also *am* of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.**

**Every man praying or prophesying, having *his* head covered, dishonoureth his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 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.**



The church without Christ covering becomes a babylonish organization and becomes the habitation of every foul spirit. See Revelation 18:2.

- The soul without the spirit is open to the attack of unclean spirits.
- The woman without the covering of a man (a husband) is vulnerable to fallen angels.

When God tells us to be covered for our own protection, then the only wise thing to do is to be obedient. Since there are usually more women than men in the church, it becomes obvious that some men will need to protect and cover more than one woman.

## The Blood Covenant

When man disobeyed God and partook of the tree of knowledge of good and evil, he became aware that he was naked. His solution was to make aprons of fig leaves. This was not good enough. God made them coats of skins. Animals had to shed their blood and die to cover the results of sin. This then was the beginning of the blood covenant between God and man.

Abel brought of the firstlings of his flock. Cain brought of the fruit of the ground. Cain's offering was not accepted. Why? There is no blood in fruit or vegetables.

When God made a covenant with Abraham, He had him to slay an heifer, a she goat, a ram, a turtledove and a pigeon. A smoking lamp and a burning furnace passed between the pieces and the Scripture records that in the same day the Lord made a covenant with Abraham. This was a blood covenant.

In Exodus chapter 12 Moses is told to take the blood of a lamb and put it over the doorpost and the two sideposts of the Israelites. They did this and they were protected from the destroyer. The Blood Covenant serves as a protection for us. It is essentially a hedge or covering about us.

We can abide under that covering or within that hedge of protection as we remain obedient to God. Psalm 91 says

**He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.**

**I will say of the LORD, *He* is my refuge and my fortress: my God; in him will I trust.**

**Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.**

**He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.**

**Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;**

***Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.**

**A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come high thee.**

**Only with thine eyes shalt thou behold and see the reward of the wicked.**

**Because thou hast made the LORD, *which* is my refuge, *even* the most High, thy habitation;**

**There shall no evil befall thee, neither shall any plague come night thy dwelling.**

**For he shall give his angels charge over thee, to keep thee in all thy ways.**

**They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.**

**Thou shalt tread upon the lion and adder: the young lion and the dragon**

**shalt thou trample under feet.**

**Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.**

**He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.**

**With long life will I satisfy him, and shew him my salvation.**

We can break a hole in the hedge or get out from under His covering by our disobedience. Ecclesiastes 10:8 says “. . . **and whoso breaketh an hedge, a serpent shall bite him.**” Christ provides a hedge of protection for us but sometimes we break a hole in the hedge by our disobedience and a serpent (unclean spirit) attacks us.

The man provides a hedge of protection for his wife (or wives). The wife can break a hole in her hedge of protection by disobedience to her husband. That’s why the Scripture says

**Wives submit yourselves to your own husbands as unto the Lord. For the husband is head of the wife even as Christ is the head of the church, and he is the savior of the body. Therefore as the church is subject unto Christ, so *let the wives be* to their own husbands in everything.** Ephesians 5:22-24.

Some women may choose to be single so as not to have to submit to a man. If this is done in rebellion against God’s direction (“**he shall rule over thee**” Genesis 3:16) then the woman is opening herself to be attacked by the adversary because she is refusing to be under man’s authority, which is rebellion against God.

Now there are other cases where single women desire to be married but can find no single Christian man willing to marry them. In cultures where plural wives marriage is considered wrong, sinful, or unlawful, these women have no option but to place themselves in the hand of God and rely upon His mercy and grace and protection.

This is not God’s best or perfect way but the men, due to lack of knowledge and incorrect training in one man - one wife cultures, have no concept that some of them would be called upon by God to provide for and protect more than one wife, just as King David did.

The blood covenant he makes with each wife (with virgins the hymen is broken and a small amount of blood is actually shed) as he consummates the marriage through sexual intercourse makes the two one and gives her his name (nature) and lets every unclean spirit or fallen angel know in the spirit realm “this woman belongs to this man and is under his protection. If you mess with her, you mess with him!”

# Shorn or Shaven

I Corinthians 11:6 states **“For if the woman be not covered let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.”** We modern day Christians as a whole know very little about being shorn or shaven as it regards what the Scriptures teach. These tend to be Scriptures that we skip over as not being very important, but we must remember that II Timothy 3:16-17 says **“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”**

So let's search out what this “shaved & shorn” concept means. Read Leviticus 13:29-37:

**If a man or woman have a plague upon the head or the beard;  
Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, *even* a leprosy upon the head or beard.  
And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there* is no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:  
And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;  
He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:  
And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.  
But if the scall spread much in the skin after his cleansing;  
Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.  
But if the scall be in his sight at a stay, and *that there* is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.**

As we know leprosy was a ‘type’ of sin. Leprosy was cleansed not healed, just as we are cleansed from our sins. See I John 1:9: **“If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.”** If a man or woman had this plague upon the head or the beard, a part of the cleansing process was to be shaven and then shut up seven more days (verse 33).

For a woman to be shaven, then, was indicative that she had leprosy, which we've said was a type or 'shadow' of sin. Thus she was shamed if she had to be shaven or shorn. Now let's also look at Deuteronomy 21:10-13:

**When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive. And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.**

Notice that in verse 12 she is to "shave her head." Why? She is no longer under the enemies authority. She is removed from her parents. She bewails her father and mother a full month (perhaps they have been killed in battle or perhaps she will not see them again). She removes her old covering by shaving off her hair. As her hair grows again after 30 days she becomes the wife of the man of Israel. She is now under a different covering.

I Corinthians 11:6 says **"For if the woman be not covered** [under the authority of a man, a husband or a father] **let her also be shorn** [indicating she is in sin, specifically the sin of rebellion] **but if it be shame for a woman to be shorn or shaven** [the writer, Paul, assumes we know that it is a shame] then let her be covered [under authority]." See I Cor. 11:10; **"For this cause ought the woman to have power** [authority] **on her head because of the angels."**

If it is a sin and shame for a woman to have a rebellious attitude refusing to have a husband to rule over her, then Isaiah 4:1 makes much more sense. Isaiah 4:1 says **"And in that day seven women shall take hold on one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach** [shame]." There is no sin in the seven women being married to one man. There is sin in a woman's rebellious attitude in refusing to be under submission to a man.

# His Needs / Her Needs

A man wrote a very good secular book by the above title. He established by research and interviews that men have certain needs that are different than a woman's needs and that women have certain needs that are different from a man's needs.

## His Needs

According to his research amongst a man's needs are (1) sex, (2) a play mate,(3) an arm piece (to build esteem), and (4) Domestic help.

Also according to his research amongst a woman's needs are (1) someone to talk to (2) affection that doesn't lead to sex (3) security.

First, let's ask the question: "Can we back up this list of a man's needs from Scripture?"

**1. Sex --** Yes. Paul says in I Corinthians 7:1 **"It is good for a man not to touch a woman, nevertheless to avoid fornication, let every man have his own wife, and the wife have her own husband."** Later he says in verse **"It is better to marry than to burn [with desire]."** So obviously the desire for sexual relations is a need that men have even though Paul seemed to have a special 'gift' in this area to not require a wife for such a need.

Our next question is, will plural wives help solve this need? Yes, having counseled many married men over the years, we know that often times a wife's sexual desire does not match his. With one wife there is often tension in the household because she is unwilling (although Scripturally she shouldn't be) to have sexual relations as often as he needs.

With plural wives this is not a problem for he will be spending some nights with one wife while the other wife (or wives) have a break from sexual relations. Therefore no wife is over stressed in this area.

**2. Playmate** -- Isaac was found “sporting” with his wife. See Genesis 26:8. So certainly a man may enjoy doing his thing or playing with a wife. In marriage today, a wife’s interest in a man’s type of thing whether it is fishing, golf, or watching football games, rarely matches her husband’s. It has been found therefore to be very tedious to some wives to be constantly required to do his thing. If on the other hand he has several wives, different ones can be involved in doing his thing at different times and therefore exhausting no one.

**3. Esteem** -- The woman is told to “**revere her husband**” see Ephesians 5:33. to reverence means to have “great respect,” “to look up to him in awe and admiration.” this is often in evidence in newlyweds but apparently diminishes over time in a culture where one man one woman is the norm. Why is this? Is it because he has “promised” in his vows to be devoted only to her and therefore she no longer needs to give him respect to keep him as hers always? If there were the possibility of other women in the marriage legitimately showing him the reverence he needs, would it encourage each wife in that marriage to remember their duties in reverence of the husband?

**4. Domestic help** -- If we look at an ideal wife in Proverbs 31:10-31, who is referred to as a virtuous woman. There is no question that she helps with the chores around the household. However in many one man one wife families the wife is so encumbered with cleaning duties and taking care of the children that she fails to feel romantic when he needs her to be so. It would seem that in plural wives marriages some wives could help take care of the household chores and the children when it is another’s day to be with the husband. She would therefore have much of the day to prepare herself for him when he comes home from work and be in a much better mood to please him.

## Her Needs

**1. Someone to talk to** -- Research apparently shows that woman on average talk about twice as much as men, Scripturally this seems to be backed up in as much as women are warned against gossiping (see I Timothy 5:13). But men are never warned against this particular sin.

One of the complaints in most failing one man one wife marriages is “He won’t talk to me!” Since most men don’t understand their wives need to talk, they rarely fulfill this need and the women head off to the divorce court. In plural wives marriage the women would have each other to talk to, relieving the man of engaging in something that he rarely understands the need for and rarely is able to do as well.

**2. Affection that doesn’t lead to sex** -- A wife’s second need is affection that doesn’t lead to sexual relations. Apparently many women in one-man/one-wife situations complain that as soon as they show their husbands any affection he is ready to take them to bed, which is not their intent. In plural wives marriage the husband has enough sexual relations that no one wife will feel overly taxed in this area, and yet if he is wise he can

show them all affection through hugging, hand holding and otherwise without it leading to sexual relations every time.

## The Woman for the Man

As we read I Corinthians 11:8-9 we find it says **“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.”** We don’t hear many sermons on this. Why? Could it be that women would rise up in rebellion and leave any church where anyone dared preach this truth?

There are some Scriptures that believers tend to like and there are some Scriptures that believers tend to dislike and therefore ignore. This is one. With the push for equal rights for women in the United States and other countries, there is an emphasis on a woman being equal to men in every way and able to do what every man can do. But what does God say?

At this point many will point to Galatians 3:28 **“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”** Many would say ‘See, men and women are equal!’ However, these people forget to read the passage in it’s context. The next verses read **“And if ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.”** There is no difference between men and women as far as our inheritance is concerned.

Men and women have different roles to play here on the earth. As we perform the functions that God has called us to, we can qualify for that inheritance.

The woman was made for the man. Women in the Bible are never told that they can have more than one husband, but as we have already shown there are many places where men had two or more wives.

Is this unfair?

No!  
Why?

Because to say it is unfair is to accuse God of the unfairness. We can never accuse God of being unfair. In Jeremiah 18:6 God says **“O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.”** God can do with us as individuals or all of us collectively as He desires. When God allows men to have more than one wife but does not allow women to have more than one husband (unless the first husband dies), we must abide by His rules.

Some men need more than one wife. When a woman is the wife of a man (even if she is one of several wives), and she submits to her husband and reverences him, she can receive God’s highest reward because of her obedience to God’s command. The woman is made for the man.

## Upbringing

How much one accepts or rejects plural wives marriage seems to be based largely upon upbringing. In cultures where it is the ‘norm’ no one questions it. In cultures where one-man/one-wife is the norm, anything else is considered a horrible sin. Interviews of women in plural wife families show the bias of the Western mindset in the questions. Some of the questions often asked are

“How can you consider yourself Christian?”

“Isn’t this really about sex?”

“Aren’t you jealous?”

“Why don’t you just leave?”

The answers to these questions are often cut short in the editing process but the answers given on television shows like Dateline or on public broadcasting education channel programs give us some insight to the differences in thinking.

**Interviewer:** “How can you call yourself Christian?”

**Wife in plural wife marriage:** “This is the most Christian thing there is . . .” at this point the scene switches. No further explanation is allowed to be shown.

**Interviewer:** “How can you say God told you to do this?”

**Husband in plural wife marriage:** “If we look in the Bible we see many of God’s most righteous men had plural wives . . .” at this point the scene is switched as the husband was about to open a Bible and point out what it really says.

**Interviewer:** “Why do you feel that it is necessary for your husband to have multiple wives?”

Wife in plural wife marriage (somewhere in Africa): “You women in America don’t have much to do so a man can have only one wife. But here if a man herds cattle and he kills an ox for his family, the next day he goes to take care of the cattle. If he has only one wife and she goes to find water, when they get back home the buzzards will have eaten the meat. But if one wife watches the meat, and another seeks water and another helps herd the cattle, then all survive as they work in cooperation.

**Interviewer:** “Isn’t this really about sex?”

**Husband of five wives (In the U. S.)** “If you asked my wives, they’ll tell you it’s not really about sex.” The scene changes, allowing no further explanation.

**Interviewer to five wives:** “How do you decide who will be with the husband on a given night?”

**One of the five wives:** “We have a schedule.”

**Interviewer:** “What if someone else wants him on a night that is not theirs?”

**One of the five wives:** “We all can sense what each other needs and willing to adjust when necessary.” The scene is abruptly switched so no further explanation is given.

**Interviewer:** “Do you have a rotation schedule of who is with the husband?”

**One of the wives in Africa:** “Yes, he is with me for a week and then he is with her for a week.” The scene is abruptly changed.

**Interviewer:** “Weren’t you jealous when he took another wife?”

One of two wives: “When you have an old piece of paw-paw that you don’t particularly enjoy you don’t mind sharing it.”

**Interviewer:** “Do your wives enjoy being in this situation?”

**Husband in plural wife marriage:** “Most wives like being one of many. Sometimes in the beginning they might be jealous but after a while they enjoy the help.”

These are a number of types of responses to questions asked by Western biased reporters and interviewers but many involved in plural wife marriages where that has been the upbringing, they accept it as the normal thing and have no qualms about it.

## Some Men in the Bible with Plural Wives

Lamech	2 wives
Abraham	2 wives
Israel	4 wives
Esau	3 wives
Gideon	many wives
Elkanah	2 wives
David	10 + wives
Jehoiachin	wives
Ashur	2 wives
Shaharaim	2 wives
Rehoboam	18 wives
Abijah	14 wives
Jehoram	wives
Jehoida	2 wives
Belshazzar	wives
Mered	2 wives
Machir	2 wives
Solomon	700 wives

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**These are among the men who are listed in the Old Testament as having plural wives in the Bible. None of them were ever condemned for having plural wives with the exception of David only in the matter of Bathsheba and Uriah and Solomon because he married women from outside of Israel who turned his heart away**

from the Lord.

There is only one shown to have plural wives in the New Testament. He is the bridegroom in Matthew 25 who comes to marry the five wise virgins.

## True and False Exam

1. **T F** One man (Lamech) had two wives before Noah's time. (Genesis 4:19).
2. **T F** God did not condemn Lamech for having two wives.
3. **T F** Abraham had two wives. (Genesis 16:3).
4. **T F** Jacob had four wives. (Genesis 29:28, 30:4, 32:9).
5. **T F** Esau had three wives. (Genesis 26:34, 28:9).
6. **T F** The Bible never condemns anyone before the Law was given to Moses for having plural wives.
7. **T F** Moses had two wives (see Exodus 2:15, 21), Zipporah the Midianite and the Ethiopian woman (see Numbers 12).
8. **T F** When Aaron and Miriam spoke against Moses for marrying the Ethiopian woman, God rebuked Aaron and Miriam, not Moses. (Numbers 12:4, 8).
9. **T F** Gideon had many wives. (Judges 8:30).
10. **T F** God did not condemn Gideon for having many wives.

11. **T F** David left home and married Michal, Saul's daughter (I Samuel 18:27).
12. **T F** Later David married Abigail and Ahinoem at the same time. (I Samuel 5:43).
13. **T F** David eventually had at least 10 wives. (II Samuel 3:2-7, 3:14, 5:13).
14. **T F** God never rebuked David for having many wives except in the matter of Bathsheba and Uriah.
15. **T F** God says to David through the prophet Nathan "I gave you your master's wives . . ." (II Samuel 12:7).
16. **T F** Solomon's error in marrying many wives was in marrying women outside of Israel who turned his heart away from God. (I Kings 11:3, 4).
17. **T F** God set rules in place in "the Law" on having more than one wife (Exodus 21:10, Leviticus 18:17, 18; Deuteronomy 21:15-17).
18. **T F** In the Law a man was required to marry his dead brother's wife and raise up children and an inheritance for his dead brother. If he already had a wife that did not matter. (Deut. 25:4-10).
19. **T F** Many men in the Old Testament had many wives but God never condemns any of them for having them.
20. **T F** In the New Testament there are two passages which seem to speak against a bishop, deacon, or elder having more than one wife.
21. **T F** These passages are in I Timothy 3 and Titus 1:6.
22. **T F** The word for "one" in these passages is *mia* in Greek. (See Strong's Concordance).
23. **T F** The word *mia* can mean first or one x other. (See Strong's Concordance).
24. **T F** When the word "one" means "only," the word *heis* is used. Examples: One Body, One Spirit, One Lord, One God.
25. **T F** Without the Timothy and Titus passages there is no clear indication that God is opposed to plural wives marriages.

In case the reader has not figured it out, the answer to all the questions above is “true.”

## Conclusion

In conclusion, we can see that whereas there is no Scripture anywhere in the Bible that indicates plural wives marriages are wrong or sinful we cannot condemn such marriages. And even though initially God gave Adam one wife, Eve, we find many men of God who had plural wives and these men are never condemned for it.

In most cases one man - one wife will probably continue to be the most common arrangement. No man should be condemned for only having one wife. Neither should we condemn those involved in plural wives marriages.

All of Western culture is based on one man - one wife scenarios. Even the fairy tales told to children such as Snow White, Cinderella, The Three Bears and others have us in the West geared only for one handsome prince and one beautiful princess who will meet THE right one, fall in love, and live happily ever after. There is no wonder that there is strong resistance to the idea that the handsome young prince might find several princesses to his liking and marry them all.

I know of spiritual people who condemn religious practices based on tradition rather than the Word of God. Some examples are Christmas and Santa Claus, Easter and bunny rabbits and colored eggs. These people have dropped these practices as they've held them up to the Light of God's Word and found them to be outside of God's will or inappropriate for those seeking to go on with God. Will these spiritual people be able to accept plural wives marriages as scripturally legitimate and cease to unwisely condemn their brethren who are functioning in scriptural order before God with plural wives?

As I've said before, you and I may not feel called to be involved in a plural wife marriage, but let's not condemn those that do.