



Beit Din Judgment

Question: Must a Torah-observant wife submit under her non-believing husband's ruling when his rules contradict Torah? (i.e. she wants to attend Shabbat services and he will not allow it.)

Ruling of the Beit Din

HaShem is all about relationships. All His Teachings and Instructions – Torah - concern our relationship with Him and others. Yeshua Himself was all about relationships, as His actions and words showed. The way we treat others show how we treat HaShem. Our marriages here are to be examples of how our marriage is to be with HaMoshiach, the Bridegroom and Bride. From the wedding ceremony to life afterwards, we are to model this example to the best of our abilities.

And I wish you to know that the head of every man is the Messiah, and the head of the woman is the man, and the head of Messiah is Elohim. (1 Cor. 11:3 ISR98) In the Scriptures, we see that the head of every man is HaMoshiach. The head of the woman is the man. This is HaShem's order of things, His order of authority. *Because in Him were created all that are in the heavens and that are on earth, visible and invisible, whether thrones or rulerships or principalities or authorities – all have been created through Him and for Him. (Col. 1:16 ISR98)*

Let marriage be respected by all, and the bed be undefiled. But Elohim shall judge those who whore, and adulterers. (Heb. 13:4 ISR98.) So they are no longer two but one flesh. What therefore God has joined together, let man not separate. (Mt. 19:6 ISR98) Marriage is set apart and holy unto HaShem. It was Moshe who allowed divorce because of the hardness of our hearts. With HaShem, this was not the way it should be. I understand we live in a 'fallen world', yet we are to leave this world in a better way than when we came into it.

One way we can do this is by respecting every marriage and declaring it as holy, set apart unto HaShem. We are not to divide the marriage, but guide and teach others into a better understanding of the sanctity of the marriage covenant. Understanding that no marriage is perfect, no husband is perfect, and no wife is perfect, let us look into Biblical roles of the husband and wife.

We have read that the man is head of the woman. We see this in Gen. 18:12 where Sarah called Abraham master. In other Scriptures, Num. 30:6-7 & 10-13, we see that it is the



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husband who has the authority to bind or loose the wife from a vow and oath. The part we should be very respectful of is in Num. 30:15, where it is the husband who will bear her iniquity if he nullifies her vow or oath. *And everyone to whom much is given, from him much shall be demanded. And to whom much has been entrusted, from him much more shall be asked.* (Lk. 12:48 ISR98.) HaShem entrusts the wives to the husbands and expects the husbands to walk in honor and respect.

The man is the leader of the family. We believe our wives want us and need us to lead. The man is to guide the family. He is her head as being vitally interested in her welfare. He is her protector. His pattern is Moshiach Who, as head of the assembly, is its Savior (Yeshua). He is the one to make decisions as to which direction the family will go in their lives, while under his roof. This needs to be respected by not only the wife, but parents, children, friends and even religious leaders.

The husband is not to be domineering or selfish. He is to take into consideration all information and desires of everyone the decision will affect. The wife is to help the husband gather all the information and process it correctly. She is his 'help mate'. *Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it...In this way husbands ought to love their own wives as their own bodies. He who loves his wife loves himself.* (Eph. 5:25 & 28 ISR98.) The love for the wife should always be placed into the decision. Also, a husband should help the wife get involved with the decision making process. Her opinions and viewpoints are extremely relevant and needed.

The husband is to become a servant to his wife as Messiah became a servant to the assembly. *For, let this mind be in you which was also in Messiah Yeshua, who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, but emptied Himself, taking the form of a servant, and came to be in the likeness of men. And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.* (Phil. 2:5-8 ISR98.) Husbands are to serve their wives, to elevate their wives, to set them apart unto the word of YHVH.

The man is to provide for the wife. 1 Tim. 5:8 (ISR98) says, *And if anyone does not provide for his own, and especially for those of his household, he has denied the belief and is worse than an unbeliever.* Providing for the wife is a primary part of a Ketuba between a husband and wife. This is a Biblical standard we see over and over. The four commitments of this standard are for the husband to provide food, shelter, clothing and onah – the wife's sexual needs.

Furthermore, For as a young man marries a maiden, so shall your sons marry you. And as the bridegroom rejoices over the bride, so shall your Elohim rejoice over you. (Is. 62:5



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ISR98.) The husband is to rejoice over the bride all the days of his life. This rejoicing comes from his commitment to her and will cause the man to look at the good things, talk good about his wife, and continue to elevate her. It also keeps the relationship feeling young and refreshed. *Her children shall rise up and call her blessed; Her husband too, and he praises her.* (Prov. 31:28)

Once the decision is made, the wife is to help fulfill the decision within the family by being a Proverbs 31 woman. What a man needs from his wife is to feel respected, trusted and needed. *Let the husband render to his wife what is her due, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.* (1 Cor. 7:3-4 ISR98)

Role of the Wife:

In the same way, wives, be subject to your own husbands, so that if any are disobedient to the word, they, without a word, might be won by the behavior of their wives, having seen your blameless behavior in fear...For in this way, in former times, the set apart woman who trusted in Elohim also adorned themselves, being subject to their own husbands, as Sarah obeyed Abraham, calling him master, of whom you became children, doing good, and not frightened by any fear. (1Peter 3:1-2 & 5-6 ISR98)

In this verse, we see clearly what the woman must do when it comes to following their husband's direction in following the Word of Elohim. Even when the husband is disobedient to the word, i.e. honoring the right day as Shabbat, the woman is to follow the direction of the husband to win over the behavior of the husbands. *After all, For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy through because of her husband...How do you know, wife, whether you will save your husband?* (1 Cor. 7:14 & 16 ISR98)

Wives, subject yourselves to your own husbands, as is proper in the Master. (Col. 3:18 ISR98.) This is a difficult verse for women to grab. Partly because we are a stubborn people and partly because the man is not walking as he should be in Messiah. Husbands fall so short of the example of Messiah. But Yeshua knows this and still requires the woman to subject herself to him.

Natan, a Hebrew word we like to use for the English words subject and submit, has many different meanings. A few of the lesser known meanings are "be healed", "grant", "lend", and "restore". We in the western culture tend to lean towards the negative side of these words, yet healing comes in submission. This is what women want in their spirit and emotions.



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In Bereshith, Chavah was created out of man by Elohim to be a helper to man, since Adam could not find an appropriate helper (Gen. 2:20). We are not talking about a partnership or team. It goes much deeper than that. Does a true helper just follow every order blindly? NO! There are times when a wife is most helpful by being supportive and following along with the decisions of one's husband, and there are times when the help of a wife that is needed, requires gentle correction and teaching of the husband. The goal is to know when each action is appropriate. The wife should not constantly pull in an opposite direction of her husband.

In respect to the husband, all discussions about differences should be done in private. Any telling of the story to friends, family or the assembly members will hurt the relationship. The wife should learn how to bring up different beliefs or understanding to her husband in a way he will thoughtfully consider what she says. We say this, because the man can be prideful and stubborn. Men tend to have "chochmah" (wisdom) while women tend to have "binah" (understanding) (Prov. 9:10). These two need to be brought together. Remember, she is to be a helper, not the leader.

The older women likewise are to be set-apart in behavior, not slanderers, not given to much wine, teachers of what is good, in order for them to train the young women to love their husbands, to love their children, to be sensible, blameless, workers at home, good, subject to their own husbands, in order that the word of Elohim is not evil spoken of. (Titus 2:3-5 ISR98.) To love your husbands is a command. Love is indeed an action word and not an emotion. This love is not talking about a sexual relationship. It is talking about working together to reach a common goal, appreciating the actions, effort and work of supporting the family by your husband and doing all you can to help him do this.

Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their behavior and imitate their belief. (Heb. 13:7 ISR98) The husband is leading the wife. The wife is to "remember" him. This can come about in many ways. Respect him, especially amongst others. Follow him in the direction he leads the family, not just in obedience, but also as one other people can imitate. Help him when he steps off course. Pray for him, as you would the leaders of a synagogue or country. Help him be great at helping his wife.

General response:

In the question brought before this Beit Din, we have a question about the marriage relationship and were given an example of fellowshipping on Shabbat. The wife wants to join the assembly on Shabbat, but the husband does not like her belief of the Messianic walk and therefore does not allow her to attend. We were later given information about a wife wanting to perform a mikvah and her husband not letting her.



Understanding we do not have all the information needed and that every situation is unique, let us address what we have been given.

Concerning the mikvah; in Jewish practice, the mikvah is done alone. It is not pageantry or a show. It is not a declaration of faith, but a change of status, either spiritually/ceremonially or physically. With this in mind, the woman can perform the mikvah on her own. She can find the prayers or blessings and read them herself. Finding a “living” body of water would be good, but she can also do this in her own bath tub as the shower runs and the drain is opened (as an example). She would be in line with Torah and she would be following her husband’s wishes about not doing it in a “Messianic way.”

But before giving her this information, we would want someone to sit down with her to ask her why she wants to do a mikvah in a Messianic way. Does she not think the Christian Baptism was good enough and needs to replace it? For that mindset is deeply rooted in the Christian Church, and is used when switching churches or beliefs. Could there be another reason rooted in Christian doctrine causing her to feel this way? The motivation behind her desire should be looked at for a person should know why they are doing something before they ever do it.

As to the topic about Shabbat, we will hold to our first response. The wife needs to submit/subject herself to her husband and not cause division within the relationship. Without further information, this decision is made for this situation only and if further information were to be brought forth, than maybe this decision would change also. Yet this brings us to our next point.

Each decision is for it’s own situation:

We believe the Beit Din’s job is to make decisions about certain situations from the information we are given. The decision made is for that unique situation and is not to be used as a blanket decision for all other decisions on the same topic.

The Apostle Paul/HaShaliach Shaul wrote letters to specific congregations which had specific problems. We are not given the questions or the situations which had come forth needing Paul’s decision. Yet the Christian Church has used these decisions to form doctrine to cover every situation which comes up on a particular subject. This has caused more harm than good, and we need not follow that same hurtful way.

For an example, we believe a wife should submit to her husband and not separate. Yet if that husband is mentally, emotionally or physically abusive, then we believe the marriage should end. Divorce is always a tragedy, but an abusive relationship is already a tragedy. Yet in



some cases, this may not even be the best thing to do. The reasons for this is that each relationship, each decision we are given, is unique on its own standing and cannot be grouped together even if they are about the same topic. For if everything is the same in a certain situation as the one before – except for one point – then the decision might be completely different.

Furthermore, not all Beit Din Members may agree fully on each decision. Experience gives great wisdom, but each person's experience is different and they are fully able to stand on their own belief. This would create a minority decision which might be able to be used at a later date in a similar situation. So no point should be tossed out.

Finally, the Beit Din can only make decisions based on the information given. If we are not given all the information, or the information is not correct in some way, then the decision we reach may not be the correct one for the situation. If we also only receive the belief of what is going by a third party, then how are we to make right rulings? Relationships are so important to Elohim; we believe we need to be given as much information as possible.

So each decision we make is for each unique situation. The wisdom behind the decisions can be used by others to guide them in making future decisions in similar situations, but should not be the sole source of the "answer".