

HOW TO UNDERSTAND THE BIBLICAL VIEW OF MARRIAGE:

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“Hence a man leaves his father and mother and clings to his wife, so that they become one flesh” (Genesis 2:24; Sefaria). Often cited as the biblical view of marriage, this verse is repeated in the New Testament (Matthew 19:5; Mark 10:8; Ephesians 5:31). The Letter to the Ephesians (5:22–33) provides an aspirational model of marriage, yet Paul’s letter contrasts with his other writings that—at least to women—advocate silence and subjugation of women (1 Corinthians 14:34–35; 1 Timothy 2:11–15). In reality, there is not only one biblical view of marriage; there are many different views. Dyads range from fidelity to familial incest to consanguineous marriages (interfamilial unions between two blood-related individuals who are second cousins or closer). Biblical examples include celibacy, serial monogamy, and even polygamy. In this paper, a variety of marriages are organized into two sections, which for convenience will be termed the old and the new.

Old Testament

The first section is based on what Christians call the Old Testament (OT). Jews refer to these sacred texts as Tanakh, which refers to the Torah (“Instruction,” “Teaching,” “Law”), Nevi’im (“Prophets”), and Ketuvim (“Writings”). The time period covered by the Tanakh is from the creation of the universe until sometime in the 1st millennium BCE. Scholars estimate that the chronology of the OT covers at least 1,500 years (c. 2000 BCE – 400 BCE).

The Torah, also referred to as the Five Books (Pentateuch) of Moses, is arguably the most sacred of Jewish texts. For the ancient Hebrews, “instruction” or “law” varied from a contemporary English definition. In a modern sense, “law” often refers to a set of rules that a group of people agree to follow. As expressed in the Torah, “law” reveals how the people of God are meant to live. Torah is comprised of narrative accounts as well as guidelines for living. Torah presents God’s plan for humanity, and reflects God’s unending faithfulness to His people.

New Testament

The second section is based on what Christians refer to as the New Testament (NT), comprised mainly of the four Gospels and the Pauline letters. The books of the NT are believed to have been written within a 50 year period (50–100 CE). Of the 27 books contained in the NT, 13 or 14 are traditionally attributed to Paul, though only 7 of the Pauline epistles are accepted by scholars as being entirely authentic and actually dictated by Paul himself. Based on the 13 texts traditionally attributed to Paul, he wrote slightly less than 25% of the NT. In contrast, the Gospel of Luke and the Book of Acts account for 27.5% of the NT, the largest contribution by a single author. Luke’s contributions provide the framework for both the Church’s liturgical calendar and the historical outline into which later generations placed their idea of the story of Jesus.

There is approximately a 400 year *deuterocanonical* period (Catholic and Eastern Orthodox) or *intertestamental* period (Protestant) period of time between the events of the OT and NT.

Which Biblical View of Marriage? Old Testament

Husband	Wives
Adam	Eve was created by God for Adam (Genesis 2:15-3:13). They had “sons and daughters” (Genesis 4:5), of which the first three were named (Cain, Abel, and Seth). Jubilees 4:10 states, “And Adam knew Eve his wife and she bare yet nine sons.” In Genesis, there is no mention of the origin of the wives of Adam and Eve’s three sons, although Cain and his wife had at least one son—Enoch (Genesis 4:17). The usual assumption is that Cain and Abel married their sisters, a practice that was later forbidden. ¹
Noah	The unnamed wife of Noah (Genesis 6:18) is elsewhere described as one of his “own kindred” (Tobit 4:12). She bore him three sons: Shem, Ham, and Japheth (Genesis 6:10) who, with their wives, came into the ark (Genesis 6:18). In the <i>Genesis Apocryphon</i> (1Q20) and the <i>Book of Jubilees</i> , Noah’s wife is named Emzara . ²
Lot	The unnamed wife of Lot was turned into a pillar of salt for looking back to see the destruction of Sodom (Genesis 19). Lot’s two daughters later made their father drink wine on two consecutive nights to get themselves pregnant (Genesis 19:35–36). Thus, Lot’s two sons (Moab, Ammon) were also his grandsons by Lot’s daughters (Genesis 19:30–38). ³
Abraham	Sarah , who was Abraham’s half-sister (Genesis 11:20 & 20:12), bore Isaac (Abraham’s second son); Hagar (Sarah’s servant) bore Ismael (Abraham’s first son); and Keturah (Genesis 25:1) bore six children. After Abraham’s son (Isaac) had brought Rebekah into the tent of his mother and had taken Rebekah as his wife (Genesis 24:67), Abraham married Keturah, who bore Abraham six children (Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah). Earlier in his life, when Abraham (known as Abram at this point) realizes that his beautiful wife (Genesis 12:11) will be desired and that the Egyptians will to kill him and take Sarah (Sarai at this point) into Pharaoh’s harem, Abraham suggests to Sarai that she present herself as Abraham’s sister (Genesis 12:12-15). By essentially pimping out his wife to the Pharaoh, Abram “acquired sheep, oxen, asses, male and female slaves, she-asses, and camels” (Genesis 12:15-16; Sefaria). ⁴
Ishmael	While Ishmael was living in the Desert of Paran, his mother found a wife for him from Egypt (Genesis 21:21). He may have had two wives, one of whom was Aisha (from Moab). Ishmael had one daughter and twelve sons, the “twelve princes” (Genesis 17:20). Ishmael’s only known daughter (Mahalath or Basemath) was later the third wife of Esau, the elder son of Isaac. ⁵
Isaac	Rebekah (mother of Esau and Jacob) was selected by Abraham’s servant, Eliezer of Damascus, to be the wife of Isaac, who was already 37 years old (Genesis 25:20:1; Rashi commentary, Sefaria). Rebekah was probably a teenager around age 14 years or so. The evidence of kinship analysis indicates that Rebecca was probably Isaac’s second wife (Linsley, 2013), who would also have been his half-sister living in the area of Beersheba. ⁶

Esau	Mahalath , the daughter of Ishmael, was Esau's third wife "in addition to the wives he already had," taking her after he saw that the Canaanite wives displeased his father, Isaac (Genesis 28:6-9). ⁷
Jacob	Leah and then Rachael (sisters), reflect the practice of endogamy (marriage within family). Rabbi Harold Kushner (1935–2023) has emphasized how half the Book of Genesis (25 chapters) contains stories about Jacob, whereas half of those (12 chapters) contain stories about his son, Joseph. Jacob has also been described as being the first person in the Bible whose marriage to Rachel was based on love (Genesis 29:20), supported in part by the scriptural account that Jacob placed himself in servitude for a total of 14 years to have her. ⁸
Joseph	Asenath , the daughter of Potipherah, priest of On, was a high-born, aristocratic Egyptian woman. She was given to Joseph by the Pharaoh to be Joseph's wife. Asenath bore two children to Joseph: Manasseh and Ephraim. The priest of On (Potipherah) is not to be confused with Potiphar, the captain of Pharaoh's guard who purchased Joseph from a caravan of merchants carrying spices to Egypt. ⁹
Potiphar	The unnamed wife of Potiphar, the captain of Pharaoh's guard in the time of Jacob and his twelve sons, was a deceptive woman. According to the Book of Genesis, she falsely accused Joseph of attempted rape after he rejected her sexual advances, resulting in his imprisonment. (Genesis 39:5–20). In Genesis, she is given no name, but in later medieval Jewish sources and Islamic tradition, she is identified as Zuleikha . ¹⁰
Amram	Jochebed married her nephew, Amram, and they had three children: Miriam, Aaron, and Moses. Having married his own aunt, Amram was both Moses' father and great-uncle, by marriage. ¹¹
Moses	Zipporah was a wife of Moses, who may have been married on two separate occasions. Moses was first married to Zipporah (Exodus 2: 21), the daughter of Jethro (a Kenite shepherd and priest of Midian in Arabia, although he is later called Reuel (in Exodus 2:18 and again "Jethro" in Exodus 3:1). Moses was later married to a "Cushite" (Ethiopian) woman (Numbers 12:1). According to the Roman-Jewish historian Flavius Josephus, also known as Yosef ben Mattityahu (37–100 CE)), Tharbis (alternatively Adoniah) was a Cushite princess of the Kingdom of Kush who married Moses prior to his marriage to Zipporah as told in the Book of Exodus. ¹²
Samson	The unnamed woman of Timnah (Judges 14:2) was Samson's Gentile wife, who betrayed him (Judges 14:16–19) and whose father gave her to Samson's wedding companion before she and her father were burned to death by the Philistines (Judges 14:6). Delilah of Sorek was the only woman named in the story of Samson, a Nazirite who possessed great strength and who was the final judge of ancient Israel. Delilah was loved by Samson (Judges 16:40), but there is no evidence that she loved Samson or that they were married. Instead, Delilah is described as cunning, deceptive, and manipulative. ¹³

Boaz	Ruth was a Moabite woman who married an Israelite, Mahlon. After the death of all the male members of her family (her husband, her father-in-law, and her brother-in-law), she stayed with her mother-in-law, Naomi, and moved to Judah with her. Through her kindness, Ruth eventually won the love and protection of a wealthy relative, Boaz. Ruth became Boaz's wife, and bore him a son. After Ruth gave birth, the women of Bethlehem name him Obed and say that Naomi (the mother-in-law from Ruth's first marriage) gave birth to him. Obed became the father of Jesse, the father of King David. ¹⁴
David	Michal, Ahinoam, Abigail, Maacah, Haggith, Abital, Eglad, Bathsheba, and 10 others (2 of whom were sisters) were married to David at various times. It is difficult to determine the total number of wives and concubines that David had. Some scholars estimate as many as 18 wives and 10 concubines. ¹⁵
Solomon	Naamah , the Ammonite who later became the mother of King Solomon's successor Rehoboam, is the only wife of Solomon mentioned by name. Rehoboam, a grandson of David, was the first monarch of the Kingdom of Judah after the split of the united Kingdom of Israel following the death of Solomon. There's nothing in the biblical passages to suggest that the Queen of Sheba married Solomon. However, many later Jewish, Christian, and Muslim traditions tell about a marriage between Solomon and the Queen of Sheba. The Ethiopian Orthodox Church teaches that their son was the first great king of Ethiopia, Menelik I. On the last night of her visit, Solomon tricked her into his bed, and she became pregnant. She returned to her kingdom, where she bore Solomon a son, Menilek. Menilek I was made king by his father, thus founding the royal Solomonic dynasty of Ethiopia, which ruled until the deposition of Haile Selassie I in 1974. The biblical account states that Solomon had 700 wives and 300 concubines (1 Kings 11:3, but not in the 2 Chronicles account). The wives were described as foreign princesses – including the Egyptian Pharaoh's daughter – and women of Moab, Ammon, Edom, Sidon, and of the Hittites. His marriage to Pharaoh's daughter appears to have cemented a political alliance with Egypt. ¹⁶
Ahab	Jezebel married King Ahab of Samaria, the northern kingdom of Israel. King Ahab's marriage to the daughter of the ruler of the Phoenician empire was a sign of the power and prestige of Ahab and the northern Kingdom of Israel. Jezebel replaced Yahwism, the polytheistic religion of ancient Israel and Judah, with the worship of Baal and Asherah. Although she vowed to kill the prophet Elijah (Micah 6:16), who fled to Mount Horeb (1 Kings 19:8), Jezebel herself was later thrown from her window by her eunuch servants and her corpse was trampled by the horse of Jeru, who had usurped the throne that had previously been held by King Ahab. ¹⁷
Job	Job's unnamed wife (Job 2:9-10) has only one line in his story yet she is unforgettable. Her nagging and negativity has been described as Job's last trial. There is no mention of whether Job's later children (Job 42:10) are from the same wife or a different one. ¹⁸
Hosea	Gomer of Diblaim was chosen by her husband the prophet because the Lord said to Hosea, "Go, marry a promiscuous woman and have children with her, for like an adulterous wife this land is guilty of unfaithfulness to the Lord" (Hosea 1:3). ¹⁹

Which Biblical View of Marriage? New Testament

Husband	Wives
Herod the Great	10 wives, eight of whom are named: Doris , Mariamme (the Hasmonean), Mariamme (daughter of Simon the High Priest), Malthace (a Samaritan), Cleopatra of Jerusalem, Elpis , Pallas , Phaidra , and two others are unnamed.
Herod Antipas	Antipas divorced his first wife (Phasa'el , the daughter of King Aretas IV of Nabatea), in order to marry his niece, Herodias (who had formerly been married to his half-brother Herod II), which was considered incestuous. ¹
Zechariah	Elizabeth, a descendant of Aaron, was very old and had no children until after an unexpected pregnancy was announced by the angel Gabriel (Luke 1:5–25), at which point Zechariah was struck mute (until the delivery) because he asked the angel how this pregnancy could take place because “I am an old man and my wife is well along in years” (Luke 1:18–20).
Joachim	Anne (Hebrew: Hannah) married Joachim, according to the Eastern Orthodox and Roman Catholic traditions largely based on noncanonical sources of the <i>Protevangelium of James</i> and the <i>Evangelium de nativitate Mariae</i> . They were the parents of Mary, who became the mother of Jesus. ²
John the Baptist	Never married
Joseph of Nazareth	Mary married Joseph, who was widowed from Salome (Eastern Orthodox tradition), but she never had any sexual relations with her husband (Roman Catholic tradition). Mary may have had other sons and daughters by Joseph (Protestant tradition).
Jesus of Nazareth	Never married
Anonymous	The unnamed Samaritan woman at Jacob's well in a town in Samaria called Sychar had had five husbands, and the man with whom she was currently living was not her husband (John 4:18).
Chuza	Joanna , one of the women healed by Jesus, later supported him and his disciples in their travels (Luke 8:2–3). She is one of the women recorded in the Gospel of Luke as accompanying Jesus and the twelve apostles. Joanna is mentioned by name, along with Mary Magdalene and Mary of Clopas, as among the women who took spices to Jesus' tomb and found the stone rolled away and the tomb empty (Luke 24:10), although the accounts in the other synoptic gospels do not mention Joanna as one of the group of women who observe Jesus' burial and testify to his Resurrection. Joanna's husband was Chuza, who managed the household of Herod Antipas, the ruler of Galilee. ³

Peter the Disciple	Peter's [unnamed] wife was martyred – and reportedly executed first- the same day that Peter was reportedly crucified upside down (Eusebius).
Paul of Tarsus	Paul's wife, if she ever existed, is never mentioned in the Bible. Speculating, it is possible that he may have been married at one time, based on his statement in 1 Corinthians 9:5. If Paul had been married at one time, his wife may have died, considering Paul never mentions a wife in any of his writings. Instead, Paul declared that he had the gift of celibacy (1 Corinthians 7:1-7). Paul's advice to the unmarried and widows in the church of Corinthian suggests that he was not married at the time of his writing the letter. It is unclear whether he married afterward. There is evidence that Paul essentially ignored women. Regarding Mary the mother of Jesus, Paul never named Mary in person, never wrote about Mary, and only made one fleeting mention of "born of women" (Galatians 4:4). Regarding Mary Magdalene, who was the first to witness the empty tomb, Paul never named her at all. ⁴
Ananias of Jerusalem	Sapphira conspired with her husband to keep part of the proceeds from the sale of land (Acts 5:2), and then lied about how much of the proceeds of the sale they were giving to the community (Acts 5:5, Acts 5:11). When confronted by Peter, Ananias fell down and died (Acts 5:5). Three hours later when confronted by Peter, Sapphira lied and fell down and died (Acts 5:9-11).

Old Testament Notes

1. St. Augustine of Hippo (354–430 CE) stated that because there were no humans except those born of Adam and Eve, sibling marriages were a necessity. In the *City of God*, St. Augustine wrote:

“As, therefore, the human race, subsequently to the first marriage of the man who was made of dust, and his wife who was made out of his side, required the union of males and females in order that it might multiply, and as there were no human beings except those who had been born of these two, men took their sisters for wives,—an act which was as certainly dictated by necessity in these ancient days as afterwards it was condemned by the prohibitions of religion . . . and though it was quite allowable in the earliest ages of the human race to marry one’s sister, it is now abhorred as a thing which no circumstances could justify.”

In the apocryphal *Book of Jubilees*, it is recorded, “And Cain took Āwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190–196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch” (*Jubilees* 4:9). Cain’s younger brother (Seth) also married a sister: “Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) [235 A.M.] she bare him Enos” (*Jubilees* 4:11).

2. Tobit 4:12 contains the following:

“Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father’s tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.” (*Tobit* 4:12)

In the *Book of Jubilees* (160–150 BC), considered canon by the Ethiopian Orthodox Church as well as Beta Israel, the names of the wives are given as Emzara, wife of Noah; Sedeqetelebab, wife of Shem; Na’eltama’uk, wife of Ham; and Adataneses, wife of Japheth. It adds that the three sons each built a city named after their wives.

3. Lot’s daughters were first offered by their father (Lot) to a Sodomite mob and then later the two daughters had sex with Lot without his knowledge in order to bear him children (*Genesis* 19). The story of Lot offering his daughters to the Sodomites is also found in Surahs 11 and 15 of the Qur’an, although there is no mention of the rape of Lot.

“And the men of his people—who were used to shameful deeds—came to him rushing. He pleaded, “O my people! Here are my daughters¹ ‘for marriage’—they are pure for you. So fear Allah, and do not humiliate me by disrespecting my guests. Is there not ‘even’ a single right-minded man among you?” (*Surah Hud* 11: 78)

He said, "O my people! Here are my daughters¹ 'so marry them' if you wish to do so." (Surah Al-Hijr 15:71)

Footnote 1. Single women of his community

The rape of Lot is the first of three accounts of "sperm stealing" in the Bible, in which women seduce a man under false pretenses and make him an unwitting sperm donor in order for the woman to become pregnant. All three instances involve an ancestor of King David (Yaron, 2001). The second account is that of Tamar, the twice-widowed but childless daughter-in-law of Judah, who disguises herself as a harlot and seduces her father-in-law so that she will conceive a child (Genesis 38). The third example—which is ambiguous if one does not understand the use of sexual euphemisms in the Hebrew text—is the story of Ruth and Boaz. (Ruth 3:1-11). Ruth "uncovers the feet" of Boaz as he sleeps on the threshing floor (Ruth 3:7). Ruth gave birth to a child, who the women of Bethlehem name him Obed, who became the father of Jesse, the father of King David (Ruth 4: 17-22).

4. Abraham (originally Abram) is the common Hebrew patriarch of the Abrahamic religions, including Judaism, Christianity, and Islam. Rabbi Harold Kushner (2015) provides insight into the Akedah (Hebrew: "binding"), referring to the binding of Isaac in Genesis 22: "For Jews, Abraham is first and foremost an ancestor, the progenitor of a people living in the service of God. Theology is a distant second to peoplehood in the

biblical account—believing is secondary to belonging. This perspective continues to this day. For Christians, Abraham is the believer par excellence, the pioneer of monotheism. In a world of idol worshippers, Abraham affirmed the existence of a single all-powerful deity. Paul refers to him as "the father of all who have faith" (Romans 4:11). For Muslims, Abraham is the symbol of unquestioning obedience, as exemplified by his readiness to sacrifice his beloved son (Isaac in the Hebrew Bible, Ishmael in the Quaran) in response to God's demand" (Kushner, 2015, p. 157).

5. Ishmael was the oldest son of Abram (later Abraham), whose wife Sarai (later Sarah) had not conceived a child in 10 years. His mother was Hagar. Sarai gave her handmaid, Hagar, to Abram, so he can have a child by her. Hagar's name literally means "the stranger." After Hagar conceives, Sarah dislikes her, because Hagar looks down on Sarai. It is then that some amazing things happen to her. For the first time in the Bible, an angel appears to a human and speaks to Hagar (Genesis 16:7). Hagar is instructed to name her son *Ishmael* (Genesis 16:12), which means "God hears" (derived from the same root as *shema*). In this story, God would soon hear Ishmael's voice crying in the wilderness. Further, "Hagar is the only individual in the Bible (male or female) who gives God a name" (Etz Hayim, 88). Hagar spoke, "You are El-roi," by which she meant, "Have I not gone on seeing after my being seen!" (Genesis 16:13; Sefaria). Also note that in the story of the Akedah ("the binding") in Islam (Qur'an 37:97-111), it was Ishmael and not

Isaac (who had not yet been born) who was the proposed victim of Abram's sacrifice on the altar at Mount Moriah.

6. Isaac's future wife was chosen by Abraham's servant, who is never named in the story, but who is assumed to be Eliezer, who is named elsewhere (Genesis 15:2) as the head of Abraham's household. At their initial meeting, Rebekah may have been a teenager—age 14 would have been a cultural norm. She may have been from a family of means, given that there was hay and a place for strangers to stay. Rebekah identified herself as the granddaughter of Abraham's brother (Nahor), so she is Isaac's first cousin once removed: "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor" (Genesis 24:24). Abraham's servant apparently knew his master's history well, because he recognized these names. Nahor was Abraham's brother. Milcah was the daughter of another brother. Abraham had received word of the birth of Bethuel and Nahor's other children (Genesis 22: 20–24).

In *Isaac's Second Wife*, Linsley (2013) bases some of her conjecture on what she has identified as an established custom in the time of the Proto-Saharan ruler Lamech (Genesis 4): "The first wife was a half-sister and this was the bride of the man's youth. The second wife was a patrilineal cousin and this marriage took place when the ruler was much older."

7. When Jacob meets Esau by the River Jabbok (Genesis 33:1–15), Jacob is scared because, when he was younger, he cheated Esau out of his birthright (Genesis 27:1–40). In contrast, Esau had long since forgiven Jacob, was delighted to see him, and was persuaded to accept Jacob's gifts. When they met, Jacob introduced his four wives and their sons—but not Dinah—to his brother. Dinah, the seventh and youngest child of Leah and Jacob, was born the same year as her half-brother Joseph. The Talmud (Brachot 60a) notes that Leah specifically prayed for her child to be a girl so as not to cause her sister—and co-wife—Rachel anguish over her lack of sons.

Jacob was very protective of his only daughter. As he returned to the land of Israel and prepared to meet his brother Esau, Jacob was worried that Esau would see his young daughter and wish to marry her, thus establishing an alliance that Jacob did not want. The Midrash (Genesis Rabbah 76:9) explains, based on the fact that Genesis 32:23 only mentions his eleven sons (and no daughters), that Jacob hid Dinah in a box throughout the encounter with Esau. However, if Dinah had married Esau—the sages say in their commentary, there would have been a chance Dinah could have been a positive influence on Esau (Genesis 32:33; Rashi commentary).

8. Jacob not only worked for seven years for Rachel's father, Laban, so that he could marry Rachel, but Jacob is the first person to have wanted to marry for love: "Jacob loved

Rachel; so he answered, 'I will serve you seven years for your younger daughter Rachel'" (Genesis 29:18; Sefaria). Yet the deceptive father of both women tricked Jacob and Laban substituted the older and less desirable daughter (Leah) for the younger and more desirable daughter (Rachel) who Jacob loved (Genesis 29:23–25). Jacob's love for Rachel was so strong that he willingly worked for the deceptive Laban for another seven years in order to have Rachel as his wife (Genesis 29: 27–28).

Based on the evidence of kinship analysis described by Linsley (2013, 2023), Rebecca was likely to have been Isaac's second wife. According to Linsley, Jacob's first wife would have been a half-sister living in the area of Beersheba. His first wife would be the mother of Oholibamah, who is named in Genesis 36 as being of the clan of Seir the Horite Hebrew. Oholibamah married Esau the Younger around the age of 17 or 18. She was his half-sister, just as Sarai (later Sarah) was to Abram (later Abraham).

9. Joseph was born of Jacob's second wife, Rebekah, in the same year that his half-sister, Dinah, was born Jacob's first wife, Leah. Kusher (2001) has pointed out that half of Genesis (25 chapters) contains stories about Jacob, and half of those (12 chapters) contain stories about Joseph.

10. Potiphar's fate is unclear, although some sources identify him as Potipherah, an Egyptian priest whose daughter, Asenath, married Joseph (Hirsch & McLaughlin, (n.d.).

Nevertheless, the false accusation by Potiphar's wife played an important role in Joseph's story. Had Joseph not been imprisoned, he would not have met the fellow prisoner who introduced him to Pharaoh. The fate of Potiphar's wife is also unclear, although some sources say that she was stricken with an illness (Jacobs, et al., n.d.).

11. Jochebed, the Egyptian-born daughter of Levi, married her nephew, Amram, son of Kehath. Having married his own aunt, Amram was both Moses' father and great-uncle, by marriage. At that time, lawful marriages between close relatives were not uncommon, and the marriage of Amram and Jochebed suggested no impropriety. Because of the longer lifespans at the time, Amram's aunt Jochebed, who became Amram's wife, need not have been much older than Moses and it is even possible that Jochebed could have been younger than Moses. Marriages between close relatives were later forbidden in the Mosaic Law, but at the time of Moses' birth they were entirely proper.

Moses' father, Amram, is mentioned as the head of one of the clans of Kohathites (Numbers 3:19 and 3:27). Another man named Amram is mentioned in Ezra 10:34, but this is a different person--not Moses' father. Moses' mother, Jochebed, bore Amram three children: Miriam, Aaron, and Moses. Jochebed's youngest child, Moses, was born after the Pharaoh had given orders to kill every newly born Israelite boy. Jochebed hid her baby for three months and,

when she could no longer hide him, she put the infant in a basket and placed it among the reeds by the bank of the Nile. The daughter of Pharaoh came down to bathe in the Nile and saw the basket among the reeds. She sent a slave girl to fetch it. When she opened it, she saw that it was a baby boy crying, took pity on the baby, and said, "This must be a Hebrew child." Miriam, the baby's older sister, who had been watching from a distance, asked the princess if she could get her a Hebrew nurse to suckle the baby. Pharaoh's daughter agreed, and Miriam went and brought Jochebed. The princess hired her to take care of the baby and nurse him.

12. God called Moses to confront the most powerful king of the ancient world—Ramses II, the Pharaoh of Egypt. Since a generation spanned about 25 years, the most probable date for the Exodus from Egypt is about 1290 BCE. If this estimate is correct, then the oppressive pharaoh described in Exodus (1:2–2:23) was Seti I (who reigned 1318–1304 BCE) and the pharaoh during the Exodus was Ramses II (c. 1304–c. 1237 BCE).

God chose a fugitive shepherd with a speech impediment who could barely speak Hebrew, which is why his older brother, Aaron, was the translator (Shemot 4:10–16). According to the Book of Exodus, "And Moses was eighty years old, and Aaron was eighty three years old when they spoke to Pharaoh" (Exodus 7:7). Their sister Miriam was older: The narrative of Moses' infancy describes an unnamed older sister of Moses observing him being placed in the Nile

(Exodus 2:4). According to a midrash (Targum Micah 6:4; Sefaria), just as Moses led the men out of Egypt and taught them Torah, so too Miriam led the women and taught them Torah (Targum Micah 6:4; Sefaria). She is described as being alongside Moses and Aaron during the exile from Egypt: "For I brought you up out of the land of Egypt and redeemed you from the house of slavery, and I sent before you Moses, Aaron, and Miriam" (Micah 6:4).

Although Professor Richard Elliott Friedman (2017) argues that Moses needed a translator (Aaron) because Moses spoke Egyptian rather than Hebrew, in the specific context of Pharaoh's royal court is entirely possible that Moses also had a neurodevelopmental speech disorder (see Leon-Sarmiento, Paez, & Hallet, 2013) such as stammering or stuttering (Exodus 4:10). If so, it is a wonderful example of how God uses our weaknesses as strength when we face the powerful.

13. The sixteenth chapter of the Book of Judges describes Delilah as being from the valley of Sorek, which was the border between the ancient Philistines and the Tribe of Dan of the ancient Israelites. She was described by Josephus and Pseudo-Philo as a Philistine as well as prostitute, probably because Samson was described as being attracted to Philistine women (Judges 14:1) and prostitutes (Judges 16:1). In any event, Delilah was likely to have been "a doubly dangerous woman, given her apparent independence," because she was not

“identified by a male relationship – the wife, daughter or sister of anyone” but simply “appears in her own right” (Dunn & Rogerson, 2003, pp. 2000–201).

On three occasions, Philistine lords bribed Delilah (offering her 1,100 silver coins) to discover the source of Samson’s great strength. After three failed attempts, Delilah finally goads Samson into telling her that his strength and vigor were derived from his hair. As he slept, Delilah called a servant to cut Samson’s hair, thereby enabling her to turn him over to the Philistines, who gouged out his eyes and then enslaved the blinded and weak Samson. The story eventually ends with God granting Samson his revenge. With the return of his old strength, Samson demolished the Philistine temple of the god Dagon at Gaza, and then destroyed his captors and himself (Judges 16:4–30) in his final act.

14. Ruth was one of five women mentioned in the genealogy of Jesus found in the Gospel of Matthew. The other four include Tamar, Rahab, the “wife of Uriah” (Bathsheba), and Mary the mother of Jesus.

15. David’s first wife was Michal, the younger daughter of King Saul (1 Samuel 18:20–27). David eventually became king of Judah and then of all Israel, which made Michal the queen consort of Israel. However, when King Saul became jealous of David and sent messengers in order to kill him, Michal risks her own life to assist David’s escape. While David was in hiding, King Saul gave

Michal as a wife to Palti, son of Laish (1 Samuel 3:13–16). David took several other wives, including Ahinoam the Yizre’elite; Abigail, the widow of Nabal the Carmelite; Maacah, the daughter of Talmay, king of Geshur; Haggith; Abital; and Eglah (1 Samuel 25:43–44). Known for her grace and wisdom, Abigail became David’s wife after her abusive husband (Nabal) died. It was Abigail’s diplomacy and wisdom that sometimes kept David from making rash decisions. After David had become king of Judah and when Ish-bosheth (Michal’s brother and Saul’s son who reigned for two years after Saul’s death) was king of Israel, David demanded Michal’s return to him in return for peace between them. After all, David had in fact previously paid King Saul the bride price for Michal (i.e., the foreskins of 100 Philistines, although David doubled the request and killed 200 Philistines. Despite his public protests, Abner, Ish-bosheth’s army commander, delivered Michal to David, which caused Palti great grief (2 Samuel 3:14).

Bathsheba was the wife of Uriah the Hittite and later of David, with whom she had all of her five children, including Solomon. From the roof of his palace, David watched Bathsheba with lust as she was bathing in the privacy of her courtyard. David has his royal messengers summons her to his palace, where he David impregnated her. He later arranged to have his loyal general (Uriah) killed by proxy in battle, by ordering all of Uriah’s soldiers to abandon him in the midst of battle. As Bathsheba mourned, David

married her and incurred the wrath of God, who struck down the couple's first child in infancy before plunging the House of David into chaos and anguish. Years later, when one of David's sons (Absalom) led an insurrection that plunged the kingdom into civil war, Absalom demonstrated his claim as king by having sex in public with ten of David's concubines (2 Samuel 16). Absalom's actions were considered to be a direct, tenfold divine retribution for David's rape of another man's wife in secret.

16. Solomon. After a reign of 40 years (1 Kings 11:42), implying that he had ascended to the throne at age 15, Solomon died of natural causes at around age 55. Solomon's whole life was a living demonstration of the fact that happiness does not come by getting everything you want. Getting all he wanted, he admitted, was meaningless. Instead, he concluded that we should fear God and keep His commandments:

¹³ The sum of the matter, when all is said and done: Revere God and observe His commandments! For this applies to all mankind: ¹⁴ that God will call every creature to account for everything unknown, be it good or bad." (Ecclesiastes 12:13-14; Sefaria)

17. Jezebel's death was preceded earlier by her ordering the execution of Naboth and his sons (1 Kings 21) over a failed business venture between Naboth and Ahab regarding a vineyard. Jezebel unjustly convicted Naboth under false charges of blasphemy of God and the king. Naboth's execution was criticized by the prophet Elijah, who prophesized doom for Jezebel's family as

punishment. Three years later, King Ahab was killed in battle. Jezebel's son (Ahaziah) inherited the throne, but died as the result of an accident and was succeeded by his brother (Jehoram). Jehu usurped the throne and killed Jehoram, and his nephew Ahaziah, who was the son of Jehoram's possible sister Athaliah and her Judahite husband Jehoram. Jehu was the tenth king of the northern Kingdom of Israel since Jeroboam I, noted for exterminating the house of Ahab. Triumphantly, Jehu later approached Jezebel at the royal palace in Jezreel. Anticipating his arrival, Jezebel put on make-up and a formal wig with adornments and looked out of a window and taunted Jehu. Unfazed, by the theatrics, Jehu ordered Jezebel's eunuch servants to throw her from the window to her death.

18. Job. Some Jewish traditions (*Bava Batra* 15b; *Genesis Rabbah* 1c) and intertestamental literature (*Testament of Job*) give a more prominent role to Job's wife, who is given the name Sitidos. After the death of the first wife, the seven sons and three daughters in the epilogue of the book of Job were from his second wife, Dinah, whom Job married after his trials ended. According to the *Testament of Job*, this second wife was Dinah, the daughter of Jacob. The implication of this midrash is two-fold: (1) Job was joined to the house of Israel, and (2) Job lived between the death of Abraham and the birth of Moses.

Dinah, the seventh child and only daughter of Leah and Jacob, was violated by Shechem (son of a Canaanite or Hivite prince), known

as the rape of Dinah (Genesis 34) which was subsequently revenged by Dinah's brothers (Simeon and Levi), slaughtered all the men in the city and then afterward their other brothers looted the town to take revenge for their sister's disgrace, and stole the cattle, donkeys, flocks, and everything else in the city and in the fields and they took everything of value, captured all the women and children, and carried off everything in the houses (Genesis 34:25-29).

19. Gomer was not only unfaithful on multiple occasions but she even sold herself into prostitution (Hosea 2:5). Over and over, Hosea forgave Gomer for her blatant unfaithfulness and even purchased her back from prostitution in the name of preserving their marriage (Hosea 3:2-3).

New Testament Notes

1. Herod Antipas was not only an incestuous and wretched man in his pervasive immorality, but at the time of the birth of Jesus, Herod was physically disgusting. Consider this description of his condition when he was approximately 69 years old:

“But gout is the least of Herod’s ailments. The king of the Jews, as this nonpracticing convert to the religion likes to be known, is also suffering from lung disease, kidney problems, worms, a heart condition, sexually transmitted diseases, and a horrible version of gangrene that has caused his genitals to rot, turn black, and become infested with maggots—thus the inability to sit astride, let alone ride, a horse” (O-Riley & Dugard, 2013, pp. 12-13).

2. According to the noncanonical third century *Protevangelium of James* and the *Evangelium de nativitate Mariae*, Anne was born in Bethlehem in Judaea. She married Joachim, and they lived a devout but childless life in Nazareth. Shamed at the Temple for his sterility, Joachim retreated into the countryside to pray, while Anne, grieved by his disappearance and by her barrenness, solemnly promised God that, if given a child, she would dedicate it to the Lord’s service. Both received the vision of an angel, who announced that Anne would conceive and bear a most wondrous child. Anne and Joachim rejoiced at the birth of their daughter, whom Anne named Mary. When Mary was three years old, Joachim and Anne, in fulfillment of Anne’s divine promise, brought Mary to the Temple of Jerusalem, where they left her to be raised.

This story parallels the Old Testament story of the barren Hannah and subsequent her conception of Samuel (1 Samuel 1), who was also dedicated to the service of God.

3. Although not mentioned by name, Joanna is seen by the Coptic Orthodox Diocese of the Southern United States as one of the women who joined the disciples and Mary, the mother of Jesus, in the upper room in prayer. Joanna was believed to have been among the group of 120 who chose Matthias the Apostle to fill the vacancy that was left by Judas, as well as being present on the Day of Pentecost (Coptic Orthodox Diocese of the Southern United States, n.d.).

4. Paul never talks about Mary, never names Mary in person, but **he does mention her as mother on one key occasion**, and that is in Galatians 4 when he writes these words:

“But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” So through God you are no longer a slave but a son, and if a son then an heir.” (Galatians 4:4-7).

The Bible never mentions whether Paul had a wife. Speculating, it is possible that he may have been married at one time, based on his statement in 1 Corinthians 9:5 (“Don’t we have the right to take a believing wife along with us, as do the other apostles and the Lord’s brothers and Cephas?”). If Paul had been married at one time, his wife may have

died, considering Paul never mentions a wife in any of his writings. Instead, Paul declared that he had the gift of celibacy (1 Corinthians 7:1-7). He provides this advice to the married: "From now on, those who have wives should live as if they do not; . . ." (1 Corinthians 7:29). Paul's advice to the unmarried and widows in the church of Corinthian suggests that he was not married at the time of his writing the letter: "Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am. But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion" (1 Corinthians 7:8-9). It is unclear whether he married afterward. It is certainly clear from Paul's epistles and from the Gospels that Paul's subordination of women was a stark contrast to the much more egalitarian and respectful views that Jesus had of women. Further, there is evidence that Paul essentially ignored women. Regarding Mary the mother of Jesus, Paul never named Mary in person, never wrote about Mary, and only made one fleeting mention of "born of woman" (Galatians 4:4). Regarding Mary Magdalene— who was the first to witness the empty tomb— Paul never named her at all. By contrast, in all four Gospels, Mary Magdalene is a witness to the crucifixion of Jesus. In the three Synoptic Gospels, she is also present at the burial of Jesus. All four Gospels identify Mary—either alone or as a member of a larger group of women—as the first to witness the empty tomb. All four Gospels— either alone or as a member of a group— Mary was among the first to witness Jesus's resurrection.

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The *City of God* is divided into 22 books. The first 10 refute the claims to divine power of various pagan communities. The last 12 retell the biblical story of humankind from Genesis to the Last Judgment.

Bava Batra (The William Davidson Edition), Sefaria.

https://www.sefaria.org/Bava_Batra?tab=contents

Bava Batra (relationships between neighbors, land ownership, sales, and inheritance) is the third of the three Talmudic tractates in the Talmud in the order *Nezikin* (Damages). It deals with a person's responsibilities and rights as the owner of property. It is part of Judaism's oral law.

Book of Jubilees (R. H. Charles, Trans.), Sefaria.

https://www.sefaria.org/Book_of_Jubilees.1.1?lang=bi

Jubilees (160–150 BC) is an ancient Jewish apocryphal text of 50 chapters (1,341 verses), considered canonical by the Ethiopian Orthodox Church, as well as by Beta Israel (Ethiopian Jews). *Jubilees* is considered one of the *pseudepigrapha* by Eastern Orthodox, Roman Catholic, and Protestant churches. Except for the Beta Israel community, *Jubilees* is not considered canonical within any of the denominations of Judaism.

Book of Tobit

The deuterocanonical *Book of Tobit* (c. 225–175 BCE) is a Jewish work from the 3rd or early 2nd century BCE that describes how God tests the faithful, responds to prayers, and

protects the covenant community (i.e., the Israelites). It is listed as a canonical book by the Council of Rome (AD 382), the Council of Hippo (AD 393), the Council of Carthage (397) and (AD 419), the Council of Florence (1442) and the Council of Trent (1546). The *Book of Tobit* is part of the canon of both the Catholic Church and Eastern Orthodox Churches. It is contained in the Dead Sea Scrolls, but not in the Jewish Masoretic text. Protestant Bibles, beginning with the Lutherans, do not include it as an inspired book but place it in the *Apocrypha*.

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Divrei Lyov (Testament of Job)

Divrei Lyov (literally, "Words of Job") is sometimes referred to as the *Wife of Job: Apocrypha*. It is a noncanonical book written in the 1st century BCE or the 1st century CE. The earliest surviving manuscript is in Coptic, of the 5th century; other early surviving manuscripts are in Greek and Old Slavonic.

Dunn, J. D. G., & Rogerson, J. W. (Eds.). (2003). *Eerdmans commentary on the Bible*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

James Douglas Grant Dunn (1939–2020), Ph.D. (1968, University of Cambridge), was a British New Testament scholar who for many years was a Professor of Divinity in the Department of Theology at the University of Durham.

John William Rogerson (1935–2018), D.D. (1979, University of Manchester), was an English theologian, biblical scholar, and priest of the Church of England. He was professor of biblical studies at University of Sheffield.

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Professor Richard Elliot Friedman, Ph.D. provides a theory of the real history of the Exodus and why it matters. Biblical scholars, Egyptologists, archaeologists, historians, literary scholars, anthropologists, and even filmmakers have been drawn to the Exodus story for years. Unable to find physical evidence until recently, many archaeologists and scholars claim that the mass migration is just a story – not actual history. Other scholars oppose this conclusion and defend the biblical account as an actual event. Friedman provides a fascinating analysis of various perspectives as well as reasons why the Exodus story matters.

Genesis Apocryphon (1Q20)

Also called the Tales of the Patriarchs or the Apocalypse of Lamech (1QapGen), *Genesis Apocryphon* is one of the original seven Dead Sea Scrolls discovered in 1946 by Bedouin shepherds in Cave 1 near Qumran, a small settlement in the northwest corner of the Dead Sea. Composed in Aramaic, it consists of four sheets of leather and it is the least well-preserved document of the original seven scrolls. The scroll records a conversation

between the biblical figure Lamech, son of Methuselah, and his son, Noah, as well as first and third person narratives associated with Abraham. It is one of the nonbiblical texts found at Qumran. Based on Carbon-14 dating and paleography, the scroll’s compositional dates have been estimated from as early as the third century BCE to the first century BCE.

Genesis Rabbah

This religious text is from Judaism’s classical period, probably written between 300 and 500 CE with some later additions. It is a midrash comprising a collection of ancient rabbinical homiletical interpretations of the Book of Genesis.

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Emil G. Hirsch, Ph.D., LL.D. is Rabbi, Sinai Congregation, and Professor of Rabbinical Literature and Philosophy at the University of Chicago.

J. F. McLaughlin, M.A., B.D. is Professor of Oriental Languages and Literature at Victoria College in Toronto, Canada.

Jacobs, J., Seligsohn, M., Schechter, S., Hirsch, E. G., Barton, G. A., Gottheil, R., & Montgomery, M. W. (n.d.). Joseph. In *Jewish Encyclopedia*. <https://www.jewishencyclopedia.com/articles/8803-joseph>

Authors: Joseph Jacobs, M. Seligsohn, Solomon Schechter, Emil G. Hirsch, George A. Barton, Richard Gottheil, and Mary W. Montgomery.

Jacobson, H. (1996). *A commentary on Pseudo-Philo’s Liber Antiquitatum Biblicarum*,

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Leiden, Netherlands: Brill.

Howard Jacobson, Ph.D. (1967) in Classics, Columbia University, is Professor of the Classics and Comparative Literature at the University of Illinois at Urbana. He publishes extensively in Classics and Judaica and is the author of *Ezekiel's Exagoge* (Cambridge, 1983). *Biblical Antiquities* is also commonly known under the Latin title *Liber Antiquitatum Biblicarum* (*Book of Biblical Antiquities*), a title that is not found in the Latin manuscripts. The text was probably originally between the mid-first century CE and the mid-second century CE (Jacobson, 1996, p. 119) Written in Hebrew, it has been a source of illumination for the period and the milieu out of which arose various Jewish sects and Christianity. Today, the text is preserved only through a Latin translation found in 18 complete and 3 fragmentary manuscripts that date between the eleventh and fifteenth centuries CE.

Kushner, H. (2001). *Living a life that matters.*

New York, NY: Anchor Books.

Although he is better known for his popular book, *When Bad Things Happen to Good People* (1981), Conservative Jewish Rabbi Harold Kushner (1935–2023) draws on the stories of his own congregants, on literature, current events and, above all, on the Biblical story of Jacob (the worldly trickster who evolves into a man of God). Kushner addresses some of the most persistent dilemmas of the human condition: Why do decent people so often violate their moral standards? How can we pursue justice without giving in to the lure of revenge? How can we turn our relationships with family and friends into genuine sources of meaning?

Kushner, Harold S. (2015). *Nine essential things I've learned about life.* New York, NY: Alfred A. Knopf.

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Fidias E. Leon-Sarmiento, Edwin Paez, and Mark Hallet describe the genetic and environmental correlates of stuttering. The authors describe how Moses used at least two “sensory trick” strategies that would help to modulate his speech motor program abnormalities. The first “trick” was the “rod of God” prescribed by God himself and emphasized in several passages of the Bible including Exodus 4:17 and Numbers 20:9. The second “trick” used by Moses was singing, a method used for enhancing speech fluency in stutterers. It is noteworthy that the first time that the verb “sing” is conjugated in the Bible is in Exodus 15:1 when Moses sang. Later, Deuteronomy 31:30 and 32:44 stated that Moses sang a song in front of the crowd, without displaying any language abnormality. Moses is also credited with being the author of Psalm 91, which is one of the most famous songs of the Bible.

Linsley, A. C. (2013, October 19). Isaac's second marriage. *Just Genesis*.

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Alice Linsley is an anthropologist who has been a pioneer in the science of Biblical Anthropology for over 35 years. She is a founding member of Christian Women in Science and a member of the American Scientific Affiliation. In March 2004, she

renounced her priestly order in the Episcopal Church and converted to Orthodoxy. She left the Episcopal ministry on the Sunday that Gene Robinson (the first openly gay priest to be consecrated a bishop in a major Christian denomination—the Episcopal Church) was consecrated and she has not entered an Episcopal church since that time. Before her retirement, she taught Philosophy, Ethics, and World Religions for fourteen years at Midway University in Kentucky.

Linsley, A. C. (2023, July 14). *The first lords of the Earth: An anthropological study*. Amazon Publishing Labs.

This book identifies the social structure and religious beliefs of the early Hebrew ruler-priest caste (6000–4000 years ago), their dispersion out of Africa, their territorial expansion, trade routes, and influence on the populations of the Fertile Crescent and Ancient Near East.

O’Riley, B., & Dugard, M. (2013). *The killing of Jesus: A history*. New York, NY: Henry Holt and Company.

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The pseudepigraphal (noncanonical and unauthentic) work was written about the middle of the Second Century to enhance the role of Mary, the mother of Jesus, in Christian tradition. The story of Mary’s childhood that is described in the *Protevangelium* has no parallel in the New Testament. Further, the reference to Mary’s nine-year stay in the Temple of Jerusalem would have contradicted Jewish customs.

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Quran.com was founded in 1995 as an open source website built as a collaboration among team members. The goal of the project is to

make it easy for anyone to read, study, and learn the Quran in any language.

A *surah* is an Arabic word meaning “chapter” in the Qur’an. There are 114 *surah* in the Quran, each divided into verses, which are of unequal length. The shortest *surah* (al-Kawthar) has only three verses, whereas the longest (al-Baqarah) contains 286 verses.

Sefaria. (2011–2024). *Tanakh*.

<https://www.sefaria.org/>

This version of the Tanakh includes Hebrew with English translation and commentary by Rashi, an acronym of Rabbi Solomon (Hebrew: Shlomo) son of Isaac, who lived in what is now France (1040–1105 CE). Rashi was the greatest medieval commentary and compiled earlier interpretations of sacred text into a brilliant commentary of rabbinic literature in a verse-by-verse fashion. Unlike classical rabbinic commentary, Rashi focused more on the broader story than on individual words.

Targum Jonathan on Micah; Sefaria.

Targum (Aramaic: “Translation,” or “Interpretation”), refers to any of several translations of the Tanakh or portions of it into the Aramaic language. The word originally indicated a translation of the Tanakh in any language but later came to refer specifically to an Aramaic translation.

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[This book was translated from French by Marion Wiesel].

Wiesel’s book contains Midrashim. The term Midrash (literally, “exposition” or “investigation”; plural, Midrashim) has two meanings. First, it refers to a mode of biblical interpretation that is prominent in the

Talmudic literature. Secondly, it refers to a separate body of commentaries on Scripture using this interpretative mode. To understand the role of Midrashim, Wiesel provides this context: "Sensitive to the complexities and inner tensions of the Biblical narrative, the Midrash, as usual, tries to adorn it with details and commentaries, the Midrash being to the Bible what imagination is to knowledge" (Wiesel, 1976, p. 41).

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Shlomith Yaron teaches at the Open University of Israel, specializing in Biblical history and Biblical literature. She has contributed articles to the *Encyclopedia of the History of Eretz Israel* and to the *World of the Bible Encyclopedia*.

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David Mandel was born in Lima, Peru, where his parents fled during the Holocaust. He studied at the University of Pennsylvania under Bible scholar Moshe Greenberg, and moved to Israel in 1970, where he founded Computronic Corporation, an Israeli software development company that specializes in biblical software.

Singer, Isidore (Ed.). (1901). *The Jewish encyclopedia: A descriptive record of the history, religion, literature, and customs of the Jewish people from the earliest times to the present day*. New York, NY: Funk and Wagnells.

The complete contents of the 12-volume *Jewish Encyclopedia* were originally published between 1901–1906. The *Jewish Encyclopedia* is part of the public domain, contains over 15,000 articles and illustrations. An online version is available for research at this link:

<https://www.jewishencyclopedia.com/>

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