

**The Legal Female Pilegsh-Concubine Experience-
Where Have You Gone?
By The RAMYK Update 3-11-5992**

When we hear the word "concubine" we really get anxious and confused, as there is so little scriptural understanding and teaching on this taboo subject.

What exactly was and is a concubine? Do they still exist? Is it scriptural? Dictionary.com defines a concubine as follows:

Concubine-A woman who cohabits with a man without being his wife; a paramour. 2. **A secondary wife of inferior rank; a lawful wife, but not united to the man by the usual ceremonies [in Israel, by ketuvah or covenant] and of inferior condition.** Such was Hagar, the concubine of Abraham; and such concubines were allowed by the Roman laws. **Their children were not heirs of their father.**

So a kosher female concubine is either a wife with less than legal status, or a simple handmaiden, or mistress without any rights, whose children have no rights of survivorship. She can come and go for a season, as she and her husband desire and need not make any long term commitments, although that should be the goal, so that ideally she is his for the rest of his life.

She can live in the same, or in a different home and can come to the husband to render sexual favors in return for certain favors that she needs. **As long as money does not change hands, it is kosher according to Torah. If money ever should change hands, it becomes zanuth, or prostitution, a pagan practice strictly forbidden in Torah. The specific terms for a pilegsh/concubine must be worked out between the husband, his wife/wives and the pilegsh.**

What about female **concubines-pilegshim** today? Is concubinage still practiced, or is it an option for Bible believers today? Before we answer that, **I submit to you that this is NOT prostitution in any form.** We need to understand that, even though the world and many religious people with a King James Bible will tell you differently; **it is not prostitution which YHWH forbids. According to Torah, money cannot change hands, regardless of the terms of the service agreement.**

Pilegshim-concubines stayed at your home for an agreed upon time frame, becoming in theory, part of the domestic scene, with no money being exchanged, whereas prostitution applied to any woman who worked out on the streets, or visited a man in his, or her place, and is merely a sex for money business transaction.

So from a biblical perspective, there is in fact a difference. A prostitute is rented for a night outside the home, or in the home; a female concubine, is part of the family unit, in the sense that they are part of the family structure used for sex, or other duties and no money changes hands. She renders sexual favors; he renders her other favors that she desires, in a sort of barter exchange. She can be seen as a second tier wife, with no legal authority and rights. Concubinage was and is an acceptable alternative, as concubines do not carry any of the responsibilities of a full wife, to oversee the proper functions of the Israelite home. In many eastern cultures it is still very much alive and the fact remains that all of Torah is in effect until Yahshua returns.

The Torah is very clear that concubines were sex servants, second tier wives for men only, without the same legal rights normally attributed to full marriage partners. True, some concubines were favored and later became wives (Genesis 30:4 and 9). That can also happen today.

As Nazarene Yisraelites, we simply cannot go around quoting Matthew 5: 17-19 ad-nauseum, ad-infinitum and live contra wise to what we declare. What do I mean? We all know and believe that all of Torah is eternal and that until the olam haba/age to come, or eternity arrives, NOT ONE JOT/YUD AND NOT ONE TITTLE, OR NEKUDAH/VOWEL POINT, shall pass away.

If we are going to be intellectually honest and theologically consistent, we must admit that the institution of female concubinage-pilegsh, is an option even today. **But they are an option only for a society of born again Israelites that allows this option. It's as the apostle Paul said. 'All things that are in Torah are lawful for me, but not all things in Torah are profitable for me personally, so that I will not be brought under the power of anything other than Yahshua.'**

So while it may be kosher for you as a married man to employ the use of a female pilegish-concubine, it may destroy your testimony, or walk in Yahshua in this modern world, that frowns upon such a practice. If one were to choose this option, it would in my view be best suited for a closed community, or for a situation that promotes communal living, so as to remove the stigma associated with it in modernity. Or, you can simply introduce her as your live in girlfriend, which the world will quickly understand and applaud.

Each believer must make his, or her own choices, with the options carefully considered, along with any fall out and subsequent consequences, knowing that every action has a corresponding reaction.

It is NOT SINFUL according to Torah for married men to practice female concubine taking, but you must be led by the Ruach/Set Apart Spirit in all such decisions, along with your wife, if you are married. A woman must consider her options as either a full wife in a monogamous, or patriarchal plural marriage, or being a concubine with diminished marital rights and responsibilities, where she barter sexual favors and can live separately if desired. She can come and go as she and her husband pleases, and in some cases, can even be financially fully self supportive and self sufficient. A pilegish does not have to be a believer, or a Nazarene Yisraelite, although it is better if she is, as that will provide a longer term and more stable relationship. **A pilegish CANNOT be married to any other man other than her husband!** She has committed to making herself available to meet the sexual needs of an Israelite man, all the while enjoying freedom not found in traditional relationships.

She can provide a need, without the traditional commitment in a lifelong marriage covenant. For some insecure first wives, a pilegish may be far preferable to another equal wife, with whom she is forced to share everything with all the time and who may live in her home on a full time basis. A pilegish who comes and goes, may be less of a threat to a wife who struggles with jealousy issues regarding the trials and struggles of plural marriage. Every family has to decide on their own what is best for them.

If a man is caught sleeping with another man's pilegish, it is the same as a man sleeping with another man's wife and the pilegish is committing adultery, while the man is also sinning and fornicating against YHWH (we see that in the biblical account of Reuben, who defiled his father's bed-pilegish). A husband's pilegish should not be violated by another single, or married man. Also, a pilegish cannot service more than one man, or husband at a time, as that would be viewed as polyandry at best, or perhaps outright prostitution. A pilegish is committed to meeting the needs of only one man at a time, just like any wife, albeit without a lifelong marital covenant in the form of a ketuvah. The ideal situation is for the pilegish to eventually become a full fledged sister wife after proving herself worthy of the family she serves.

So clearly you can have a female concubine as a blood washed Israelite. But are you willing to possibly lose your children and husband, or wife over it? Are you willing to see your wife walk out never to return, because she doesn't understand these things, or doesn't desire to follow all of what Torah allows you as the husband? Only you and your wife can weigh the "risk-reward" factors inherent in such a decision. Proceed in this area of Torah freedom with great and calculated caution.

We must be consistent in applying Scripture. There are those who say that plural marriage and pilegishim/concubine taking are not commandments as is Shabbat, so why should it even be discussed? **True; plural marriage and female concubine taking are not commandments. But then again, neither is monogamous marriage, or any kind of marriage a command. It is merely an option. And mandated celibacy is not a command. It is merely an option for those who have received that special gifting.**

So like all biblical options, each option open to us as Israelites, must be treated fairly, openly and ONLY in the Light of Scripture, fully divorced from personal sentiment and individual personal likes and dislikes.

To reiterate! THIS IS NOT ABOUT SLEEPING AROUND for believers!!! It's about starting a LONG TERM relationship that can develop into FULL WIFE STATUS. It may work best with an established husband and wife in a family unit. When the family is in agreement, the husband can receive the sexual variety that he may desire and that his wife/wives understand he needs as a man.

The practice is not found in Scripture for singles. Singles should get married and not start out by taking concubines before a wife with full legal rights has entered the picture. That would be putting the cart before the

horse. Meaning.....being a faithful pilegish to an established family, is not about sex and moving from one man to the next like the world. It starts out as a "service agreement" by TORAH KEEPERS who FEAR YHWH and will not cheat and sleep around on each other.

The GOAL and MAIN purpose in my view is for the "service relationship" to develop to where both the wife and husband become comfortable enough with the pilegish, to where the pilegish gradually elevates her status in the family via faithfulness to become a FULL FLEDGED WIFE with equal status, as she's proven herself faithful of being a covenant partner through the years.

We see that with Bilah, who by being faithful to Yaakov/Jacob and bearing his sons, became a full wife and mother in Israel, even though she started out as Rachel's handmaiden. The same applies to Zilpah, Leah's handmaiden, given to Yaakov/Jacob as a pilegish, who later was considered a full legal wife. Scripture sees them as EQUAL mothers in and to Yisrael.

In my view there is less danger here for a couple thinking of expanding the patriarchal family, than there is an immediate sister wife relationship, where a dishonest, or unfaithful sister wife has FULL and immediate rights and access to the family, without getting to know her over time; the sister wife can steal, destroy, cause division and perhaps rip off the family in some form if she chooses to and can then claim full rights as an equal wife. To throw a full sister wife out on the street for actions deemed detrimental to the family, can cause much heartache and heartbreak to all involved, whereas a pilegish realizes that this potentially may occur, if she violates the terms of her service agreement.

So a pilegish and her family should think in terms of "long term relationship" and can be introduced as a wife, or a family friend, knowing that she is on a trial basis before "covenant status" can be fully granted to her. This is a true Torah safeguard indeed for those considering a patriarchal lifestyle.

The more one comprehends what Yahweh had in mind regarding pilegishim, the more safe it may be to see if ALL get along as a first step before a full covenant commitment is made.

To reiterate, for worried women considering being a kosher pilegish, a piece of paper does not guarantee being a respected, or treasured wife, or a pilegish, or anything else for that matter, as 80% of monogamous marriages with PAPERS end in the woman being alone, destitute, OUT OF THE HOME, or abandoned and inevitably having to fall on the mercy of secular courts for child support and money. It comes down to the character of the tzadik/righteous man. If he mistreats his wife/wives, he will mistreat his pilegish.

Contra wise, if he loves and cherishes his wife/wives, he will do likewise to the pilegish and the pilegish is then in fact safer with a tzadik/righteous man, than are most married women.

The only way we can ALL receive this is if we follow Romans 12:1-2, where we must and can be confident that YHWH would never allow a practice that has institutional female abuse, to be listed as an allowance in His Word. As usual, HE is waiting for men to act like caring, sensitive and affectionate men!

Pilegishim in Scripture and Israel's History.

Nachor had a pilegish Gen.22:24. Gen. 25:6 Abraham had some. Gen. 33:22. Jacob had them. Gideon the judge had them Judges 8:30-31. Judges 19:1 one of Israel's Levites had a pilegish. 2nd Samuel 3:7 King Shaul had a pilegish. 2 Samuel 5:13, 2 Samuel 15:16 King David had concubines to keep house. 1 Kings 11:3 Solomon has 300 concubines. Caleb had a pilegish 1st Chronicles 2:46. 1 Chronicles 7:14 Manasseh had a concubine. 2nd Chron. 11:21 Rehoboam had concubines.

When the exile of Efrayim began, biblically allowed concubine taking ended and prostitution set in, as we adopted the ways of the nations...Let me repeat...Holy Israelite married men took concubines. Since they were exiled and became assimilated, they traded in the kadosh ways of YHWH for prostitution, or sleeping with a woman and not marrying her. These are the facts of our history; everyone is entitled to their own lifestyle and opinion, but no one is not entitled to their own facts.

The following are real questions from a leader to me. My answers in black, his questions in green.

1) Can a single woman believer Isrealite/Christian be a pilegesh? Can she do this without being married

Yes absolutely. However, a Christian will consider this adultery with a married man because the church/kirch is raised in anti Torah mentality. So you will be hard pressed to find any Christian woman as a.) they have no desire to know Torah/instructions and b.) they have been westernized to see it as adultery with a married man. So it would have to be a Torah obedient woman, preferably a believer, but it can be a pagan. But then again when Rav Shaul says do not be unequally yoked with a non believer in marriage, that probably would apply to a pilegesh as well.

2) Does the age difference matter?

Not at all. Old or young. As long as we don't break man's stupid laws so they don't put someone in jail who now can no longer preach the besorah/gospel.

3) Was David an adulterer with Bathsheba or a murderer for putting Uriah on front lines to be killed.

David's sins were adultery and murder. Why? Because he had many wives and pilegeshs' and was never rebuked by YHWH. Matter of fact YHWH rebuked David for STEALING Uriah's legal wife and then said to David "hey if you wanted more wives why didn't you ask me? instead of stealing someone elses. I cover all this in the book Sex and the Believer. 430 pages. So he could have had wives and concubines which he did and never sinned, although the church with its demonic anti Torah doctrines will tell you otherwise.

4) Is a man considered an adulterer or fornicator when he's with a married woman?

An adulterer. STRICTLY forbidden!

What about if not caught in the act?

In the act or not; he and her are both adulterers as in Yochanan chapter 8. Now if a married man sleeps with a single woman, he can add her as a wife or pilegesh. if he does neither he has SINNED. There has to be some kind of long term commitement. Having wives, or pilegeshim is not a liscence to sleep around like the world.

5) Can a woman have a male concubine.

At first i thought yes, but only found ONE iffy verse so I had to change my mind until more evidence is presented. So my answer is no.

6) Can a man have a 1 night stand with Israelite single woman or an unbeliever with no money exchange.

NO.... a married man only has 2 options. More wives or pilegeshim (plural). No sex without service commitement or marriage covenant. And a pilegesh becomes like a second tier wife who CANNOT sleep around, but must service only one man until she either becomes a full wife with rights and responsibilities or, the service agreement is terminated at which time she should wait 30-90 days and take a mikvah/baptism before considering another man to service. Some women like this as they have their needs met and yet do not have to commit forever to one man, especially since once married, they can only have one husband, so thats the benefit for the woman. Once married she can never be a pilegesh again.

I'm sure I will come up with more Q's but want to be able to respond to all Q's anyone may ask me.

Sure thing. May I recommend my book Sex and the Believer. I'll be happy to answer more questions. In Scripture even though YHWH allows pilegeshim, it is never called KADOSH or holy, whereas full marriage is. So it is more like an accommodation to men who need such action.

I guess my next question is that if she chooses to be a concubine instead of a wife its not a sin. Yes, to your request, you can use my questions anonymously.

Correct..actually IFFFFFFFFFFFFFFFFFFFFFFFFF women were truly raised in Torah and not by CNN and Oprah Winfrey, it gives them (women) some options, where a young girl can be a pilegesh until say 30, when she is ready to marry and settle down. Remember, that in Scripture once a woman marries a husband, she cannot have more than one and is stuck

for life, unless the husband finds some matter of uncleanness in her Devarim 24:1-2. But because society has brainwashed women into seeing pilegish lifestyle as a "sex slave," they chain themselves in monogamy and then later when things go wrong (about 80% of the time) they divorce their husband when Scripture says that:

a.) a woman cannot divorce a man, though she can ask the community elders to lean on a man to grant one and

b.) YHWH hates divorce.

So to summarize, if a pilegish and a man can abide FAITHFUL with NO SLEEPING around, it is KOSHER and not a sin! But remember unlike marriage it is never called kadosh by YHWH.

If a pilegish and the man/husband decide to separate by mutual consent, but she's pregnant or one who was around for a couple of years and has a child and then leaves what's the responsibility of Father?

In my view the father should invite the pilegish to live close by and maintain some sort of relationship where she still makes love to him and the children can see their dad and know their father loves them and be supported by their dad. She should live close by in a place near the father in a separate tent than a wife. However, if the wife is FRIENDS with the pilegish and would not mind having the pilegish and her children in the same tent under the same roof, then all could be blessed and then the pilegish can be offered a full second wife status with equal benefits, responsibilities and rights of an heir. This can only happen if the first wife understands TORAH and the legality of plural marriage.