

The Husband Redeemer of James 1:27

Visiting Widows and Orphans in the New Covenant

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Abstract

This study explores the covenantal and redemptive role of the word 'visit' (*pāqad* - פקד) in Hebrew Scripture, specifically within the context of the Greek (*episkeptomai* - ἐπισκέπτομαι) in James 1:27. Contrary to common interpretations that frame the verse as a call to charity, this work posits that it serves as a prophetic command, illustrating YHWH's redemptive acts through the redemption of widows and orphans by covering them as wives and children. By examining patriarchal, national, and messianic patterns of redemption, we demonstrate that visiting widows and orphans is a practical application of exercising covenant headship, reflecting YHWH's unchanging nature and the righteous purpose of redemption through polygyny. Through scriptural analysis and contextual exploration, the study aims to establish how James 1:27 aligns with the Levirate marriage principle and reveals the prophetic imaging of YHWH's redemptive actions.

Introduction

In the biblical narrative, the concept of redemption is central to understanding the character and actions of YHWH, as well as the responsibilities of His people. One of the most profound yet often misunderstood aspects of this redemptive work is found in James 1:27, where the instruction to “visit” widows and orphans is not merely a call to charity but a prophetic command that echoes the covenantal actions of YHWH throughout history. To understand this instruction, it is crucial to examine the meaning of the Hebrew word “*pāqad*” (פקד), translated as “visit” or “attend to,” which carries deep covenantal and redemptive significance in Scripture.

The term “*pāqad*” does not imply a casual or charitable encounter but rather denotes a purposeful, covenantal intervention. In the context of redemption, “*pāqad*” signifies YHWH’s active involvement in the restoration and continuation of His people. For instance, in Genesis 21:1, YHWH “visited” Sarah, enabling her to conceive Isaac, thus fulfilling His covenantal promise to Abraham. Similarly, in Exodus 3:16, YHWH tells Moses that He has “visited” His people, signifying His intention to deliver them from Egyptian bondage. These instances reveal that “visiting” is synonymous with divine action to uphold covenantal promises and secure the future of His people.

In the New Covenant context, James 1:27 calls believers to emulate this divine pattern by “visiting” widows and orphans. The conventional interpretation of this verse as mere charity fails to grasp its profound theological implications. Instead, it calls men to take widows and orphans into their households, providing protection and continuity, just as YHWH did with Israel. This action reflects YHWH’s own redemptive work and demonstrates His justice and mercy.

This study builds on the theological foundation established in the author’s previous works, including “[Levirate Marriage in the New Covenant](#)” and “[The Unchanging Nature of YHWH and the Righteousness of Polygyny](#).” These works established that polygyny is not unrighteous according to Scripture but rather a manifestation of YHWH’s covenantal fidelity. By embracing the biblical model of redemption through polygyny, believers not only honor the righteous examples set forth in Scripture but also reflect YHWH’s own actions in redeeming His people.

James 1:27, therefore, is not a mere directive for charitable deeds or social interaction, but it is a call to prophetic action. Instructing men to “visit” widows and orphans is a mandate to incorporate them into their households, thereby mirroring YHWH’s

redemption of His covenant people who had been separated from His purpose. This proper understanding aligns with the biblical principle that believers are to model Yeshua, who redeemed the divorced and scattered of Israel, the widowed of Judah, and the rejected nations through His sacrificial death and resurrection.

YHWH's redemptive acts are characterized by patterns that repeat throughout history, reflecting His nature as the one who was, is, and is to come. This repetition is seen in the patriarchal redemption stories, such as Judah's duty toward Tamar and Boaz's redemption of Ruth. In both cases, righteous men took on the responsibility of redeeming widows, thereby securing the continuation of the covenantal line and demonstrating YHWH's justice.

Similarly, the national redemption of Israel and Judah from Egypt serves as a pattern of YHWH's intervention in human affairs. The Exodus event was not merely a historical occurrence but a prophetic act that prefigured Yeshua's ultimate redemption of humanity. Just as YHWH redeemed all of Israel from physical bondage, Yeshua redeemed the covenant people from spiritual captivity and physical separation from His ways.

The ultimate expression of YHWH's redemptive work occurred through Yeshua's death, which restored Israel as a bride, redeemed Judah's hard-hearted indiscretions, and extended salvation to the nations scattered at Babel. This act not only fulfilled the prophetic patterns established in Scripture but also set a precedent for believers to model their own households after YHWH's redemptive actions.

By embracing the prophetic command to "visit" widows and orphans, believers participate in a divine pattern that mirrors YHWH's redemption. This fulfillment of James 1:27 is not a passive social call, but a deliberate covenantal act that demonstrates the righteousness of YHWH and the transformative power of His covenant love. As men take on the role of redeemers in their households and communities, they image YHWH's faithfulness and ensure the continuation of His covenant through righteous polygyny, just as He did when redeeming His people throughout history.

The Meaning of "Visit" (*Pāqad* - פקד) in Tanakh

Etymology and Semantics of פקד (*pāqad*)

The Hebrew verb "*pāqad*" (פקד) carries a rich and multifaceted meaning that is deeply rooted in the language and theology of the Tanakh. Understanding this word is crucial to grasping its covenantal and redemptive significance in the Scriptures. Strong's Concordance defines "*pāqad*" as "to attend to, muster, number, reckon, visit, punish, appoint, look after, care for." It encapsulates a sense of oversight, responsibility, and purposeful action.

In essence, "*pāqad*" is an action word. It involves an authoritative presence—a visitation that has a lasting impact. It is not a passive observation but an intentional and direct engagement. In Scripture, it often indicates YHWH's intervention, whether for blessing or judgment. The term implies an active and deliberate movement by one in authority to address a situation. It is both administrative and covenantal, reflecting YHWH's role as a divine overseer who actively governs the lives of His people.

One of the most significant aspects of "*pāqad*" is its administrative nature. When YHWH "visits" His people, it often results in either the bestowing of blessings or the execution of judgment. This dual aspect highlights YHWH's role as both protector and judge. The visitation is not random but rather an act of divine headship and covenantal fulfillment. In the context of redemption, it conveys the idea of YHWH actively stepping into human affairs to fulfill His promises.

Moreover, "*pāqad*" carries a sense of mustering or gathering, akin to a shepherd gathering his flock. This aspect underscores its connection to leadership and guidance. In a patriarchal context, it aligns with the role of a husbandman or overseer, suggesting a fatherly responsibility toward those under one's care. The patriarch, as the head of his household, reflects this attribute when he oversees and protects his family. This shepherding aspect is vital because it establishes "*pāqad*" as an expression of covenantal care and provision.

In a broader theological sense, "*pāqad*" represents YHWH's ongoing commitment to His people. It is an act of remembering, not in the passive sense but as an intentional act to fulfill a promise or maintain a relationship. In this way, "*pāqad*" is intrinsically linked to covenant loyalty and faithfulness. When YHWH visits, He is actively remembering His covenant, demonstrating His unchanging nature.

The administrative and covenantal functions of "*pāqaḏ*" converge in the concept of headship. As the supreme authority, YHWH's visitations are purposeful, rooted in His role as the divine Husbandman of the whole House of Jacob. This headship is mirrored in human relationships where a man, as husband and father, takes responsibility for those entrusted to him. Therefore, the visitation of YHWH is not merely a passive acknowledgment but a proactive step to either redeem or correct.

This layered understanding of "*pāqaḏ*" as oversight, redemption, and covenantal faithfulness lays the foundation for understanding its use in prophetic texts. When YHWH visits, it is an exercise of His divine headship and covenant fidelity—either to rescue His people or to address unfaithfulness.

***Pāqaḏ* as the Act of Redemption and Husbandry**

The use of "*pāqaḏ*" as an act of redemption is vividly portrayed in several key biblical narratives. One such instance is found in Genesis 50:24-25, where Joseph, before his death, prophesies that YHWH will "visit" (*pāqaḏ*) the children of Israel and bring them out of Egypt. This declaration is not just a statement of divine attention but a promise of redemption. Joseph's words establish a prophetic precedent that YHWH's visitation results in redemptive deliverance and the fulfillment of covenantal promises.

In Exodus 3:16 and 4:31, this prophecy finds its fulfillment when YHWH declares to Moses that He has "surely visited" (*pāqaḏ*) His people, recognizing their suffering and setting in motion their redemption from Egypt. The people of Israel, upon hearing that YHWH had visited them, bow in worship, acknowledging that the long-awaited redemption has begun. The language here is clear: visitation from YHWH signifies not merely presence but purposeful intervention to restore and redeem.

I feel that most people understand what it means to redeem something, but I believe this is a good time to pause and look at a scriptural understanding of what it means to redeem something or someone. Redemption is the act of reclaiming possession of something that rightfully belongs to you by paying the cost or fulfilling the obligation incurred while it was outside of your authority. It involves restoring ownership and rightful control by addressing the debt, damage, or consequence that arose during the period of separation. In the biblical context, redemption signifies YHWH taking back His people—who rightfully belong to Him—by paying the necessary price to restore them from bondage, sin, or estrangement. It is a deliberate, authoritative act that reestablishes the original, rightful relationship and position. Now let us continue with prophetic examples in the timeline.

The prophetic narrative in Ezekiel 23 also uses the language of visitation to describe YHWH's relationship with Israel and Judah. In this chapter, YHWH speaks of His marriage to the two nations, emphasizing that His visitation is synonymous with redeeming them from Egypt and entering into a covenant relationship. The visitation here is both relational and redemptive, highlighting YHWH's role as a Husbandman who redeems His brides.

In these contexts, "*pāqad*" consistently denotes YHWH stepping into history to act on behalf of His people. It is not a distant or abstract concept but a tangible expression of divine commitment and covenant loyalty. The visitation signifies that YHWH remembers His covenant and acts to fulfill it, bringing deliverance to those in bondage.

The pattern established here echoes throughout Scripture. Visitation as redemption becomes a recurring theme, reflecting YHWH's unchanging nature. When He visits, it is to fulfill His promises, demonstrating that He is the same yesterday, today, and forever. This consistency reinforces the trustworthiness of YHWH's word and His covenantal faithfulness.

The concept of husbandry within "*pāqad*" further cements the idea of responsible leadership. Just as a husbandman visits his vineyard to tend, protect, and ensure its fruitfulness, YHWH visits His people to nurture and guide them. This pastoral image aligns with the role of the patriarch who is responsible for the well-being of his household. In this way, visitation is inherently relational, emphasizing the intimate connection between the Redeemer and the redeemed.

The righteous husband fulfills this role by actively engaging with those under his care, ensuring their needs are met and their futures secured. Likewise, YHWH's visitation in Scripture is not passive; it is a dynamic movement towards restoration and justice. As YHWH redeems Israel, He exemplifies the pattern for righteous leadership—an active and committed presence that brings life and redemption.

This redemptive aspect of "*pāqad*" also connects directly to the broader narrative of Israel's covenant journey. YHWH's visitations are markers of His continued involvement and commitment to the covenant people. Whether it is redeeming them from slavery or calling them back from rebellion, the act of visitation confirms that YHWH has neither forgotten nor abandoned His promises.

In Ezekiel 23, YHWH's declaration of having "visited" Israel and Judah serves as a reminder of the divine marriage covenant that He established by redeeming them from Egypt. This act of husbandry—redeeming His brides and calling them to faithfulness—demonstrates YHWH's unwavering commitment despite both the bride's

infidelities. His visitation is both a call to remembrance and a demonstration of steadfast love.

In each of these passages, the act of visitation involves not just acknowledgment but transformation. The people are not left in the same state after YHWH visits them. Whether the visitation brings deliverance from bondage or conviction of sin, it always brings about a change that realigns the people with YHWH's covenantal purpose.

Thus, the idea of visitation in the context of redemption and husbandry reflects YHWH's proactive involvement as the divine Husbandman. This concept of "*pāqad*" challenges the modern notion of passive oversight. Instead, it presents a model of active, purposeful leadership that nurtures, corrects, and ultimately redeems.

In examining the prophetic use of "*pāqad*," we see that visitation always involves a realignment with divine purpose. When YHWH visits His people, He restores order, reestablishes covenant fidelity, and brings about the necessary conditions for redemption. This restoration process is an essential aspect of YHWH's redemptive plan, showcasing His role as the faithful Husband who does not abandon His brides despite her failings. (Isaiah 44:22)

Rabbinic Commentary Support

The concept of visitation as redemption is not only supported within the biblical narrative but also expounded upon in rabbinic literature. In *Artscroll Bereishis*, vol. 2, p. 2226, the rabbis emphasize that YHWH's visitation in Exodus 3:16 is more than just a recognition of Israel's suffering. It is a direct fulfillment of Joseph's prophecy, wherein he declared that YHWH would visit His people and bring them out of Egypt. This visitation is understood as a divine pledge being fulfilled—a tangible act of covenantal faithfulness.

The commentary further explores how YHWH's visitation is inherently linked to the act of remembering. To "visit" in this sense means to actively recall the covenant made with Abraham, Isaac, and Jacob and to intervene in accordance with that promise. The rabbis explain that visitation without redemption would be inconsistent with YHWH's nature; therefore, the act of visiting inherently carries the promise of redemptive deliverance.

Midrash Rabbah, vol. 3, p. 67, elaborates on this concept by discussing how "visiting" and "remembering" are intertwined within the framework of redemption. The Midrash asserts that YHWH's remembrance of His people is not a mere mental acknowledgment but a proactive decision to act on their behalf. In this way, remembering and visiting

become two sides of the same coin—both emphasizing YHWH's commitment to redeeming His covenant people.

In rabbinic thought, the connection between visitation and redemption also extends to the idea of shepherding. Just as a shepherd visits his flock to ensure their safety and well-being, YHWH's visitation signals His intention to care for and restore His people. This pastoral metaphor reinforces the notion of YHWH as the ultimate husbandman—one who takes responsibility for His people and actively works to secure their future.

The rabbis also draw parallels between YHWH's visitation and the responsibilities of a husband within a marriage covenant. Just as a husband visits his household to ensure its well-being, YHWH visits Israel to reaffirm His covenant and act as their redeemer. This analogy highlights the patriarchal and protective nature of visitation, emphasizing that it is rooted in a deep sense of responsibility and love.

By examining these rabbinic interpretations, it becomes clear that the concept of "*pāqad*" in Torah and the Prophets is far more than a mere divine appearance. It is a complex theological statement about YHWH's headship, covenantal faithfulness, and redemptive action. In every instance where YHWH visits, it is to restore, correct, or fulfill His covenant promises—demonstrating His unwavering commitment to His people.

This rabbinic insight into the concept of visitation as redemption aligns seamlessly with the scriptural examples discussed earlier. The theme of husbandry—where YHWH, as the divine Husbandman, visits His people to redeem and restore them—remains consistent throughout both the biblical narrative and rabbinic commentaries.

In this way, "*pāqad*" serves as a powerful theological motif that encapsulates YHWH's enduring faithfulness. His visits are not arbitrary but are always purposeful and redemptive, reflecting His character as the sovereign and loving Husbandman of Israel. Understanding "*pāqad*" through this lens allows us to grasp the depth of YHWH's commitment to His people and the certainty of His covenantal promises.

***Pāqad* and the Role of the Husband**

Biblical Husbandry and Oversight

The concept of “*pāqad*” fundamentally intertwines with the biblical role of a husband. In the ancient Hebrew context, the word “*pāqad*” (פקד) encapsulates the idea of oversight, stewardship, and responsibility. A husband is not a mere companion or a partner in the modern sense, but a divinely appointed overseer who holds a sacred duty to visit, protect, provide for, and redeem those under his care. The word itself denotes far more than a casual act of checking in; it carries the weight of covenantal authority, headship, and responsibility.

To visit, in the biblical sense, means to take decisive action, not just to appear physically. It implies actively ensuring the well-being of those under one’s own authority. A husband’s role as one who visits (*pāqad*) is rooted in the principle of headship—acting as the guardian, provider, and redeemer of his household. As YHWH visits His people to redeem and protect, so too is the husband called to embody this pattern within his domain. That being his divinely ordained family structure.

Husbandry, in its fullest biblical sense, is not limited to agricultural contexts but applies directly to the husband’s role within the family. Just as a husbandman tends, nurtures, and oversees his vineyard or flock, so does the biblical husband tend to his family—guarding, guiding, and redeeming when necessary. The authority and responsibility inherent in husbandry cannot be separated from the concept of redemption, as they are bound together by the divine pattern of dominion established from the beginning.

Throughout Scripture, the husband is portrayed as the one who takes the initiative to redeem and restore, just as YHWH takes the initiative to redeem His people, and even extending that to those who are not His people to become His if they will but follow in obedience. When a family is in distress, whether through widowhood, orphanhood, or spiritual estrangement, a righteous husband must visit—*pāqad*—to restore order, protection, and provision. This role is not optional but integral to the biblical model of manhood and leadership.

Covering Widows and Orphans as the Work of the Husband

The biblical concept of redeeming widows is inherently tied to the husband's responsibility to visit (*pāqad*). Levirate marriage, as outlined in Deuteronomy 25:4-10, serves as the most explicit example of this principle. When a man dies without leaving a son, his brother is commanded to take the widow as his wife, thereby raising offspring for his deceased brother. This act is not merely about preserving the family name but about redeeming the widow from the state of vulnerability and providing her with security, provision, and a spiritual representative on behalf of the dead. It is an act of righteous husbandry—of visiting and covering those left unprotected, taking up the mantle for one's fallen brother because he cannot.

In 1 Corinthians 9:5, Paul reiterates this principle when he addresses the right to take a wife from among the assembly, stating:

"Do we not have the right to take along a sister wife, as did the other apostles and the brothers of the Master, and Cephas (Peter)?"

He draws from Deuteronomy 25:4-10, making the connection explicit in verse 9 of 1 Corinthians 9, to underscore that those who labor for the good of others (redeeming widows) should not be denied basic needs, just as a husband does not deny provision to his brother's widow. Similarly, in 1 Timothy 5:13-18, Paul speaks of the responsibility to care for widows, emphasizing that the congregation must honor those who are truly widows and support them, stating in verse 16 that wives are to assist these widows by sharing the resource of her husband with them. Verse 17 goes on to say that those elders who rule well are worthy of double honor, then again ties it back to Deuteronomy 25:4-10 in verse 18. This support mirrors the husband's role as the one who visits, oversees, and ensures the well-being of his household, including those left desolate near him. This idea of “*do not muzzle the ox that treads the corn*” is a direct connection to the right of the elder to benefit from the women he is working to provide for.

In ancient Israel, the widow and the orphan represented the most vulnerable members of society. Without a male guardian, they were left exposed to poverty and exploitation. *Pāqad*, in this context, means stepping into the role of the departed redeemer by providing the covering that was lost with the death of a husband or father. To cover a widow through Levirate marriage is to restore her dignity, security, and standing within the covenant community, she in turn offers herself service to his household.

Orphans, likewise, require a covering. Ecclesiasticus 4:10 instructs,

“Be as a father to the fatherless, and in place of a husband unto their mother: so shall you be as the son of the Most High, and He shall love you more than your mother does.”

This passage highlights the responsibility of godly men to act as surrogate fathers to those without one, and to wed the desolate widow. Redeeming the orphan means taking on the father’s role—providing guidance, protection, and instruction. Redeeming the widow means becoming her husband and giving her the marital rights of Exodus 21:10. It is an act of visiting that establishes order where there was once chaos and nurtures where there was once a void of loss.

The act of redeeming both widows and orphans embodies the prophetic pattern of YHWH Himself. Just as YHWH visited His people in Egypt to redeem them from slavery, so too must the husband visit those who are destitute to restore them. This is not merely a charitable act but a righteous duty that reflects the divine order. By visiting and redeeming, the righteous husband demonstrates YHWH’s faithfulness and righteousness in tangible, practical ways.

Ultimately, the calling to visit—*pāqad*—is not just a command but a privilege. It is an opportunity to model the redemptive nature of YHWH through concrete actions that protect and restore. Just as YHWH does not abandon His people but visits them in their need, so the husband must not abandon those under his care. Covering widows and orphans is not just an act of kindness; it is a fulfillment of the husband’s covenantal duty to uphold the order and protection YHWH has established within the family and community.

If the husband fails in this duty, he mirrors the faithlessness that YHWH condemns throughout Scripture. Therefore, to visit as a husband is to participate in the divine pattern, modeling redemption and faithful oversight in every aspect of life. The righteous husband is one who sees the needs of the vulnerable and steps in with authority and compassion, restoring what was lost, protecting what remains, and building them for the future.

James 1:27 and the New Covenant Assembly

James' Command in Context

The epistle of James holds a significant place in the New Covenant assembly, not only because of its practical wisdom but also due to its author's authority. James, known as Ya'akov HaTzadik (James the Just which is a Hebrew word pun on Tzadok or Zadok), was the head of the Jerusalem council, holding a role that paralleled the righteous priesthood as outlined in Deuteronomy 17 and a previous paper, "[*The Parable of the Rich Man and Lazarus*](#)." As the authoritative head, James issued decrees with binding authority over the assembly, as exemplified in the Jerusalem Council of Acts 15. His position as the righteous elder established him as a righteous human judge within the New Covenant community, responsible for upholding Torah and guiding the assembly matters of controversy.

In James 1:27, he states:

"Pure religion and undefiled before our Elohim and Father is this: To visit (episkeptomai) the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The Greek word "*episkeptomai*" (ἐπισκέπτομαι) translates as "to visit," much like the Hebrew *pāqad*. This word carries a weight far greater than merely paying a social call; it encompasses responsibility, oversight, and the act of taking charge in a redemptive sense. Just as *pāqad* indicates the responsibility of a husband to visit and redeem, *episkeptomai* in the context of James 1:27 reflects the duty of righteous men to actively care for those without protection.

James does not restrict this obligation to single men alone but rather presents it as a duty incumbent upon all righteous husbands within the assembly. The word "religion" (θρησκεία, *threskeia*) in this context properly means (fear of God) and signifies outward acts of worship that reflects one's inward purity. Therefore, pure and undefiled religion is demonstrated through the act of "visiting"—the intentional oversight and care for widows and orphans, restoring their place within the community through practical acts of redemption into a family.

The absence of a distinction regarding marital status in James' instruction underscores that this responsibility is not limited to those not already functioning as husbands

within their own households. Instead, it extends to any man deemed righteous within the assembly, emphasizing that all men of faith share in the covenantal responsibility to act as redeemers when called upon regardless of their marital status. In essence, the assembly itself becomes a collective family of fathers, sons, and brothers, acting in community where fatherless children and widows find righteous covering under the authority of godly men where the best fit for their benefit lies. This is based on the individual man's nearness, willingness, and ability to provide and lead.

This familial responsibility aligns with the Torah's mandate for men to step in as protectors when a husband or father is absent from the flesh. It also parallels YHWH's own pattern of redemption, as He is described as a "*father of the fatherless and a judge of the widows*" (Psalm 68:5). Therefore, James, as the head patriarch of the assembly, reinforces the ancient covenantal principle by declaring that visiting widows and orphans is not merely an act of charity but an essential demonstration of righteous headship and oversight in the fear of YHWH.

By linking "*episkeptomai*" with "*pāqad*," we see that James not only affirms the continuity of this duty from the Torah but also places it at the heart of New Covenant practice. Just as YHWH visits His people to redeem and protect, so too must the righteous men of the assembly visit those who are vulnerable, ensuring that the family of faith mirrors the divine pattern of covenantal fidelity.

"Pure and Undeiled Religion" is Covenant Headship

James' assertion that pure and undeiled religion consists of visiting widows and orphans directly ties the concept of covenant headship to practical acts of redemption. In the context of the New Covenant assembly, headship is not merely theoretical; it manifests through tangible actions that restore, protect, and cover. The purity of religion is measured not by rituals or ceremonial observance but by the demonstration of one's commitment to uphold YHWH's righteous patriarchal order of divine headship.

In ancient Israel, redeeming widows through Levirate marriage was a direct application of this principle. As outlined in Deuteronomy 25:4-10, the brother of a deceased man was obligated to marry the widow to preserve the family name, protect her lineage, and to build his dead brother's house. This act of redemption was not only about familial duty but about restoring the woman's place within the covenant community. In this sense, pure religion, as described by James, is a continuation of the Levirate principle—taking responsibility for those who are left uncovered.

To redeem widows and orphans by adding them to one's household reflects the heart of covenantal faithfulness. In the New Covenant, this principle transcends blood relationships, as righteous men within the assembly are called to cover those who are spiritually and physically fatherless. When a righteous man takes in a widow or fatherless child, he becomes their redeemer, taking on the mantle of headship that was lost. This mirrors YHWH's own redemptive act, as He takes Israel, once abandoned and scattered, and restores her as His own, back in His house with her sister Judah.

By identifying pure religion with the act of redeeming and covering, James is not introducing a new doctrine but rather reasserting a fundamental aspect of scriptural righteousness. The righteous man, as the head of his household and an active participant in the assembly, embodies pure religion when he engages in acts of redemption. It is not enough to profess faith; one must also demonstrate it through the tangible act of restoring order and protection to the vulnerable, which is a main theme in the chapter following this verse.

James' command also implicitly criticizes religious practices that lack substance. If one's religion does not lead to the active redemption of the needy, it is impure and defiled. In the same way that YHWH's jealousy guards what rightfully belongs to Him, so the righteous man must guard the vulnerable who fall under his care. The husband who refuses to visit his brother's widow or orphaned family members betrays his covenantal duty, just as Israel betrayed YHWH by neglecting the orphans and widows among them.

The righteous priesthood, as exemplified by James, insists that faith without works is dead (James 2:17). This principle directly correlates with the role of the husband as the redeemer—one who acts rather than merely believes. Just as the husband must *pāqad* his household, the righteous man must "*episkeptomai*" those in need, ensuring that no woman or child within the assembly is left uncovered or unredeemed.

Fatherlessness as Orphanhood

One of the most profound aspects of James 1:27 is the identification of the fatherless as orphans. In biblical language, an orphan (Hebrew: *yathom*) specifically refers to a child who lacks a father, not necessarily one without a mother. This distinction is crucial when understanding the covenantal responsibilities of the righteous man. A father is the covenantal head, the protector and provider of the household. Without him, the family is uncovered and vulnerable, making the children orphans even if their mother is still present.

Scripture consistently portrays the orphan as being fatherless, not motherless. In Isaiah 1:17, YHWH commands:

“Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”

The parallel between the fatherless and the widow underscores that the primary issue is the absence of male headship. Psalm 68:5 further confirms this by stating that YHWH is a *“father of the fatherless, and a judge of the widows.”* The focus is not on the absence of both parents but specifically on the loss of the father, the covenantal protector.

When a man dies or unrighteously abandons his family, his children become orphans because they lack his authority, covering, and provision. A woman without a husband becomes a widow because her covenantal head is gone. Like a ship drifting on a stormy sea whose captain has perished or abandoned ship. Therefore, when a man within the assembly takes a widow and her children into his household, he is not merely performing an act of charity but is actively fulfilling the role of a covenantal redeemer. This aligns with the Levirate principle, where the brother of the deceased takes on the responsibility of headship to protect, provide, and procreate.

In today’s context, the modern tendency to view orphans as merely children without both parents fails to grasp the biblical concept. The widow’s children, though they may still have their mother, are considered orphans because their rightful male protector is absent. The righteous man who takes responsibility for them does so not only out of compassion but as a fulfillment of his covenantal duty as a man of YHWH.

Therefore, a righteous single mother is rightly identified as a widow, and her children as orphans. This is not because the mother is incapable of love or nurture, but because the biblical model of headship is incomplete without a father. By redeeming the widow and her children, a righteous man restores the divine order, providing both a spiritual and physical covering that reflects YHWH’s own care for the fatherless and widows. (The unrighteous single woman—one who lawlessly abandons her duty as a wife—is not covered in the scope of this paper)

James’ directive to visit orphans is thus a call to reinstate headship where it has been lost. This is not simply a matter of providing for physical needs but of re-establishing the spiritual authority and protection that a father brings. Just as YHWH redeems Israel, bringing her back under His covenantal protection, so too must righteous men in the assembly redeem the fatherless, restoring them to a place of covering and protection.

In this light, James’ teaching is far more profound than a general exhortation to kindness. It is a call to actively participate in the redemptive work that YHWH models. Just as YHWH does not leave His people without a shepherd, the assembly must not

leave the fatherless without a protector. A righteous man, following the example of Ya'akov HaTzadik, must be willing to step into the role of father and husband when others have failed, demonstrating pure and undefiled religion through covenantal action.

The principle that James sets forth challenges modern interpretations of both family structure and religious practice. Rather than relegating care for orphans and widows to charitable organizations or state systems, James calls the assembly itself to take direct responsibility. This not only honors YHWH's command but also ensures that the vulnerable remain within the covenant community rather than being abandoned to worldly systems.

Ultimately, James 1:27 presents a model of righteous headship that transcends mere sentiment. It calls for action rooted in covenantal fidelity, where the righteous man becomes a living embodiment of YHWH's fatherly care. Just as YHWH never forsakes His own, so too must the assembly ensure that no widow or orphan is left unredeemed and uncovered.

The Practical Implication:

Polygyny as the Fulfillment of James 1:27

The Assembly's Role in Redeeming Widows

The righteous assembly of YHWH is called to function as an extended family, taking direct responsibility for those who are uncovered. Among the most pressing needs within the assembly is the redemption of widows and their children. James 1:27 makes it abundantly clear that pure and undefiled religion before YHWH is to "*visit the fatherless and widows in their affliction.*" This visiting (*episkeptomai*) is not merely a casual visitation but carries the weight of covenantal obligation. It mirrors the Hebrew *pāqad*, where a husband visits his household to oversee, provide, protect, and redeem.

Men within the assembly are, therefore, explicitly commanded to redeem widows and their children by bringing them under their covenantal headship. In practical terms, this means more than financial support or occasional assistance. It is a complete and thorough restoration of covenantal order. The widow, having lost her husband, no longer has the protective covering that YHWH established through male headship. Without this covering, both she and her children are left vulnerable.

In ancient Israel, this principle was clear: the brother of the deceased was expected to take the widow as his wife, thereby restoring her to a state of honor and security (Deuteronomy 25:4-10). The household was preserved, and the brother's name was maintained through. In the New Covenant assembly, the principle remains the same, though it is not limited to biological brothers. Rather, it extends to any righteous man in proximity who has the means and willingness to fulfill this obligation because we are all brothers through being born again in Messiah Yeshua.

Polygyny is not only permissible but is a righteous and necessary means of fulfilling this responsibility. While modern sensibilities may bristle at the concept, it is rooted in the Torah and affirmed throughout Scripture. Men who are capable of taking multiple wives are fulfilling the mandate of restoring the widow and fatherless to a place of covenantal safety. This act of redeeming is not about fulfilling carnal desires but about obeying YHWH's command to protect and provide for those left uncovered.

By bringing widows into their household, righteous men ensure that the women and their children are not left to the perverted mercies of the world. They restore the order that was broken by death, reflecting YHWH's own redemptive character. Just as YHWH does not leave His people destitute and uncovered, so too must the righteous assembly practice this redemptive principle. Polygyny, therefore, serves as a vital means by which the assembly can fulfill the commandment of James 1:27.

Polygyny, as practiced by the patriarchs and upheld in the Torah, becomes the practical outworking of James 1:27. It is not a practice born out of carnal lust or human desire but rather a covenantal responsibility to Yeshua. The righteous man, as a husband and overseer, must demonstrate the same redeeming love that YHWH shows His people. To take a widow as a wife is to restore her to honor, providing for her needs and shielding her from the vulnerability inherent in widowhood. Pause for a moment to read Numbers 30:6-15. You will see the spiritual protections that a wife has that a widow does not. Redeeming a widow allows her to take advantage of these protections, even to the canceling unwise decisions she has made in her desolation.

In the modern context, many assemblies have lost sight of this principle, often relegating widows and their children to the care of social systems or charity. However, this is not the biblical model. Scripture places the onus directly on righteous men to take responsibility, not as a charitable act but as an obligation of covenant faithfulness. James, as the head of the Jerusalem council and the one appointed to guide the assembly (in line with Deuteronomy 17), emphasizes that this care for widows and orphans is central to the assembly's righteousness.

This failure of assemblies, elders, pastors, and organizations to rightly understand and teach the principle of redeeming widows through polygyny is not merely a passive oversight but an active transgression against the Torah. By insisting that widows remain single, or worse, suggesting they marry unrighteous or unbelieving men, they are directly contradicting the divine command not to give daughters to heathen men or to intermarry with unbelievers (Deuteronomy 7:3-4; 2 Corinthians 6:14). This teaching is not only unbiblical but is rooted in the doctrine of demons, as it aligns with the spirit of Asherah, which seeks to undermine righteous headship and the divine order of the family.

Paul explicitly warns against such teachings in 1 Timothy 4:1-3, where he identifies the forbidding of marriage as a doctrine of demons. By promoting celibacy for widows by preventing them from joining an existing family, or forcing them into unions with unrighteous men, these assemblies perpetuate a doctrine not found in Scripture. It is rather rooted in pagan influences, such as Numa's law, designed to fortify the state under the control of pagan deities. This ideology, far from being a mark of holiness, is a direct rebellion against YHWH's command to redeem and protect widows within the

covenant community. It is a continuation of the cult of Asherah, which seeks to weaken YHWH's righteous order by rejecting polygyny as a means of covenantal restoration. This rejection opens the assembly to direct and harsh judgement by the Most High for disregarding His commands to protect the most vulnerable.

Moreover, the practice of polygyny in this context highlights the difference between worldly false perceptions of marriage and the biblical model. In a world that sees marriage as primarily romantic (of Rome) or self-serving, the righteous man views it as a duty to restore the broken and provide shelter. This is why polygyny, when done righteously, is a direct expression of YHWH's covenant headship.

James' Instruction as Levirate Obligation

James 1:27's emphasis on visiting the fatherless and widows directly aligns with the Torah's command regarding Levirate marriage. The Levirate law, found in Deuteronomy 25:5-10, commanded that when a man died sonless, his brother (not just immediate family but the extended brotherhood of Israel) who lived and worked with him was to marry the widow, thereby raising up seed to the deceased and preserving his name. The essence of this commandment is redemption—taking what was lost and restoring it to its rightful place within the greater household of YHWH.

James, in his epistle, carries this principle forward by establishing that caring for widows and orphans is the core of pure religion. Just as the brother's refusal to marry the widow brought shame upon his household (Deuteronomy 25:9-10), so too does the assembly's refusal to care for its own bring shame upon the body of Messiah. The refusal to act is not seen as mere neglect but as a denial of one's duty before YHWH.

In Acts 15, James serves as the head of the council, rendering decisions in accordance with Torah. This authoritative role mirrors the function of the righteous priesthood, as described in Deuteronomy 17, where the priest was to give rulings on difficult matters. James' guidance on caring for widows and orphans is not a mere suggestion but a binding application of Torah principles within the assembly.

James 1:27 calls for believers to visit (*episkeptomai*) widows and orphans, reflecting the Levirate principle of *pāqaḏ*. To visit, in this covenantal sense, is to take responsibility—not merely to check in but to actively restore and cover. In the same way that the kinsman-redeemer would act to restore the household of the deceased, righteous men in the assembly are called to visit widows and orphans, covering them with protection, provision, and headship.

The mandate to redeem widows is not limited to blood relatives. In the ancient context, the deceased husband's brother was primarily responsible, but extended to all with proximity of blood relation and nearness bearing the weight of duty. However, in the assembly of believers, the principle expands to encompass the collective responsibility of righteous men as a result of our scattering and regathering, and the fact that we are all made brothers in the new birth baptism into Yeshua. This is why James does not specify that only brothers must care for widows; rather, he calls for the assembly as a whole to uphold this principle. Polygyny becomes essential in this context because it allows for the fulfillment of this responsibility without the moral compromise of leaving the widow uncovered or the children orphaned.

To refuse this obligation is to reject the very heart of the covenant. Deuteronomy 25:10 states that the brother who refuses to redeem his brother's widow will have his house called "the house of him that has his shoe loosed." This act of removing the shoe symbolizes shame and the rejection of responsibility. In the same way, those who refuse to care for widows and orphans in the assembly bring shame upon themselves and demonstrate a lack of covenant faithfulness.

Moreover, the assembly's neglect of this duty has led to the rise of state intervention and secular welfare systems. Instead of righteous men stepping up as heads and protectors, the state has become the surrogate husband and father, which should be an embarrassment to any assembly claiming to walk in covenant with YHWH. By reestablishing the biblical practice of polygyny, the assembly can reclaim its role and fulfill James' exhortation in a tangible and righteous manner.

James 1:27, in the context of covenant headship, calls the righteous men of the assembly to take proactive responsibility for widows and orphans. This responsibility mirrors the Levirate obligation found in Deuteronomy 25:4-10. The brother of a deceased man is required to take the widow as his wife to raise up a seed for his brother, thereby redeeming her and preserving the family line. This duty is not a mere suggestion; it is a command that, when neglected, brings shame and reproach.

The spiritual principle behind this law is rooted in headship and redemption. Just as YHWH redeems His people and brings them under His protection and provision, so too must righteous men redeem widows, bringing them back into the covenant household. The assembly, therefore, is not merely a community of believers but a living, breathing family structure, where the roles of husband, father, brother, and redeemer are actively fulfilled.

Polygyny, in this sense, becomes not just permissible but a necessary obligation for righteous men who are able. When a man refuses to take on this responsibility, it reflects a failure to act as a redeemer—a role explicitly commanded in Scripture. The

Torah's language emphasizes the disgrace of refusing this obligation: the widow removes the sandal from the man's foot and spits in his face, publicly shaming him for his unwillingness to fulfill his covenant duty (Deuteronomy 25:9-10). In the same way, a modern assembly that neglects widows and orphans—leaving them dependent on secular systems—disgraces itself and demonstrates its failure to walk in covenantal righteousness. 1 Timothy 5:8 declares that a man who refuses his obligation in this matter is worse than an unbeliever. Since an unbeliever is not saved, then the punishment in the end for an unbeliever will not be as severe as for a professing believer who refuses his duty.

Furthermore, the concept of building the house of the brother is deeply tied to preserving lineage and inheritance. YHWH's law is concerned with maintaining family lines and ensuring that no family name in Israel would perish. To build the house of the brother is to father children for the deceased, or to care for his existing children, thus ensuring his legacy and inheritance within Israel. This concept is echoed in James' exhortation to care for orphans—the fatherless. By taking the widow as a wife and raising her children as his own, or giving his brother children through her, as the case may be, the righteous man becomes the kinsman-redeemer, bringing restoration and continuity to the house of his brother.

This responsibility cannot be dismissed as merely an ancient practice without relevance today. In the New Covenant assembly, the same principles apply, albeit broadened from an immediate family context to the entire community of believers. When YHWH's law is rightly understood, the care of widows and orphans is not just an act of charity but an expression of covenant faithfulness. James, as the head of the assembly in Jerusalem (as evidenced by his presiding role in Acts 15), did not institute a new command but rather reaffirmed the ancient principle of righteous headship within the redeemed community according to Torah command.

This understanding aligns with Deuteronomy 17, where righteous judgment and leadership are established by those appointed as heads within the community. James, as the rightful head, issued this instruction not as a suggestion but as a directive for maintaining the covenantal integrity of the assembly. To care for widows and orphans is to walk in the pure and undefiled religion that James describes—a fear of YHWH rooted in righteous leadership and covenantal loyalty.

Polygyny, then, becomes the practical application of this principle. It enables righteous men to fulfill their obligation to redeem widows without compromising their covenant responsibilities to their existing households. Rather than being a violation of marital fidelity as romanized religiosity dictates, it is an extension of the man's role as head and redeemer. As YHWH Himself took multiple wives—Israel, and Judah along with strangers and sojourners who attach themselves to them (Jeremiah 3:6-14, Isaiah

56:6-7)—so too can a righteous man, following YHWH's example, take on the responsibility of multiple wives when done for the purpose of redemption and care.

The assembly's failure to embrace this principle has led to the abandonment of countless widows and orphans, forcing them into dependency on a secular system that neither honors YHWH nor upholds His commandments. Rather than allowing the state to usurp the role of protector and provider, the assembly must reclaim its biblical mandate to visit, redeem, and restore. This is the true expression of pure and undefiled religion, not merely in word but in deed, as commanded by the Torah and upheld by James.

The modern aversion to polygyny within many assemblies reveals a deeper issue—a disconnect from the biblical understanding of covenant headship and the practical outworking of redemption. By restoring the biblical model, the assembly can once again become a refuge for the fatherless and the widow, demonstrating the love and righteousness of YHWH through practical obedience. This restoration is not merely a return to an ancient practice but a fulfillment of the divine mandate for righteous men to cover and care for those who are vulnerable.

James 1:27 is not an abstract principle of piety but a concrete directive rooted in the Torah's teaching on headship and redemption. The righteous assembly must move beyond theoretical discussions of faith and actively engage in the work of redeeming widows and orphans. By embracing polygyny as the lawful and righteous means of fulfilling this command, the assembly can embody the pure and undefiled religion that James commends. Through this restoration of biblical order, the people of YHWH will reflect His character as the ultimate Redeemer and Head of His covenant people.

The Redeemer and the Curse of the Removed Shoe

Boaz as the Righteous Redeemer

The story of Boaz in the book of Ruth demonstrates the righteousness of a true covenant man in Israel, one who takes responsibility according to the Torah's mandates. Boaz, already a man of wealth, standing, and multiple women already, demonstrates covenant fidelity by stepping into the role of the kinsman-redeemer. His actions are not motivated by personal gain or necessity—he is not lacking a household or offspring—but rather by obedience to the commandments of YHWH and his duty toward his family.

Boaz's willingness to redeem Ruth is in stark contrast to the unnamed kinsman who, though closer in line to redeem, chooses to forfeit his responsibility out of fear of damaging his inheritance. Boaz's character stands as a righteous contrast to this man, as he does not see Ruth or her heritage as a threat but rather as a fulfillment of the Torah's obligation to protect and restore the household of his kin. Boaz acts out of a covenantal heart, while the unnamed kinsman acts out of self-preservation, a clear distinction between the righteous and the unrighteous.

Boaz understands the principle of the Levirate duty and the blessing that comes from honoring it. As a man of YHWH, he knows that to redeem Ruth is to honor the memory and lineage of Elimelech and Mahlon, who died in Moab. Ruth, as a widow, represents not only a vulnerable woman in need of protection but also a continuation of the house of Elimelech through covenant restoration. To redeem her is to fulfill the divine mandate and ensure that the name of his kin is not cut off from among his people.

In this act, Boaz exemplifies the righteous redeemer, a type of Messiah, who, though having no lack of his own, steps into the broken lineage to restore and preserve the house of his kin. Boaz's marriage to Ruth is not a mere act of kindness or paganized romance, but a deliberate fulfillment of his covenant obligation, affirming the Torah's teachings and demonstrating the heart of YHWH for the restoration of Israel, even from seemingly lost and foreign situations.

This righteous action foreshadows the ultimate redemption accomplished by Yeshua, who likewise stepped into humanity, not for His own gain but to restore the fallen house of Israel. Just as Boaz marries Ruth, a Moabite convert through marriage, so Yeshua redeems not only the lost sheep of Israel but those from the nations who join themselves to the covenant. Boaz's actions are inherently covenantal, demonstrating that

righteousness is not merely inward piety but active restoration and redemption of those who are in need of covenantal covering.

In contrast, the unnamed kinsman chooses to protect his own legacy rather than fulfill his covenant duty, thereby bringing shame upon his house. This man serves as a warning against the selfishness that often masquerades as prudence, or even a false piety that holds tradition above Torah. Rather than standing as a redeemer, he becomes a symbol of dereliction, a tragic figure whose name is erased from history precisely because he sought to preserve his own inheritance.

The Blessing of the Elders: Rachel, Leah, and Perez

When Boaz redeems Ruth, the elders of the city gather to witness the transaction, affirming its legitimacy and pronouncing a blessing over the union. Their words are not casual well-wishes but carry significant covenantal weight. They declare:

"YHWH make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which YHWH shall give thee of this young woman." (Ruth 4:11-12)

This blessing is not merely a reflection on fertility or prosperity; it is a direct invocation of the covenantal heritage of Israel. Rachel and Leah are not just matriarchs; they are the foundational mothers through whom the twelve tribes came into being. To be compared to them is to be declared a builder of the house of Israel, one who perpetuates the covenant through faithful offspring. Also, in their comparison, they indicated that she was an additional wife to Boaz's household.

The mention of Perez, born of Tamar and Judah, carries profound implications. Tamar, like Ruth, was a widow seeking redemption through the proper application of the Levirate law. Judah's initial reluctance, and subsequent fulfillment of duty through trickery serve as a parallel to the contrast between Boaz and the unnamed kinsman. It is not inconsequential that Judah made the statement to his men that Tamar was more righteous than he. Perez, as the offspring of that union, was considered the legitimate heir of Judah's firstborn son, Tamar's deceased husband, reinforcing that Boaz's union with Ruth would likewise restore and continue the house of Elimelech.

The blessing of the elders reflects their understanding that the house of Boaz and Ruth would not merely continue a lineage but would establish a house marked by covenantal

fidelity. This prophecy would find its ultimate fulfillment in David, and eventually in Yeshua Messiah, who would be born from this restored line. The elders' words affirm that the righteous act of redemption by Boaz is not just about one family but about preserving the royal lineage that would culminate in the ultimate Redeemer.

In affirming Ruth's place among the named women of the lineage of promise, the elders implicitly validate the inclusion of the sojourner within the covenant community. Ruth's Moabite origin does not disqualify her, for by joining herself to Israel and taking refuge under the wings of YHWH, she becomes fully part of the covenant. This inclusion mirrors the prophetic vision of the nations being grafted into Israel through redemption and covenantal faithfulness.

The Unnamed Kinsman: Abdicating Redemption Brings a Curse

The story of the unnamed kinsman in Ruth chapter 4 serves as a powerful warning against shirking covenantal responsibilities. This man, who remains nameless in the text—a telling detail in itself—initially appears willing to redeem Elimelech's land. However, his resolve falters when Boaz mentions that redemption also involves marrying Ruth, the Moabite widow, and raising up offspring in the name of the deceased (Ruth 4:5-6).

The unnamed kinsman's response is rooted in fear of losing or compromising his own inheritance:

"And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it." (Ruth 4:6)

Here lies the crux of the matter: this man fears that his own inheritance will be affected by bringing Ruth into his household. His self-preservation overshadows his duty, and by prioritizing his own name, he ultimately loses it. This reflects a fundamental failure to grasp the heart of YHWH's covenant, which is to restore and preserve the family name and inheritance, especially when one has the power to do so.

Many men today who profess to be believers resemble the unnamed kinsman. They are more concerned with preserving their own legacy and reputation than fulfilling their covenantal responsibilities. By preaching and believing in a rigid doctrine that enforces monogamy as the only acceptable model, they leave women like Ruth out in the cold, desolate, and vulnerable. These men, in their desire to protect their own legacy of false piety and the kingdoms they have established within their whitewashed tombs of Christian churches, drive righteous women either into isolation or into the arms of

heathen unbelievers. They are unwilling to take on the responsibility of redeeming and covering these women, fearing it might tarnish the image they have crafted for themselves.

In doing so, they fail to understand the heart of YHWH's covenant, just as the unnamed kinsman did. They protect their own religious structures and traditions rather than taking up the mantle of redemption that would honor YHWH's design, choosing rather to submit their righteous authority to a selfish and controlling woman who refuses Yeshua's command to love their neighbors as themselves and ignores Paul's instructions to share their resources with the widowed. Like the unnamed kinsman, they reject the opportunity to restore and preserve the household of faith, choosing instead the comfort of self-preservation of the queendom they have built by placing the rebellious authority of their solidarity wife ahead of their authority to image YHWH, mirroring the image of Asherah ruling over Ba'al instead. In the end, they too will be nameless in the sight of YHWH, having forfeited their responsibility and the blessing that would have followed in exchange for notoriety in a paganized system.

The Curse of the Removed Shoe

The symbolic act of removing one's shoe is profoundly significant in ancient Israelite culture. In the context of Levirate marriage, it signifies public shame and an abdication of duty:

"Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe."
(Ruth 4:8)

This act echoes the directive in Deuteronomy 25:9-10, where a widow who is refused Levirate marriage by her brother-in-law would remove his sandal, spit in his face, and declare that his house shall be called *"The house of him that hath his shoe loosed."* The act of removing the shoe signifies that the man has failed in his familial duty to perpetuate his brother's name, and thus his own house is marked with reproach.

By willingly taking off his shoe, the unnamed kinsman not only forfeits his right to redemption but also brings a curse upon himself. He is forever remembered—not by name, but as the one who refused to act as a redeemer. This deliberate forfeiture results in erasing his legacy from the community, a bitter irony for a man so concerned with preserving his own inheritance.

The Shame of Abdicating Duty

In Israelite society, honor and shame are not merely personal but familial and generational. The kinsman's refusal brings a stain upon his entire house, as he demonstrates that he values his present stability over the covenantal responsibility to secure his brother's lineage. This contrasts sharply with Boaz, who willingly steps in to fulfill this obligation, even though he could have easily followed the other man's example.

This curse of the removed shoe underscores the reality that when a man refuses to uphold his duty, he effectively halts the progression of his lineage. In the worldview of scripture, refusing to act as a redeemer when one has the power to do so brings about a form of spiritual death—a severing of one's house from the blessings of YHWH.

The Symbolism of the Foot and the Shoe

In the ancient Near Eastern worldview, feet symbolize lineage, progeny, and the continuation of a man's name throughout time. This understanding is woven throughout scripture and underlies the profound significance of removing one's shoe as a symbolic gesture of forfeiting YHWH's protection covering one's lineage and legacy just as your shoes protect your feet.

Feet as Symbolic of Progeny and Lineage

The connection between feet and lineage is rooted in Genesis 3:15, where YHWH proclaims enmity between the seed of the serpent and the seed of the woman:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Here, the heel, as part of the foot, represents the progeny of the woman's man, through her, that will ultimately triumph. The imagery of bruising the heel underscores that lineage and posterity are integral to the victory over the serpent's seed, even if it appears it may be superficially injured.

Another powerful instance is found in Isaiah 52:7:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy Elohim reigneth!"

Here, feet symbolize the forward movement of YHWH's redemptive message, carried by the faithful who proclaim His reign. The idea of feet being "beautiful" in this context signifies that those who continue the work of YHWH are seen as righteous and enduring throughout their lineage.

The Removal of the Shoe: A Symbol of Cutting Off One's House

In Ruth 4:7, the removal of the shoe represents a man willingly relinquishing his duty to perpetuate his brother's name:

"Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel."

This act marks a public acknowledgment that the man is surrendering his covenantal responsibility. It is not merely a personal decision but a public declaration that his lineage will no longer progress through this act of redemption.

In the case of the unnamed kinsman, the removal of his shoe symbolizes his acceptance of public shame and the curse associated with failing to redeem. The community witnesses this act, recognizing that he has chosen personal preservation over covenantal faithfulness, thereby bringing reproach upon his house.

Uncovering Boaz's Feet: Symbol of Submission and Continuation

In Ruth 3:7, Ruth uncovered Boaz's feet as an act of submission and an appeal for redemption:

"And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down."

This gesture is deeply symbolic, as Ruth is not merely lying at his feet but is invoking the imagery of lineage and the continuation of the family line through righteous marriage. By uncovering his feet, she is appealing to his role as a redeemer to ensure the lineage of her deceased husband be preserved through Boaz by offering to fully submit to him spiritually and physically.

Ancient Near Eastern Symbolism of Feet

In other ancient Near Eastern texts, the foot also holds significance as a symbol of authority, inheritance, and the continuation of one's legacy. In some cultures, stepping on conquered territories with one's feet signified taking possession, akin to the biblical expression in Joshua 1:3,

“Every place that the sole of your foot shall tread upon, that have I given unto you...”

Therefore, the removal of the shoe in the Levirate context signifies a forfeiture of one's authority and right to claim an inheritance, to build a legacy. It is punishment for not loosing a widow from her chains of affliction.

James 1:27 and the Stain of Worldliness

James 1:27 instructs believers to,

“visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

The stain of the world, in this context, is linked to neglecting covenantal obligations. Men who refuse to fulfill the righteous duty of redeeming the widow and caring for the orphan are allowing themselves to be tainted by worldly priorities—seeking to preserve their own comfort, their own reputation, their own perverted family structure that flips the authority upside down rather than advancing YHWH's righteous standards.

Refusing the duty of redemption, akin to the removal of the shoe, results in a spiritual stagnation. Just as the unnamed kinsman's lineage is halted, those who refuse to act righteously by caring for widows and orphans effectively cut off their spiritual progression and are left spiritually barren. YHWH calls His people to actively continue the work of righteousness, not to remain stagnant and self-preserving. Those teaching and preaching the monogamy only doctrine, are purposely staining themselves with the doctrine of demons of this world.

Redemption as Prophetic Imaging of YHWH

YHWH's Pattern of Redemption: Past, Present, and Future

YHWH's redemptive acts are not isolated incidents; they are cyclical, purposeful, and deeply prophetic. Throughout the scriptures, YHWH consistently reveals Himself as the Redeemer, delivering His people from bondage, restoring what has been lost, and renewing what has been broken. This cyclical nature of redemption serves as a living prophecy, showing how YHWH's past works foreshadow future restoration, and how His actions in the present are consistent with His eternal nature.

One of the earliest examples of this pattern can be seen in the story of Judah and Tamar. Tamar, a widow within the tribe of Judah, found herself without a redeemer after the deaths of Er and Onan. When Judah withheld his third son, Tamar took matters into her own hands to ensure the continuation of her husband's lineage. Judah, initially blinded to his own duty, later acknowledged his wrongdoing, (Genesis 38:26) stating,

"She hath been more righteous than I."

This act of redemption, though born out of a seemingly scandalous situation by our western indoctrination, preserved the lineage that would eventually lead to King David and Yeshua the Messiah. Through this act, YHWH demonstrates that even in human failure, His redemptive plan moves forward, utilizing the actions of righteous women and repentant men to restore the household.

The Exodus from Egypt also exemplifies YHWH's redemptive cycle. In bondage for centuries, Israel cried out, and YHWH remembered His covenant with Abraham, Isaac, and Jacob. Through mighty acts of judgment upon Egypt, He redeemed His people, leading them out with great substance and establishing them as a nation under His eternal Torah. This act of national redemption parallels individual and familial redemption, as seen in the story of Judah and Tamar, highlighting YHWH's consistent pattern of delivering His people from bondage and restoring them to their rightful place.

The ultimate act of redemption, however, is found in Yeshua, who, as the Righteous Redeemer, took upon Himself the curse that rightfully belonged to humanity. Through His death and resurrection, He delivered both the house of Israel and the house of Judah, as well as those among the nations who would attach themselves to His covenant in the manner that Bilhah and Zilpah were attached to Rachel and Leah. Yeshua's

sacrifice restored the broken relationship between mankind and YHWH, reconciling scattered Israel and redeeming those who had been outcasts.

Revelation 1:8 declares,

“I am the Alpha and the Omega, the beginning and the end... who is, and who was, and who is to come, the Almighty.”

Alpha and *Omega* in Hebrew is the *Aleph* and *Taw* - אָ - the *et* all throughout the Hebrew Scriptures. This statement reveals the timeless nature of YHWH’s redemptive work. The very name YHWH, often understood as “He who was, and is, and is to come,” encapsulates the eternal cycle of redemption. The etymology of “I Am that I Am” (*Ehyeh Asher Ehyeh*) also conveys this idea, meaning “I will be who I will be,” emphasizing that YHWH’s acts of deliverance are not merely historical events but ongoing realities.

Just as YHWH’s nature is to redeem, men are called to mirror this pattern of redemption in their own lives. Whether through providing for their households, protecting the vulnerable, or restoring what has been lost, righteous men are to image YHWH’s redemptive character. The past acts of YHWH serve as a guide, showing how the righteous response to brokenness is not abandonment but restoration. The stories of Judah, the Exodus, and Yeshua’s sacrifice teach that redemption is not just a historical concept but a present responsibility and a future hope.

The prophetic nature of YHWH’s redemption calls men to actively participate in this ongoing cycle. Just as He has redeemed, men must also redeem, taking on the responsibility to restore those within their care, and to take charge of the care for those in need of it. To neglect this duty is to misunderstand the very nature of YHWH, whose faithfulness endures through every generation. In redeeming the broken and bringing restoration, men not only honor YHWH’s pattern but also prepare the way for His ultimate return, when all things will be made new.

Men are called to be living images of YHWH, reflecting His character through their actions and decisions. This mandate is rooted in Genesis 1:26-27, where mankind is created in the image of Elohim and His heavenly host, both male and female. To be an image-bearer is not merely a matter of appearance or status; it is an active calling to reflect YHWH’s nature through righteous conduct, justice, mercy, and above all, redemption. As YHWH continuously redeems His people, men are likewise called to redeem and restore in their own spheres of influence as YHWH had dominion over the heavenly host. Likewise women are to image the example of the righteous heavenly host in this structure of leadership and assistance.

Ephesians 5:1 exhorts believers:

“be imitators of Elohim, as beloved children.”

This imitation is not passive but purposeful, requiring men to examine how YHWH redeems and to model that redemption in their lives. Just as YHWH did not abandon Israel in Egypt, men must not abandon those who are in need of deliverance, whether spiritually, physically, or relationally. To image YHWH is to take up the mantle of the kinsman-redeemer, as Boaz did with Ruth, despite potential social stigma or personal cost.

The pattern set by YHWH in His redemptive acts is one of active pursuit. YHWH sought out Adam and Eve after the fall, pursued Israel and Judah in Egypt, and came in the person of Yeshua to redeem humanity. In the same way, men are to pursue the redemption of those within their households and communities. Whether it be a widow, an orphan, or a destitute brother in need of restoration to a place of redemptive headship, the righteous man does not turn a blind eye but takes responsibility to restore, protect, and provide for widows and orphans, and to mentor and encourage other men to rise to the call. This active engagement reflects YHWH’s unwavering commitment to His covenant people.

James 1:27 states,

“Pure religion and undefiled before Elohim and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

This verse highlights that true religion is not merely doctrinal correctness or false ceremonial piety but living out YHWH’s redemptive love through practical action. The term “visit” (Greek: ἐπισκέπτεσθαι, *episkeptomai*) implies more than a casual check-in; it means to care for, attend to, and take responsibility for the well-being of the vulnerable. To make them yours.

By redeeming the widow and the orphan, men prophetically enact YHWH’s redemptive love, demonstrating that YHWH does not abandon His own. It is not merely an act of charity but an embodiment of Yeshua’s own mission, who came *“to seek and to save that which was lost”* (Luke 19:10). To live out James 1:27 is to actively participate in the ongoing work of redemption that YHWH has demonstrated throughout history.

Redeeming widows and orphans is not a social interaction but a spiritual mandate that mirrors YHWH’s own redemptive nature. When men take responsibility for the vulnerable, they act as conduits of YHWH’s covenant faithfulness, visibly demonstrating the same love that YHWH showed to Israel and Judah, to the repentant nations, to us. This act of redemption is a declaration that YHWH’s promises are not abstract

theological concepts but living realities that can be seen and experienced through the tangible actions of His people.

Just as YHWH married Israel and Judah despite their waywardness, so too are men called to take up the cause of the widow and the fatherless. The prophetic act of marriage to a widow, as Boaz did with Ruth, symbolizes YHWH's commitment to redeem and restore those who have been cast off or left desolate. By marrying Ruth, Boaz not only provided physical security but also reinstated the family name and inheritance, just as YHWH's redemption restores spiritual identity and purpose to His people.

When men choose to protect and provide for widows and orphans, they are publicly affirming YHWH's faithfulness. It is a tangible proclamation that YHWH does not forsake those who are broken or abandoned. The world witnesses through such actions that YHWH's love is steadfast, regardless of circumstances. It becomes a testimony to the nations, showing that YHWH's covenant loyalty transcends mere words and manifests in concrete acts of mercy and justice.

Redeeming the vulnerable is also an act of spiritual warfare. Just as YHWH delivered Israel from the oppression of Egypt, destroying the strongholds of the ruling unclean spirits, so too must men act as redeemers against the spiritual oppression that leaves women and children in despair. It is a righteous tactic in spiritual warfare. To take responsibility where others have abdicated it is to push back against the encroachment of darkness. It is to declare that YHWH's kingdom is one of restoration and not abandonment.

This prophetic imagery is crucial because it aligns the believer's actions with YHWH's eternal purpose: to bring about redemption and reconciliation. When men actively mirror YHWH's redemptive acts, they become living parables of the Gospel—showing that salvation is not just an abstract promise but a lived reality that transforms lives and restores hope.

This principle of redeeming widows and orphans is deeply woven into the fabric of the Torah and the prophets. YHWH repeatedly commanded Israel to care for the fatherless and the widow, emphasizing that neglecting them would bring judgment upon the nation (Exodus 22:22-24; Deuteronomy 10:18; Isaiah 1:17). The responsibility to protect and redeem these vulnerable groups was not merely an act of charity but a reflection of YHWH's own justice and compassion.

When Boaz redeemed Ruth, he did so in the spirit of the Torah's commandments, fulfilling the law's intent by embodying the heart of YHWH's compassion. His willingness to marry Ruth and raise up offspring for the deceased demonstrated not just

legal obedience but a deeper spiritual alignment with YHWH's covenantal love. In contrast, the unnamed kinsman's refusal to redeem highlights the consequences of prioritizing personal legacy over divine duty. He failed to understand that true inheritance lies not in preserving one's own name but in participating in YHWH's redemptive work by bearing His name in integrity.

The scriptural mandate to redeem widows and orphans goes beyond social duty; it is an act of spiritual alignment with YHWH's will and spiritual warfare against the forces of darkness. In Isaiah 58:6-7, YHWH calls for a fast that looses the chains of injustice, feeds the hungry, and shelters the homeless. Redemption, therefore, is not just a ritual or symbolic act but a real, lived expression of righteousness that actively challenges the effects of sin and death.

James 1:27 reinforces this prophetic call by stating that pure and undefiled religion is to visit the fatherless and widows in their affliction. This verse does not merely suggest acts of kindness but calls for a redemptive lifestyle that mirrors YHWH's own character. To "visit" in this context means to intervene, to change the situation of those who are suffering. Men who fulfill this call do so as representatives of YHWH, manifesting His care and justice in a broken world.

When believers neglect this duty, they mirror the error of the unnamed kinsman—valuing self-preservation over covenant faithfulness. They fail to grasp that redemption is not just about securing one's own inheritance but restoring the inheritance of others. Such an attitude leads to spiritual barrenness, where the desire to protect one's own legacy results in losing it altogether. Benjamin Franklin once said,

"Those who are willing to give up a little liberty for a little security deserve neither and shall lose both."

While politics was what was on his mind, the principle holds true. Scripture says that Torah is Liberty, and when we are willing to trade a little bit of the Liberty of Torah for a little personal security, we deserve neither and will lose both.

YHWH's pattern of redemption is clear: He acts on behalf of the oppressed, the downtrodden, and the forgotten. To mirror this divine pattern, men must actively seek to redeem those whom society has abandoned. By doing so, they proclaim YHWH's kingdom and participate in the unfolding of His redemptive plan, which is rooted in love, justice, and covenantal loyalty.

This prophetic imaging of YHWH's redemption is not merely an "Old" Testament concept but finds its ultimate fulfillment in Yeshua Messiah. As the Kinsman-Redeemer of all humanity, Yeshua took upon Himself the role that Boaz modeled, yet on a cosmic scale. Just as Boaz did not consider his own inheritance first but prioritized the

restoration of Ruth and Naomi's deceased husbands' family line, Yeshua, in His humility and self-sacrifice, did not grasp at His majestic rights as the form of YHWH but took on the form of a servant (Philippians 2:6-8). In doing so, He redeemed not just one family but the entire human race, who will but submit to Him, from the curse of sin and death.

Yeshua's mission was driven not by the preservation of His own glory but by a profound commitment to restoring the inheritance that humanity had forfeited. This is the very heart of redemption: willingly laying down one's own rights and privileges for the sake of others. Men who follow Yeshua's example will likewise prioritize the restoration of others over the safeguarding of their own reputations or possessions. In John 15:13 Yeshua said,

"Greater love has no one than this, that one lay down his life for his friends."

To refuse this call is to align oneself with the spirit of the unnamed kinsman, whose name was blotted out from the record of redemption.

In stark contrast, Boaz's name endures throughout generations because he understood that YHWH's redemptive work requires sacrifice and the willingness to carry the burdens of others. Men who emulate Boaz demonstrate a heart aligned with YHWH's purposes, embodying a prophetic witness that points to the greater redemption accomplished by Yeshua.

Those who choose to protect their own inheritance rather than stepping into the role of redeemer reflect the spirit of selfishness and fear that marked the unnamed kinsman. Their legacy becomes one of missed opportunities and unfulfilled covenantal duty. However, those who take up the mantle of redemption in the present age, who care for the widows, the orphans, and the spiritually destitute, will find that their legacy endures in YHWH's Kingdom.

Redemption is not just a theological concept but a practical outworking of faith. It calls men to put aside their own ambitions and to take responsibility for the vulnerable and marginalized. In doing so, they demonstrate that YHWH's covenant love is still active and powerful, loosing the chains of sin and restoring what has been lost.

Redemption, as revealed in scripture, is not an isolated act or a one-time event but a recurring theme that weaves through the entire biblical narrative. YHWH's nature as Redeemer is expressed repeatedly, showcasing His commitment to restoring what has been broken and reclaiming what has been lost. This pattern of redemption is cyclical, with each act reflecting the character and intentions of YHWH throughout time.

In the patriarchal era, we see redemption vividly displayed in the account of Judah and Tamar. Judah, initially unwilling to fulfill his duty to Tamar, ultimately acknowledges his failure and redeems the situation by declaring, “*She is more righteous than I*” (Genesis 38:26). This act of humility and responsibility marks the beginning of restoration within his family line. Tamar’s willingness to pursue justice and Judah’s eventual recognition of his duty result in the birth of Perez, through whom the Messianic line would continue. This act of redemption is not merely a historical anecdote but a prophetic foreshadowing of the greater redemption that would come through the lineage of Judah.

The Exodus narrative further exemplifies YHWH’s redemptive nature. When YHWH delivered Israel and Judah from Egyptian bondage, it was not just an act of liberation but a fulfillment of His covenant promises. The redemption of Israel and Judah from slavery was a powerful statement that YHWH does not abandon His people to the hands of their oppressors. This national redemption set the precedent for understanding how YHWH rescues and restores His chosen people, even when they find themselves in seemingly insurmountable situations.

Most profoundly, redemption finds its ultimate fulfillment in Yeshua, who willingly laid down His life to redeem not just Israel but all nations. Unlike the unnamed kinsman who feared compromising his own inheritance, Yeshua did not cling to His divine privilege but emptied Himself, becoming human, taking on the role of a servant and enduring the death of the stake (Philippians 2:6-8). His sacrifice was not motivated by self-preservation but by a desire to restore fallen humanity to the right relationship with YHWH. Through His resurrection, He demonstrated that redemption is not merely the reclamation of what was lost but the transformation of that which was once dead into new life.

The prophetic statement in Revelation 1:8, where YHWH declares Himself as “the Alpha and the Omega, the One who is, who was, and who is to come,” encapsulates the cyclical nature of redemption. The Hebrew phrase “Ehyeh Asher Ehyeh” (I Am that I Am) given to Moses in Exodus 3:14 reveals not only YHWH’s eternal existence but His consistent presence throughout time. The grammar of the name YHWH itself (can legitimately be rendered as “He who was, and is, and is to be”) conveys this ongoing, unchanging nature. Redemption, therefore, is not confined to a single epoch but as a continuous saga that unfolds as YHWH actively engages in human history.

Men, as image-bearers of YHWH, are called to mirror this pattern of redemption in their lives. Just as YHWH redeems in cycles—past, present, and future—men are to act as redeemers within their own spheres of influence. This means that the responsibility to restore and to reclaim is not merely a spiritual ideal but a tangible duty. Whether it is

providing for one's household, caring for the oppressed, or restoring fractured relationships, the call to redemption is an ongoing commitment.

When men fail to embody this calling, they mirror the unnamed kinsman who neglected his duty for fear of losing his own legacy. Instead of advancing YHWH's kingdom through sacrificial love and responsibility, they build monuments to their own preservation, content with the appearance of righteousness while leaving the vulnerable without protection. Such an attitude reflects the heart of the Pharisees, whom Yeshua condemned as "*whitewashed tombs*" (Matthew 23:27)—outwardly pristine but inwardly void of life.

To truly grasp the prophetic significance of redemption, one must recognize that YHWH's pattern is both timeless and dynamic. Just as Boaz did not hesitate to redeem Ruth despite the potential complications, men must be willing to take up their role as redeemers without regretting the cost. In doing so, they align themselves with YHWH's eternal purpose, participating in the ongoing restoration of His creation.

Men Redeem as They Model YHWH

Men are called to model YHWH's redemptive character because they were created in His image and likeness (Genesis 1:26-27). As YHWH's representatives on earth, men have a unique responsibility to demonstrate His justice, mercy, and covenantal faithfulness. This call to image YHWH is not merely a passive reflection but an active participation in His redemptive work. Just as YHWH redeems His people through acts of love, sacrifice, and restoration, men are to mirror these qualities in their relationships and responsibilities.

One of the most explicit New Testament instructions regarding this is found in Ephesians 5:1, where Paul commands believers to:

"be imitators of YHWH, as beloved children."

This imitation is not merely moralistic or ritualistic but is rooted in embodying the redemptive love that YHWH has demonstrated. When men fulfill their roles as redeemers, they reflect YHWH's heart and uphold the divine pattern established from the beginning. Redemption, therefore, is not just an event but a continual posture of restoring and reclaiming what has been lost, whether that be relationships, integrity, or spiritual commitment.

A crucial aspect of this redemptive calling found in James 1:27 declares,

“Pure and undefiled religion before YHWH the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.”

This verse that Churchianity interprets as a call to charitable acts or social well wishes. However, it carries a much deeper prophetic significance. Visiting orphans and widows is not merely a social appearance but an act that prophetically demonstrates the redemptive work of YHWH. Just as Yeshua became the Kinsman-Redeemer for humanity—restoring us from spiritual orphanhood to sonship—men are called to mirror this redemptive pattern by caring for those who are socially and relationally vulnerable.

The word “visit” in this context (Greek: ἐπισκέπτομαι, *episkeptomai*) does not merely mean to check in or provide temporary relief; it carries the connotation of oversight, care, and taking responsibility. In the same way that YHWH “visited” His people to deliver them (Luke 1:68), men are to actively engage in the lives of those who lack protection and provision. This is not a passive role but one of advocacy and restoration. To “keep oneself unstained from the world” while doing so signifies that true redemption does not compromise holiness for the sake of compassion but upholds righteousness while extending mercy.

Men who abandon this duty, much like the unnamed kinsman in Ruth, do so out of fear of losing their own perceived legacy. They may worry that investing in those who have been abandoned—whether by society, family, or their own failures—will somehow diminish their own standing. Yet this self-protective attitude ultimately renders them irrelevant in YHWH’s redemptive plan. The irony is that by seeking to preserve their own legacy through inaction, they forfeit the honor of being a true redeemer. Boaz, on the other hand, willingly took on Ruth’s redemption, understanding that the restoration of a broken situation was more honorable than preserving his own reputation.

In modern contexts, men are often tempted to preserve their sense of legacy by maintaining rigid, self-serving doctrines that exclude rather than restore. Some may advocate for a narrow interpretation of redemption that justifies leaving the vulnerable unredeemed. Yet the biblical mandate challenges men to prioritize restoration over self-preservation, embodying the sacrificial love of Yeshua rather than the self-centeredness of the unnamed kinsman. True biblical masculinity, therefore, is not about protecting one’s own legacy at the expense of others but about risking reputation and comfort to restore what has been lost.

To be a redeemer is to reflect YHWH’s unwavering commitment to His people—a commitment marked not by self-interest but by sacrificial love. Men who truly seek to image YHWH will not shy away from the complexities and challenges that redemption entails. Rather, they will step into their role as restorers, even when it requires personal

cost, because the call to redeem is at the very heart of what it means to be a man fashioned in the likeness of YHWH.

Redeeming Widows and Orphans Demonstrates YHWH's Love

One of the most profound ways that men can model YHWH's redemptive love is by caring for widows and orphans. Throughout Scripture, YHWH consistently identifies Himself as the protector and redeemer of those who are vulnerable, particularly widows and orphans. In Psalm 68:5, He is called "*a father to the fatherless, a defender of widows,*" emphasizing His unwavering commitment to those who are left unprotected. By following this example, men demonstrate YHWH's covenant faithfulness in a tangible and prophetic manner.

When YHWH entered into covenant with Israel and Judah, He portrayed Himself as the faithful husband who would redeem His wayward brides. Despite Israel's spiritual adultery and rebellion, and Judah's deception and lack of love, YHWH repeatedly sought to restore and bring them back into covenantal fidelity. This relentless pursuit of redemption is foundational to understanding YHWH's character. When men step into the role of redeemer for widows and orphans, they mirror YHWH's redemptive nature by extending grace to those who are abandoned, vulnerable, and without support.

In ancient Israel, widows and orphans were often left without legal protection or means of survival. The Torah commanded men to care for them precisely because they lacked a willing kinsman-redeemer to defend their rights and provide for their needs (Deuteronomy 10:18; 24:17-21). YHWH's concern for widows and orphans was not merely an expression of compassion but a mandate rooted in His covenantal justice. Those who failed to uphold this responsibility were condemned as unjust and rebellious (Isaiah 1:17, 23).

When Yeshua came, He exemplified this same heart for redemption. In Luke 7:11-15, Yeshua raised the widow's son at Nain, restoring not only the boy's life but also the mother's hope and provision for the future so that her son could provide where the pious Pharisees would not. This miracle was more than an act of compassion; it was a declaration that YHWH had visited His people and brought redemption. Yeshua's willingness to intervene on behalf of the widow demonstrated that He embodied the very nature of YHWH as Redeemer.

In the context of the modern church, many believers have grown passive or indifferent to the plight of widows and orphans. While some may offer token charity, few step into

the biblical role of redeemer, actively pursuing the restoration of those who are marginalized. This failure to redeem is akin to the attitude of the unnamed kinsman who feared compromising his own inheritance. In prioritizing self-preservation over covenantal faithfulness, men who neglect widows and orphans reveal a deficiency in their understanding of YHWH's heart and a lack of integrity in their character.

The call to redeem is not merely an obligation but an invitation to participate in the ongoing story of YHWH's faithfulness. As Boaz did not hesitate to redeem Ruth despite the potential risk to his own legacy, so must men today embrace the responsibility to stand in the gap for those who have no protector. Redeeming widows and orphans is a prophetic act that points to the ultimate redemption accomplished by Yeshua, who did not count the cost when laying down His life for those who had no hope.

In a world that often marginalizes the vulnerable, the church must become a sanctuary of redemption. Men who mirror YHWH's love by embracing the fatherless and providing for the widows embody the gospel in its purest form. They declare that YHWH's love is not theoretical but experiential—expressed through tangible acts of restoration and protection.

In modeling YHWH's redemptive heart, men are not only fulfilling a biblical mandate but are also serving as living parables of the Kingdom. Just as YHWH's love transcends convenience and comfort, so must their love extend beyond superficial gestures. To redeem is to reflect the very essence of YHWH's covenantal commitment—a love that binds itself to the broken and the abandoned, bringing them back into the family and restoring what has been lost.

Ezekiel 37 and Isaiah 54:

Prophetic Templates of Redemption and Polygyny

Ezekiel 37: Two Sticks, the Restoration of Covenantal Household

The Prophetic Vision of Unity and Restoration

Ezekiel 37 presents one of the most profound prophetic visions concerning the restoration of Israel. In this chapter, YHWH instructs the prophet Ezekiel to take two sticks—one representing Judah and his companions, and the other representing Ephraim and the house of Israel—and join them together as one stick in his hand (Ezekiel 37:15-17). This symbolic act is accompanied by YHWH's declaration that He will gather the scattered children of Israel from among the nations and reunite them into one group, under one King—Messiah son of David (Ezekiel 37:24-25). This prophetic imagery goes beyond a mere political reunion; it points to the spiritual and covenantal restoration of YHWH's divided household.

In the ancient context, the division between Judah and Israel was not just a matter of political schism but a fracture in the covenant family of YHWH. Judah and Israel were likened to two sisters who had been unfaithful (Ezekiel 23). The division, therefore, represented not only political disunity but also a profound spiritual breach that grieved YHWH. Yet, through Ezekiel's vision, YHWH promises to heal this division and restore His covenant household.

The unification under one King—Messiah son of David—speaks of YHWH's ultimate plan to gather His scattered people and establish a single, cohesive household. The “one stick” prophecy signifies the end of hostilities and the beginning of a harmonious kingdom where the two sister nations will no longer be at odds. Messiah, as the Davidic shepherd-king, not only rules but also redeems, bringing unity where there was division and reconciliation where there was estrangement.

At its core, this prophetic act is a declaration of YHWH's faithfulness to His covenant promises. Despite Israel's history of rebellion and spiritual adultery, YHWH remains committed to restoring His people. The two sticks becoming one in the prophet's hand illustrate that YHWH's redemptive power is stronger than the forces that once divided Israel and Judah.

Polygyny as the Prophetic Model of the Two Sticks

The imagery of the two sticks in Ezekiel 37 not only symbolizes the reunification of Judah and Israel but also serves as a prophetic model of polygyny within the covenant household. YHWH's relationship with His people often parallels a marital dynamic, and in this context, the two divided houses of Israel and Judah reflect two wives brought back into one household under one head not divided into two households under two roofs demanding that their Husband travel between them. Throughout Scripture, YHWH explicitly identifies both Israel (often referred to as Ephraim) and Judah as His wives. This dual-wife relationship is a recurring motif, illustrating how YHWH relates to His covenant people.

Jeremiah 3:8 speaks of YHWH giving Israel (the northern kingdom) a certificate of divorce because of her unfaithfulness, while Judah (the southern kingdom) did not fear and also acted treacherously but returned, although not with her whole heart. Despite the divorce of Israel and punishment of Judah, YHWH's commitment to restoring both houses remains unwavering. Ezekiel 23 portrays these two kingdoms as sisters—Oholah (Samaria/Israel) and Oholibah (Jerusalem/Judah)—who were unfaithful but would ultimately be restored into one commonwealth, under one roof. This restoration is vividly portrayed in Ezekiel 37, where the two sticks become one in YHWH's hand, indicating not only reconciliation but the reintegration of the united and cooperative brides of His household.

This prophetic picture aligns with the broader biblical narrative where YHWH's redemptive acts consistently draw estranged parties back into unity. Just as Jacob had two wives (Leah and Rachel) and their maidservants (Bilhah and Zilpah), the prophetic model in Ezekiel 37 similarly portrays the unification of divided entities under one head. The division between Israel and Judah is not merely political but familial, and their reunification reflects the polygynous nature of YHWH's household—multiple wives (Israel and Judah) joined under one covenant relationship.

Furthermore, the inclusion of the nations through the grafting process, as seen in Romans 11, is reminiscent of how Bilhah and Zilpah's offspring were fully integrated into Jacob's household, despite being born of maids. This prophetic pattern highlights that the redeemed nations are brought into the restored household of YHWH, just as the offspring of Jacob's concubines were part of the twelve tribes. The expansion of the household through grafting mirrors the inclusion of multiple wives within the covenant family, showcasing that YHWH's plan is to unite diverse groups into one cohesive unit under Messiah.

In this light, polygyny is not merely a social construct but a divine model demonstrating YHWH's covenant faithfulness and His ability to restore broken relationships. Just as polygyny in the patriarchal narratives served to expand and solidify family units, the prophetic fulfillment of Ezekiel 37 shows YHWH taking two divided wives and reconciling them through the kingship of Messiah. The two sticks becoming one parallels the covenant unity achieved when multiple wives are gathered under one righteous head, establishing peace and order within the household.

This prophetic model of polygyny goes beyond mere metaphor; it reflects the reality of YHWH's covenantal relationship with His people. The restoration of the two sticks (Judah and Israel) under one king—Messiah son of David—is a direct foreshadowing of the ultimate restoration of YHWH's household. Messiah's reign signifies the righteous headship necessary to bring unity where division once prevailed. In the same way, within a polygynous household, the righteous headship of one man brings order, peace, and restoration to multiple wives who, in isolation, might be in conflict or separation.

When examining the unification of Judah and Israel, it is crucial to understand that the root of their division stemmed from disobedience and covenant breaking. This mirrors how, in a polygynous relationship, discord may arise when covenant responsibilities are neglected. However, YHWH's model of redemption, exemplified through Messiah, demonstrates that reconciliation and unity are possible when proper headship and covenant faithfulness are restored. In this way, the polygynous framework mirrors the reconciliation of divided houses under a single, righteous leader.

Additionally, the prophecy in Ezekiel 37 does not merely restore the relationship between YHWH and Israel but also demonstrates how the nations are to be grafted into this unified body. Romans 11 elaborates on this concept, showing how the wild branches (those cast off from covenant) are grafted into the cultivated olive tree (Kol Israel). This grafting process is akin to the inclusion of Bilhah and Zilpah's offspring into Jacob's household, emphasizing that those who are not born from members of the covenant family (Rachel and Leah) still become integral parts through adoption and redemption by being born of Yeshua just as Bilhah and Zilpah's sons were legitimate seed of Jacob.

Thus, polygyny in the biblical context serves as a template for how YHWH expands His household—by bringing together not only the estranged houses of Israel and Judah but also the nations that were previously not a part of the covenant. The reunification of the two sticks under one headship is, therefore, not only a picture of marital reconciliation but also of YHWH's ultimate plan to bring all nations into His household through the redemptive work of Messiah.

James 1:27 Foreshadowing the Future Fulfillment of Ezekiel 37

The prophetic imagery in Ezekiel 37 can be seen as a macrocosm of the practical command found in James 1:27, where pure and undefiled religion is defined as visiting the fatherless and widows in their affliction. Just as YHWH promises to restore the divided household of Israel and Judah, men are called to model this redemptive pattern by actively caring for those who are without protection and provision.

Widows and orphans represent those who have lost their familial covering—much like Israel, who was estranged from her covenant relationship with YHWH, and Judah who was widowed when Yeshua died. In restoring the two sticks, YHWH takes the initiative to redeem those who were cut off and bring them back into the fold. Similarly, when men take responsibility for widows and orphans, they enact a microcosmic reflection of this grand prophetic fulfillment.

The restoration of the two sticks is not just a future event but an ongoing process that believers participate in through acts of redemption in their daily lives. Taking care of the vulnerable mirrors YHWH's commitment to reclaiming what was lost and broken. As believers actively demonstrate covenant loyalty by caring for widows and orphans, they reflect YHWH's heart and His redemptive mission.

This practical application is critical because it shows that redemption is not a mere theological concept but an actionable mandate. Just as YHWH's plan involves gathering scattered Israel and dispersed Judah, uniting them under one King, men are to gather those who are bereft of care and restore them to a place of security and belonging. In this way, the prophecy of Ezekiel 37 finds its fulfillment in the daily acts of righteousness performed by YHWH's people.

Isaiah 54: The Barren Woman and the Inheritance of Many Sons

The Barren Woman Made Fruitful

Isaiah 54 portrays a profound picture of redemption and restoration, encapsulating the theme of the barren woman who becomes fruitful. This imagery is significant because it captures the essence of Israel's transformation from a state of desolation and rejection to one of abundance and favor. The prophet declares,

“Sing, O barren, you who have not borne! Break forth into singing, and cry aloud, you who have not travailed with child! For more are the children of the desolate than the children of the married wife, says YHWH.”

This passage reflects the house of Israel's state during and after divorce and exile. Separated from YHWH due to disobedience, Israel was like a barren woman (foreshadowed by Rachel), seemingly without hope of producing offspring. Yet, YHWH promises that the once-barren woman will have more children than the one who never experienced such loss. This transformation from barrenness to fruitfulness is not only a prophetic statement of Israel's future restoration but also a demonstration of YHWH's power to bring life where death seemed to reign.

In the broader biblical narrative, barrenness often precedes miraculous provision. Sarah, Rebekah, Rachel, Hannah, and Elizabeth all experienced seasons of infertility before YHWH intervened, demonstrating that fruitfulness is not achieved through human effort but through divine intervention. Isaiah 54 draws on this theme, indicating that Israel's restoration will be a miraculous work of YHWH, not a result of human striving.

YHWH's role as the Redeemer-Husband of Israel is crucial to this transformation. As the text of Isaiah 54:5 states,

“For your Maker is your husband—YHWH of hosts is His name.”

Just as a husband provides for and protects his wife, YHWH assumes responsibility for Israel's future. The covenant relationship is likened to marriage, where despite previous estrangement, YHWH faithfully restores His bride.

The phrase *“more are the children of the desolate”* highlights the unexpected nature of YHWH's blessing. What appeared hopeless becomes a testament to YHWH's capacity to reverse fortunes. The barren woman, once rejected and isolated, now finds herself surrounded by children—a metaphor for the return of scattered Israel and the inclusion of the nations.

Polygyny and the Expansion of YHWH's Household

YHWH restores multiple wives and fills His household with sons.

Isaiah 54 portrays YHWH's redemptive act as expanding His household, symbolizing the restoration of Israel. This passage is prophetic, illustrating how YHWH gathers His people—His bride—who had been scattered and abandoned. This gathering signifies not just reconciliation but multiplication, as the once barren woman now brings forth many children. In the biblical context, a fruitful household was seen as a sign of YHWH's blessing and favor.

The principle of polygyny aligns with this prophetic imagery, as it embodies the expansion and restoration of a household. Just as YHWH redeems Israel by gathering more people into His covenant family, men who take on multiple wives, guided by righteousness and responsibility, mirror this divine pattern. YHWH's household is not limited to one bride but encompasses all who return to Him in repentance and faith regardless of whether they are genetically tied to the house of Israel, the house of Judah, or the Nations outside of the Covenant with Jacob. This multiplicity reflects His unending mercy and commitment to restore His people.

Historically, patriarchs like Abraham, Jacob, David, and Solomon maintained polygynous households, demonstrating both the blessing and challenges that come with such expansion. In these cases, the increase in wives and offspring signified growth, influence, and the establishment of a legacy. While modern perceptions often view polygyny negatively, biblical narratives consistently present it as a means of expanding YHWH's covenant people when managed with righteousness and divine order.

The restoration of Israel as a fruitful household, as described in Isaiah 54, foreshadows the Kingdom expansion that YHWH envisions. Polygyny, when aligned with righteousness, exemplifies the principle of increasing the household, just as YHWH's Kingdom grows by redeeming and reclaiming His people.

Men are to mirror this by expanding their households

Just as YHWH enlarges His household through redemption, righteous men are called to expand their households as a reflection of divine order. This principle is not merely about numerical increase but about taking responsibility for more lives, guiding them according to YHWH's laws, and fostering a community centered on His Covenant. Polygyny, therefore, becomes a practical application of Isaiah 54's prophetic message, as it allows a man to take on multiple wives who may otherwise remain unprotected and without provision.

This expansion is both practical and spiritual. Practically, men who embrace polygyny take on the duty of providing for and leading multiple households. Spiritually, it symbolizes the restoration of righteous leadership, where men reflect YHWH's character by nurturing and guiding a larger family unit. The household becomes a microcosm of YHWH's Kingdom, where peace, order, and righteousness prevail.

Moreover, expanding one's household is a direct challenge to the individualistic mindset prevalent in modern society. Instead of prioritizing personal comfort, a righteous man chooses to expand his responsibilities, just as YHWH chooses to redeem and gather more of His people despite their past unfaithfulness. The focus is not on selfish gain but

on reflecting the redemptive nature of YHWH by caring for those who come under one's protection.

By embracing the principle of household expansion, men actively participate in modeling YHWH's redemptive work. Through polygyny, they provide a safe and structured environment where wives and children can flourish, embodying the prophetic vision of Isaiah 54 in a tangible and practical way.

James 1:27 as Embodying Isaiah 54

James 1:27 declares:

“Pure religion and undefiled before YHWH and the Father is this: To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.”

This passage encapsulates the essence of Isaiah 54, where YHWH's restoration is marked by the expansion of the household and the protection of the vulnerable. Just as YHWH redeems the barren woman and gives her numerous children, righteous men are called to emulate this divine pattern by caring for the marginalized.

In the ancient world, widows and orphans represented the most vulnerable members of society. Without a male protector, they were left destitute, often exploited and forgotten. YHWH's instruction to care for them directly aligns with the prophetic vision of household expansion and protection. By taking in widows or adopting orphans, men fulfill the righteous mandate of expanding their tents, bringing those who are abandoned into a place of security and provision.

James reinforces that caring for the fatherless and widows is not merely an act of charity but a demonstration of pure and undefiled reverence to the Most High. This principle challenges men to look beyond their own interests, mirroring YHWH's willingness to gather those who are lost. The practice of polygyny, when approached with righteous intent, fulfills this command by integrating vulnerable women and children into a stable, righteous household.

In this way, James 1:27 is not merely a new platitude created for a new religion called Christianity, nor is it at all a departure from the prophetic vision of Torah, but is an affirmation of YHWH's heart to restore, protect, and expand His household through His faithful servants in keeping with his commandments.

The Enlargement of the Tent

Isaiah 54:2-3: “Enlarge the place of your tent...”

Isaiah 54:2-3 declares,

“Enlarge the place of your tent, and let them stretch out the curtains of your dwellings; do not spare; lengthen your cords, and strengthen your stakes. For you shall expand to the right and to the left, and your descendants will inherit the nations, and make the desolate cities inhabited.”

This passage captures the prophetic call for YHWH’s people to prepare for growth, both physically and spiritually.

The metaphor of enlarging the tent signifies more than just physical expansion; it represents readiness to embrace an increase in family, responsibility, and influence. In ancient Israel, the size of one’s tent directly correlated with the size of one’s household. As YHWH promises to restore and multiply Israel, His people are instructed to prepare their dwellings accordingly, signifying faith in YHWH’s promise of blessing.

This expansion reflects YHWH’s desire for His people to grow, both numerically and in spiritual maturity. It challenges believers to anticipate growth and make necessary preparations to accommodate more members. By expanding their tents, men demonstrate faith that YHWH will fulfill His promise of restoration and blessing, acknowledging that their households are integral to the Kingdom’s growth.

Men who embrace this vision actively seek ways to expand their influence, whether through building larger families, taking on more responsibilities within the community, or mentoring younger believers to become a worthy redeemer. In doing so, they mirror YHWH’s expansive love and commitment to gathering His people.

Men are to expand their households, modeling YHWH’s Kingdom.

In the context of Isaiah 54:2-3, the command to “*enlarge the place of your tent*” signifies a proactive stance toward growth and expansion. YHWH’s Kingdom is continually increasing, and His servants are called to reflect this divine principle in their own lives. Men, as heads of their households, are instructed to model YHWH’s redemptive expansion by increasing the size and scope of their families. This includes the addition of wives, maids, and children, mirroring YHWH’s act of gathering and restoring His people.

The patriarchal model demonstrated by Abraham, Jacob, and other righteous men exemplifies this principle. Abraham, with his multiple wives and numerous offspring, was promised that his descendants would be as numerous as the stars. Jacob's household similarly expanded through his wives and their maidservants, forming the twelve tribes of Israel. This expansion was not merely a biological increase but a manifestation of covenant faithfulness, as each child represented a tangible fulfillment of YHWH's promises.

Expanding the household is both a physical and spiritual undertaking. Physically, it means providing for and protecting a larger family. Spiritually, it symbolizes a commitment to disciple and nurture each member according to YHWH's statutes. As the household grows, so does the potential for spreading righteousness and maintaining a legacy rooted in YHWH's covenant.

By embracing this expansion, men actively participate in the prophetic vision of Isaiah 54, where growth and restoration go hand in hand. Just as YHWH restores His people and gathers them into His Kingdom, men are called to build and sustain growing households that reflect YHWH's enduring covenant and expansive love.

Conclusion

The Redeemer's Image in the Assembly

James 1:27 is the embodiment of YHWH's redemptive pattern.

James 1:27 declares,

“Pure religion and undefiled before YHWH and the Father is this: To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.”

This verse embodies YHWH's redemptive pattern by highlighting the essential role of men as redeemers and protectors within the community. YHWH, in His jealousy and righteousness, acts as the Redeemer of Israel, not merely by rescuing them from oppression but by actively restoring their dignity and covenant status. Men are to mirror this divine act by taking on the responsibility of redeeming widows and orphans—those most vulnerable and often neglected within society.

The essence of YHWH's redemption is not merely in rescuing from danger but in restoration to a rightful place within the covenant community. Just as YHWH gathers His scattered people and restores them as one unified household under His headship, so too are men called to gather those who are marginalized and restore them to a place of honor and security within the assembly. Redeeming the fatherless and the widow reflects YHWH's own nature as the Father to the fatherless and the Defender of widows (Psalm 68:5).

Moreover, the act of keeping oneself “*unspotted from the world*” ties directly into the concept of maintaining covenant purity. Just as YHWH calls Israel to be a holy people set apart from the nations, men must also maintain their integrity and righteousness while performing acts of redemption. This dual aspect of religion—care for the vulnerable and personal holiness—provides a holistic view of covenant faithfulness. James 1:27, therefore, serves as a practical expression of the prophetic vision of restoration as seen in Ezekiel 37 and Isaiah 54.

Boaz, Ezekiel 37, and Isaiah 54 are living templates of the restoration.

Boaz's redemption of Ruth serves as a microcosm of YHWH's redemptive plan. As a kinsman-redeemer, Boaz not only fulfills the legal obligation but goes beyond by generously restoring Naomi's household through his union with Ruth. This act mirrors YHWH's restoration of Israel, where He not only redeems but also abundantly blesses and restores what was lost. Boaz's willingness to take on the responsibility of Ruth and Naomi, despite potential social and economic costs, demonstrates the spirit of sacrificial love that is central to YHWH's character.

Similarly, Ezekiel 37 presents a prophetic vision of YHWH bringing together the scattered sticks of Judah and Ephraim, uniting them under one King, Messiah son of David. This unity under the rightful head echoes the unification brought about through righteous redemption. In the same way that Boaz unites Ruth with Israel through marriage, YHWH unites scattered Israel with Judah under one Shepherd-King. The prophetic model shows that redemption is not just rescue, but restoration and unification, creating a complete and functional covenant family.

Isaiah 54 further builds on this theme by portraying Israel as the barren woman made fruitful. This restoration is not just personal but communal, as the expansion of the household and the increase of children reflect YHWH's abundant blessings. Boaz, Ezekiel 37, and Isaiah 54 collectively highlight that true redemption brings restoration, growth, and unity. They are living templates pointing to the ultimate redemption through Messiah, who gathers the scattered and redeems the lost.

The Restoration of the Kingdom Begins with Men Who Redeem

Men redeeming widows and orphans image YHWH's redemption.

Men who take on the responsibility of redeeming widows and orphans are enacting YHWH's redemptive character. The act of bringing the marginalized into a secure household, providing for them, and restoring their dignity directly mirrors how YHWH redeems His people. YHWH's jealousy over His covenant people compels Him to act on their behalf, and men are called to reflect this same protective zeal.

In ancient Israel, widows and orphans represented those who had lost their place within the covenant community due to death or abandonment. The duty to redeem fell upon the closest male relative, who would marry the widow, raise offspring in the name of the deceased, and ensure the continued inheritance within Israel. This practice reflects YHWH's own commitment to His covenant promises, ensuring that His people are not cut off or left desolate.

By actively redeeming and incorporating the vulnerable into their households, men demonstrate covenant faithfulness, mirroring the larger prophetic narrative of restoration. The call to redeem is not just an act of charity but a direct participation in the restoration process, embodying the prophetic vision where YHWH Himself will gather His people, comfort the mourners, and restore what was lost.

Righteous polygyny models YHWH's covenant faithfulness and justice.

Polygyny, when practiced righteously, reflects YHWH's expansive and redemptive nature. Just as YHWH gathers Israel and Judah, bringing them under one covenant head, men who responsibly take on multiple wives exemplify the gathering and unifying spirit of YHWH's Kingdom. The restoration of Israel is likened to a household with many members brought together under one authority.

Righteous polygyny is not an act of selfish ambition or conquest but an act of covenant faithfulness. Just as Boaz demonstrated his willingness to redeem Ruth out of compassion and duty, men today are called to expand their households with the same spirit of righteousness and integrity. In the context of prophecy, polygyny becomes a means of fulfilling YHWH's promise to gather His people and make them fruitful.

Furthermore, righteous polygyny acts as a prophetic sign of YHWH's justice. As YHWH judges the rebellious for their infidelity, He simultaneously restores the faithful, expanding His household. Men who properly embody this principle act as living witnesses to YHWH's righteous standards and His commitment to restoring those who have been marginalized. Through righteous polygyny, the assembly becomes a prophetic picture of YHWH's household—united, fruitful, and restored.

Appendix A:

Scriptures Affirming the Redemption of Widows and Orphans

(Visitation, Provision, Redemption, and Covenant Headship)

These passages connect directly to the positive command of James 1:27, illustrating the character of YHWH and the righteous man who images Him through *pāqad*—visiting, redeeming, and covering the widow and orphan.

Job 29:13

“The blessing of the one ready to perish came upon me, And I made the widow’s heart sing for joy.”

- **Connection:** Job is describing himself as one who reflects YHWH’s character by redeeming the afflicted. His deeds make the widow rejoice—fulfilling James 1:27’s command to *visit* (care for, redeem, cover) the widow. The implication based on the context of scripture is that YHWH the field has promise of restoration to job through the practice of polygyny.
- **Pāqad Theme:** Job becomes a redeemer and overseer, embodying the essence of visitation.

Psalms 146:9

“YHWH protects the strangers; He supports the fatherless and the widow, But He thwarts the way of the wicked.”

- **Connection:** YHWH Himself is the model for covenantal visitation and care. His support of the widow and orphan sets the pattern that James 1:27 commands the righteous man to follow.
- **Pāqad Theme:** Protection and provision—He watches over and sustains them.

Proverbs 15:25

“YHWH will tear down the house of the proud, But He will establish the boundary of the widow.”

- **Connection:** YHWH defends the inheritance and protection of the widow, upholding covenant land and security. This reflects a husband redeemer's responsibility.
- **Pāqad Theme:** Oversight, provision, care, restoration.

Isaiah 1:17

“Learn to do good; Seek justice, Reprove the ruthless, Defend the orphan, Plead for the widow.”

- **Connection:** This is an explicit command to reflect YHWH's redemptive heart. It prefigures James 1:27's directive for pure religion—intervening on behalf of the widow and orphan.
 - **Pāqad Theme:** Legal and covenantal defense; acting as a vindicating redeemer.
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Appendix B:

Scriptures Condemning the Affliction of Widows and Orphans

(Neglect, Oppression, and the Curse for Failing to Redeem)

These verses illustrate the inverse of James 1:27—those who afflict, neglect, or refuse to “visit” widows and orphans become objects of YHWH’s judgment. These are warnings to those who, like the unnamed kinsman, reject their duty of redemption.

Exodus 22:22

“You shall not afflict any widow or orphan.”

- **Connection:** This prohibition is the foundational Law against failing to provide oversight (pāqad) that opens the door to affliction. James 1:27 is the remedy—righteous men *visit* the widow instead of afflicting her through abandonment.

Deuteronomy 27:19

“Cursed is he who distorts the justice due an alien, orphan, and widow.”

- **Connection:** To neglect the just vindication of the widow and orphan is to bring a curse on one’s house—the same as the unnamed kinsman in Ruth 4:6.
- **Pāqad Theme (in reverse):** Refusing headship results in judgment, not blessing.

Job 24:21

“He wrongs the barren woman And does no good for the widow.”

- **Connection:** The wicked are defined by what they do not do. Their failure to redeem is an act of affliction, a stain on their house.
- **Pāqad Theme (in reverse):** They fail to act as redeemers—unlike Boaz, they abdicate their duty to redeem the widow and produce seed through the barren.

Isaiah 1:23

“Your rulers... do not defend the orphan, Nor does the widow’s plea come before them.”

- **Connection:** Rulers (heads of the people) who fail to redeem or advocate are condemned. This is the abandonment James 1:27 warns against. This is a serious indictment on the monogamy only doctrine of Churchianity that prevents uncovered women from seeking a righteous head.
- **Pāqad Theme (in reverse):** No visitation, no justice, no covering—only silence.

Malachi 3:5

“I will be a swift witness... against those who oppress... the widow and the orphan... and do not fear Me.”

- **Connection:** Failure to redeem or care for the widow and orphan is equated with sorcery, adultery, and perjury. It is a rejection of YHWH’s image.
 - **Pāqad Theme (in reverse):** Where there is no visitation, there is judgment.
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Appendix C:

James 1:21–26, The Foundation of the Command to Redeem

James 1:27 does not arise in isolation. It is the natural outworking—the fruit—of the exhortation that precedes it in James 1:21–26. This passage must be rightly understood as a prophetic call back to Torah, a summons to walk in the righteousness of YHWH, and a condemnation of those who claim religion but reject the responsibilities that Torah imposes.

"Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls." (James 1:21)

James begins by instructing the believer to *put away filthiness*—that is, to cast off *man-made righteousness*, which Isaiah 64:6 declares to be "filthy rags." The Hebrew term for "filthy" is **iddah** (ידד), meaning **menstrual impurity**, symbolizing deception, treachery, and hidden filth. This imagery is not incidental. It is deliberate. YHWH considers man-made righteousness—righteousness that is not grounded in Torah—to be as disgusting and unclean as menstrual cloths to a man of understanding.

Wickedness, here, is the refusal to obey Torah. James calls it what it is: **lawlessness**—the rejection of YHWH's righteousness. The solution? *Receive the implanted word*—Torah—which is *able to save your soul*. He does not say to receive a new creed or denomination. He does not say to accept antinomian monogamy only doctrines of demons which bind women and children in the chains of affliction without a righteous head. He says receive the Word that YHWH already gave at Sinai and that Yeshua perfectly fulfilled by walking it out as our example... all of it. This is the *law of liberty*, not bondage.

"But prove yourselves doers of the word, and not merely hearers who delude themselves." (James 1:22)

Modern Christianity hears Torah read every week on their Sun day, yet denies its binding authority, claiming it was "nailed to the cross." But James tells us that those who hear it and refuse to do it *have deceived themselves*. They are delusional. They look in a mirror and walk away, forgetting who they are. They forget their identity as sons of YHWH, covenant men called to righteous headship and obedience.

"But the one who looks intently at the perfect law, the law of liberty, and abides by it... this man will be blessed in what he does." (James 1:25)

Psalms 119:44–45 teaches this plainly:

"I will keep Your law continually, forever and ever. And I will walk at liberty, for I seek Your precepts."

Torah is not bondage; lawlessness is bondage. The man who abides in Torah walks in freedom, in blessing, and in covenant.

"If anyone thinks himself to be religious, and yet does not bridle his tongue, but deceives his own heart, this man's religion is worthless." (James 1:26)

To reject Torah, or to speak against its instructions—including those pertaining to headship, redemption, and household expansion—is to fail to bridle the tongue. It is to deceive oneself. It is to be rebellious to the *Yoke of Torah*, the Yoke of Yeshua, the only acceptable bridle in the mouth of a righteous man. All such religion is worthless. It is nothing more than a whitewashed tomb filled with dead men's bones and a cloth soaked in menstrual blood in the sight of YHWH. It is to kick against the goads.

Therefore, when James 1:27 follows,

"Pure and undefiled religion... is this: to visit orphans and widows in their affliction..."

It is not a standalone aphorism. It is the culmination of his entire rebuke. Torah obedience is not abstract—it is covenant headship in action. It is the righteous man stepping into his prophetic role to redeem the widow (through marriage) and cover the orphan (through adoption), just as YHWH did with Israel, Judah, and the nations.

To refuse this call is to clothe oneself with garments of filth—the counterfeit righteousness of the world. But to obey it is to be robed in white garments, unstained by the man-made doctrines of this lawless age. True righteousness is obedience to the Torah, and those who walk in it—redeeming widows and orphans—image the perfect Redeemer, YHWH our Elohim, through Yeshua Messiah our King.

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