



Psalms 78:2-4

I will open my mouth in a parable, I will utter dark sayings of old... We will not conceal them.

Parables Bookshelf - Series 1.10.5

This issue of PARABLES BOOKSHELF concludes the book *Sarah's Children*.

Although it may appear difficult to choose the will of God over our own will, there is a great peace and rest that comes with such a commitment. Those who choose to obey God in all things need not take up the responsibility to direct their own lives. God will direct it for them.

To surrender to the divine government of God is a position of great rest. No longer does such a person need to devise their own plan and path through this life. Life becomes as simple as hearing from God and

doing whatever He says.

Many people do not realize what a burden it is to direct their own lives. It is a heavy load to carry. Christ said to those who would come and follow Him that his yoke is easy and His burden is light.

Although there are many trials and tribulations that come to the one who surrenders to be led of the Spirit of Christ, there is peace in knowing that God has chosen their course. The responsibility for the outcome of all events and circumstances is shifted from man's shoulders to God's. It is a burden God can easily carry, and He desires to do so.

You can choose today to

enter into this position of rest. All you need do is commit to being led of God's Spirit in all you say and do. Then you can rest. You can say, "Father, my life is not my own. It is yours. As I am surrendered to be led by You, I trust you to order my life in a manner that will accomplish your will for my life and others. I rest in You."

I wish for you that you might know this peace I experience. It is a wonderful thing to allow God to direct the course of your life. His plans for you and I are for good, and not evil. He alone possesses the wisdom and power to work all things together for our good.

Food for Thought

"Do not be influenced by the importance of the writer, and whether his learning be great or small, but let the love of pure truth draw you to read. Do not inquire, Who said this? but pay attention to what is said."

Thomas a Kempis

"Let us learn this lesson from Nehemiah: you never lighten the load unless first you have felt the pressure in your own soul."

Alan Redpath

Scripture Memory

II Corinthians 5:16

Therefore from now on we recognize no man according to the flesh; even though we have known Christ according to the flesh, yet now we know Him thus no longer.

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Sarah's Children

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

John 15:13

No Greater Love

I recently listened as my daughter played a song by a young Christian lady that states, "Sometimes I think it would be easier to die for You than to live for You." There is profound truth in this, for dying for Christ necessitates that we die one time, but living for Him requires that we die daily. It is a great paradox in the Kingdom of God that all who would live must die, while all who seek to protect their life will lose it.

I would encourage you to pray and ask the Father for wisdom and understanding before reading this chapter, for its message is more difficult than any chapter written thus far. The flesh will despise what is written here, but it is my hope that many women will sense the seal of the Holy Spirit upon these words.

Every member of the Kingdom of God is called to die to self. They are called to lose their life that they may find it. They are called to have no will or agenda or initiative of their own. They are to find their purpose and reason for living in another.

We are told that "the head of man is Christ." This implies that man is to have no head of his own. Man is to live to do the will of Yahshua. Man is to have no initiative of his own. Man has been purchased with the blood of Christ and he now belongs totally to another.

I Corinthians 6:20

For you have been bought with a price: therefore glorify God in your body.

I Corinthians 7:23

You were bought with a price; do not become slaves of men.

Romans 14:7-8

For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.

This is abundantly clear, is it not? Our life is not our own. We have been purchased at an exceedingly high cost. Yet, even though the meaning is clear and unmistakable we find that there are few who walk in conformity to the truth of these words.

Yahshua set before us the pure example of one who walked in this selfless way. He never did anything of His own initiative. He always did the will of the Father. He declared that He never even spoke a word of His own initiative. He walked in complete and total Sabbath rest. His will was surrendered to the will of the Father. At His most extreme test He declared, "Nevertheless, not My will, but Thy will be done."

This is the example set before all men. To be a disciple of Christ one must lay down his life and daily take up their cross. They must die to all personal ambition. They must die to all the plans and goals they have imagined for their life. They must live with one purpose, to know the will of Christ and do it.

Although this is abundantly clear from scriptures, the church as a group does not walk in this manner. The church has many goals and ambitions that arise from the soul of man. The church is filled with the initiatives of man. Even the seemingly good things that the church does are largely the product of making an offering to God that arises from the soul of man. All such offerings are detestable to

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Yahweh and they will be burned with fire until nothing remains.

Yahshua revealed that many would come to Him on the day of judgment with their good works proudly in hand looking for His blessing. These good works are identified as prophesying in His name, casting out demons in His name, and even performing miracles in His name. Yet Yahshua's response will be, "Depart from Me, you lawless ones, for I never knew you." Yahshua reveals in this same passage of scripture (Matthew 7:21-23) that the only thing that will receive the Father's blessing is to do the will of the Father. We must receive command and then obey. We are not to make offerings that arise from our own souls as we determine what is good and evil.

Those who have not yet discerned the government of God cannot receive these words. Once one discerns government all begins to become clear. There is one legitimate will in the universe and that is Yahweh's will. All else is to be in subjection to His will. He is the fountain of all authority and the source of all rule. He delegates His authority to others as He determines, and we must then be perfect in subjection to those authorities as if we were obeying Yahweh Himself.

Yahweh has established Yahshua as the head of man, therefore men must obey Yahshua as they would obey Yahweh. Yahshua is man's head. Man is to have no head of his own. Man is to be in subjection to Christ in all things. Man is not to will things of his own initiative. He is not to determine his own course in life.

If a man would be a disciple of Christ then he cannot determine where he will work, or what his occupation will be. He must allow Christ, his head, to reveal His will and desire for these things. A man cannot decide whom he will marry, or where he will live. These decisions too must be surrendered to the will of Christ. If a man would be Christ's disciple, he cannot decide how he will spend his money, how he will raise his children, where he will

go to church, or a myriad of other things, for if a man lives he must live for the Lord, and if he dies he must die for the Lord.

This is the whole meaning of Sabbath rest. In Hebrews chapters 3 and 4, the apostle Paul states that a rest yet remains for the children of God. He reveals that there is a great danger of the saints failing to enter into this rest, even as the children of Israel who left Egypt failed to enter in. He then reveals how one enters the Sabbath rest of God.

Hebrews 4:10

For the one who has entered His rest has himself also rested from his works, as God did from His.

Man can have no works of his own. On the seventh day, Yahweh rested from His work of creation. He ceased initiating new works. Even so, man is to initiate nothing of his own. He is to find his highest purpose and calling in discerning the will of the Father and doing His good pleasure.

Does this make man God's doormat? Does this total subjection to the will of Yahweh belittle or humiliate man in some sense? Is a man who lives this way somehow lessened and diminished in his being and character? No! This is the purpose for which man was created. Man was made to express the character of God and to be an extension of His divine will. Yahshua was not diminished by laying aside His own initiative and refusing to be self-directed. He became perfect in obedience, and because of this the Father has now highly exalted Him and given Him a name above all other names.

It is evident that the church at large is very short-sighted today. They seek to enjoy life to the fullest and to gain all the things of this world they can. The church seeks to fulfill every human ambition and to chase every personal initiative now, during this physical life. Yet this is not the purpose of this life. The purpose of this life is to conform us to the

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image of Christ who never sought His own will or way. For the joy set before Him He endured the cross.

There is a joy set before all those who would deny themselves now in this life and who would live to accomplish Yahweh's purpose for their life. If we are focused on gaining the things of this world and fulfilling our personal objectives and goals in this life, then we may very well find some satisfaction for a time, but in eternity we will find that we have traded that which is priceless for the fading treasures of a fallen world. There will be much weeping, and wailing, and gnashing of teeth.

There was a man who lived a generation ago who was expected to excel in the things of this world. He was bright, attractive, and athletic. He was a standout in college and many expected him to pursue the world's course to fame and advancement. Yet something transpired in this man's heart where he saw the things of this world as mere dung in comparison to the glory to come. He turned his back on the pursuit of the things of the world and went to become a missionary to remote tribal people.

Neither the world, nor the majority of the church, understood his decision. They asked why he would go this path. Jim Elliot responded, "He is no fool who gives what he cannot keep to gain that which he cannot lose." This life on earth is fleeting and momentary. The path of the righteous is fraught with difficulty and pain and suffering, yet the apostle Paul described these things in this manner.

II Corinthians 4:17-18

For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

When we consider the life of Paul it seems incredible that he described these things as a momentary, light affliction. How much more should we surrender our will, goals, dreams, and aspirations to Yahweh and receive instead the knowledge of His desire for us?

Christ is the head of man, so man is to have no head of his own. He is to live to accomplish the desire of Christ. Similarly, man is the head of woman, and the married woman has her husband as her head. She is to have no head of her own, but she is to live to do the will of her husband. She is to surrender her aspirations, goals, and desires and seek to fulfill the desire of her husband.

If there are but a few men who will truly walk surrendered to Christ, then we should not be surprised that there are but the smallest remnant of women who will live surrendered lives before their husbands. It seems unreasonable that a woman should lay down her aspirations, dreams, desires, hopes, and plans for her life that she might live to help her husband attain to the fulness of his calling. How rare it is for a woman to call her husband lord, and even rarer for a woman to obey her husband as she would the Lord.

Ephesians 5:22-24

Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

Even as a man must have a heavenly vision to surrender his own will for his life to Christ, so too must the godly woman have a heavenly vision in order for her to surrender her life to her husband. If the woman is seeking to find all her fulfillment in this life then she will never choose this course. Only those who look to a heavenly reward can with

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joy turn their back on this world and its alluring offerings of self-fulfillment and pleasure. Only by understanding that her reward is elsewhere can a woman choose to accept man as her head and to refuse to have a head of her own.

I have encountered so many examples of women who are not walking in these things, even as I have encountered many men who are not seeking the will of Christ for their lives. How often has a man declared to his wife that he senses Christ leading him in some direction and the wife opposes him because her will is not in agreement?

I know of men who felt called to be missionaries and their wives adamantly refused to go along. The wife wanted to stay close to home, close to family and friends. The wife may have had some plans of her own regarding career and education, and her husband's will conflicted with these things. She may have simply wanted to have a 'normal' life where she could raise children in the comfort of surroundings that were familiar to her. The wife ultimately was unwilling to bend. She was unwilling to subject her will to that of her husband.

I could give example after example of such things, for this is the norm in the church today, but let us press on to other matters. There will often come times when a wife or daughter is required to submit and to give up their own will and desire for that of a husband or father. As large and difficult of an obstacle as this is, there is much more that is entailed in losing one's own life and laying it down for another. There is much more to a wife being subject to her husband as to the Lord.

I listened to a minister speak on the issue of submission many years ago. He gave an example from a very practical experience in his own life. This minister had some land and he proceeded to build a fence on it. He had a young man whom he hired to assist him with the fence. Throughout the day the minister noted some profound things as he worked with this young man.

The minister began to build the fence and he would ask the young man for a board, or some nails and the young man would bring them over. Building a fence is a very repetitious chore and one would expect that this young man would catch on quickly and he would anticipate what his employer needed next, but he never acted as if he did. After a short while it should have been obvious that the minister was going to need a board next, or some more nails, or some other thing, but the young man never anticipated his wishes. He always had to be asked to bring another board. He always had to be asked to do everything.

Needless to say, the minister's experience with this young man was not satisfying to him. The job went much slower than it could have had the young man made himself more useful.

In relating this story, the minister was actually speaking of the calling of those under authority to make those over them successful. Whether the authority is on the job, in the home, or in some other sphere of life, those under authority should have the goal of making those in authority as successful as possible.

If this had been the young man's goal he would have tried to anticipate what he could do to make the fence building proceed with the greatest efficiency. He could have anticipated his employer's needs and he could have been ready to hand him a board without needing to be asked. He could anticipate when nails were running low and fetch some more without being instructed to do so. He could have in many ways brought a greater success to the one who hired him.

Why did the young man not do so? It was most likely because the young man was self-focused. He was not working to make his employer successful, he was working to earn some money for himself. He was oblivious to anything but his own desires and goals. He simply wanted to get through the day and collect his money.

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In the same way, many wives are self-absorbed. They are consumed with thoughts of what they desire to get out of life and what they can do to get there. At times their husbands will ask them to do something that will throw a wrench in their own plans, and then the stage is set for them to decide whether they will live for their own desires, or whether they will be subject to their husbands as to the Lord.

It is the rare wife who will subject her will to her husband's, freely and without murmuring or complaining. There is a remnant who are seeking to be obedient, but if a wife merely obeys when asked to do so, she has done no better than the young man who helped this minister build his fence. She has not really applied herself to making her husband successful.

The wife who seeks to make her husband successful will make it her goal and aspiration in life to know where he is going and to seek to help him get there in the best fashion. She will apply herself to learning what his desires are for her and she will seek to fulfill those desires without the necessity of constant prompting.

Again, I feel it necessary to make a distinction between the godly and ungodly desires of a man. A wife or daughter should not make it her goal to help her husband or father attain ungodly desires in the best manner possible. It is not the wife's or daughter's calling to correct a wrong authority, but they need not speed them on their way to an ungodly goal, either.

A wife or daughter should have some discernment about the will of Yahweh, and in most cases they will find that their husband or father does have many godly desires that they can assist them in fulfilling. If a woman has a husband or father whose heart is intent on following Christ as a disciple, then there should be many opportunities to help them succeed.

Let me give you a couple of examples on how a wife can help her husband to be successful in accomplishing his desires. Since my wife and I first got married I have desired that she dress in a modest and feminine manner. I have always thought that women are very modest and attractive in long dresses, and I made my desire known to my wife. My wife had many other influences in the church, however, and for many years she did not walk in the principles spoken of here. She did things according to her desire and will. She had a tendency to make strong friendships with other women, and I would find her conforming in image to these women rather than to her husband's desires.

My wife went through various phases. She had one friend who liked stirrup pants and a variety of tops, often with the padded shoulders, to coordinate with them. My wife went shopping with her and her whole wardrobe changed to this fashion. Later she had another friend that liked a different fashion that was known for its wild patterns and bright colors, as well as pants and shorts. Again my wife's dress changed.

In all of this my desires were not fulfilled, and the effect was felt in our home. I have also desired that our daughter should dress modestly and in feminine apparel. However, my daughter found that she had her own preferences, I will call it the tomboy look, and she dressed in this way. My wife was not able to lead our daughter into conforming to my desire for her dress because my wife was not conforming herself. I was therefore hindered in bringing my family to be arrayed with modesty, and with what I viewed to be appropriate and godly dress.

Last year (our sixteenth year of marriage), the Father brought forth many foundational changes in our marriage, and my wife began to dress in a manner that I had long desired. She began to practice headcovering and she began wearing long dresses. I have never considered my wife to be so attractive as she is now. Her physical appearance is very pleasing to me.

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It was no coincidence that our daughter began to wear a headcovering shortly after my wife, and not long after this she also began wearing dresses. My daughter is the very picture of a godly young woman, and this is very pleasing to me. She came to the conviction to wear dresses and a headcovering on her own, but the way was prepared by her mother's example of obedience in this area.

A woman has an incredible power in her home and among others in influencing them toward godliness. Her husband needs her support and active participation in bringing forth those things he feels are in keeping with godliness.

Another area that I will give as an example of how a wife can help make her husband more successful in life is the area of preparing food for one's family. I have long been a junk food eater. My flesh likes all the wrong kinds of food and I have suffered from the effects of being overweight most of my life.

The effects of being overweight can make one feel tired and lacking in energy. This tiredness can make one more susceptible to melancholy and depressive thoughts. As a minister who often has dealt with great opposition, discouragement can be a constant battle. Being overweight and feeling tired can also make one less productive in work, and less likely to want to spend time in physical activity with the family.

In my own family there is also a history of heart problems which are largely due to an improper diet. I have known that eating the wrong kind of foods has been a problem for some time, and I have expressed my concern to my wife, communicating a desire for us to eat healthier foods.

I do some of the cooking around the house, and I have only myself to blame for being overweight. I could spend the time researching what would constitute a healthy diet and learning how to prepare foods that would promote good health, but I have many other duties that the Father has given to me.

If I were to spend much time in this area, studying healthy eating, then I would have to put aside something else that is also very important. This is an ideal situation in which my wife could help me out tremendously.

Changing our eating habits has been a challenge for my wife for she has been raised on a traditional Southern diet that is high in fat and which accentuates meat dishes, with less emphasis placed on fresh fruits and vegetables, legumes and whole grains. To begin to cook healthy would require learning many new things and overcoming old habits.

My wife is now beginning to look into this matter of healthier cooking, and I am very thankful for it. I desire to be healthier and to feel healthier. Now that I am seeing in her a desire to prepare healthy foods for our family to eat, my mind is freed of its burden in this area. I know that as my wife applies herself to this area that our whole family will benefit, and I will personally begin to experience very real improvements in regard to physical stamina, emotional well being, and bodily health.

A husband may express a desire similar to the one's I have mentioned here, but their wife may not take any real steps on their own to satisfy their husband's wishes or desires. They may be more like the young man who had to be told everything. But a godly woman who wants her husband to be successful will apply herself, and she will do all she can to anticipate and fulfill his desires.

There are a myriad of things a wife can do to help her husband to be more successful in life. To do so, however, she must put away her own self-focus and she must become attentive to his life, seeking to help him achieve the calling on his life. Again, she will only do this as she looks to a heavenly reward and as she dies to the desires of her own soul with its longing to find fulfillment while in these earthly bodies.

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I am sure that some are thinking here that the woman who lives to help her husband fulfill his calling will be hindered or robbed of pursuing the call on her own life. Those who make this objection are not understanding that this is the call on a woman's life. Even as a man is to live to fulfill the desire of his Head, woman was created to be a helper for man.

Another thing that is not understood is that the calling of every man and woman is to be conformed to the image of Christ. This conformity is not so much about outward activity as it is about an inward transformation. Yahshua was meek, and humble, and selfless. Success in life comes by being conformed to this same image.

Success is not being a great musician so that you can lead others in praise of Yahweh. It is not about writing books that others will read and notice. It is not about being the most learned, or eloquent, or well known, or having the most achievements to boast about. Success is conformity to Christ, and we have these words regarding Yahshua.

Philippians 2:5-8

Have this attitude in yourselves which was also in Christ Yahshua, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

We will likewise be successful when we are able to let go of everything in our lives, when we claim no personal ownership or will of our own. When we can empty ourselves and humble ourselves as a servant to others, then we will meet with success. This is the will of the Father for us.

If a wife cannot take her husband to be her lord, then how can she take Christ to be her Lord? If she cannot humble herself before the husband that she sees, then how will she humble herself before Christ whom she does not see? There is no difference before God in submitting oneself to Yahweh's direct authority, or to the authority that He has granted to Christ and to man.

There is a very consistent pattern exhibited in Yahweh's government. Yahweh is the head of Christ, and Christ lives to do the will of the Yahweh. Christ is the head of man and man lives to do the will of Christ. Man is the head of woman and woman lives to do the will of man. Even as Christ lays down His life, so man lays down his, and woman lays down hers. Even as Christ did not choose His will when it conflicted with the Father's, so man is not to choose his will over Christ's, nor is woman to choose her will over man's.

As a man, it is necessary that I constantly seek to know the will of Christ that I might fulfill His desire. Likewise, wives are to seek to know the will of their husbands so that they might fulfill their desire.

If woman is seeking to fulfill the desire of her husband, and her husband is seeking to fulfill the desire of Christ, and Christ is seeking to fulfill the desire of the Father, then all is in harmony and the will of the Father is being accomplished throughout the entire Kingdom of God.

This seeking should be an active seeking on all levels. Man need not wait until Christ hits him over the head with some command. Man should apply himself to search out the mind of Christ. Man must learn to discern the still, small voice of Christ. Even so, woman should actively seek to know the will of her husband. If you are married, do not wait for your husband to verbalize his desires. Seek them out. He may not always tell you what is really on his heart. Learn to read between the lines and to pick up on the subtle hints that he gives. Be mindful of the things he has spoken to you. Become at-

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tentive to him with a desire to make him successful.

If you have been as the young man who had to be told everything, then it will take effort to train yourself to do otherwise. Foremost, you must die to being focused on your own will, desires, and goals. Have you been thinking upon what you desire out of life? Have you been focused upon your own fulfillment? If you continue on this course then you will fail to make your husband successful.

The Kingdom of God is built upon the principle of servanthood. It may seem that I am proclaiming something that would give men the license to be domineering tyrants. This is not so. The man is called to lay down his life to do the will of Christ. Christ will lead the man to be a servant to others.

There are always instances where a man is not walking as he should in submission to Christ, and a woman feels she is in a perilous place and that her needs will not be considered if she lays down her life for her husband. Such a woman must consider that her own example of godliness and humility may affect her husband for good, but if she chooses the road of rebellion then she will certainly fail to influence him to walk in obedience and humility. Rebellion does not produce obedience. It merely leads to strife and conflict. It is only when a woman bears up when suffering unjustly that her behavior finds favor with God. It is only when she is walking submitted to her husband that the Father will act quickly to bring correction to the authority in disobedience.

I will conclude this chapter with these words. A woman who lays down her own goals and desires may have them given back to her at some time. There is a pattern revealed in scripture where the Father gives someone a vision, but the vision dies completely only to be reborn and fulfilled by the power of the Spirit. In this way the Father removes the flesh from our actions and pursuits.

You may have some great talent, or you may feel some great call on your life. So did Moses and Joseph when they were young, but their hopes and dreams died, and all possibility of their dreams being resurrected through any effort of their own was removed. Only when they died to seeking to accomplish their dreams in their own strength could the Father fulfill His purposes in them.

Death precedes life. Humility comes before honor. Yahweh will ask you to lay that which is dearest to you on the altar. Your Isaac must be sacrificed. Only when you let go of what has a hold on your heart will you be truly free.

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Therefore we have been buried with Him through baptism into death,

so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

Romans 6:4

The Reward of the Godly Woman

Having read this book thus far, it should be evident that the Father has established His government in such a way that everyone who submits to His government must go through a process of crucifixion and death. Yahshua set the example when He submitted to His head and He went to the cross. Man is to follow as he takes Christ as head and dies to his own soul life. Woman completes the pattern by taking man as her head and dying to her soul's desires and will.

All would be bleak, however, if we merely stopped at the point of crucifixion. Yahshua did not stay on the cross forever. Despite all the crucifixes that adorn church walls and are hung on chains around people's necks, Yahshua is no longer on the cross. As a seed is planted in the ground and dies, so too did He die and he was buried. But praise Yahweh, He has risen again to new life and has sat down at the right hand of the Father.

The government of God is ordered in such a way that those who will submit to it will find the hard outer shell of their life experiencing extreme pressures. The flesh does not want to die. The soul life of man does not want to submit to Yahweh's rule and authority.

As we choose the path of obedience we find that our soul life is crushed, but then a marvelous thing happens. Even as the shell of a seed must be bro-

ken open for new life to spring forth, so too in our lives, when we submit to the breaking of God, we will find new life being released from us. This new life is not of man, it is of Christ. As we submit to the process of crucifixion, and as we lay down our life, we gain the release of the life of Christ within.

Many speak of having eternal life as if it is some gift that merely extends their mortal life. Eternal life is much more than this. Eternal life is a person. Yahshua said, "I am the way, the truth, and the life..." (John 14:6). When we are born again we receive the life of Christ within our beings. "We have this treasure in earthen vessels" (II Corinthians 4:7). But even as Gideon and his three hundred men had to break the clay jars that covered their torches for the light to shine forth, so too must the earthen vessels of our lives be broken to let the light of Christ shine forth. If there is no breaking, there is no light.

Many saints go around boasting that they have eternal life, yet the life is never released. Many are those who have received Christ as their life and light, but they keep Him bottled up. If the grain of wheat does not die, it will not produce life. If the vessels of our lives are not broken, no life will come forth. Yes, we have this treasure in earthen vessels, but sadly it is rarely seen or released.

The majority of the saints are engaged in protecting their soul life. Rather than allowing the life of Christ to be released through them, they keep it penned up, and they offer to God sacrifices and works from their own soul. Many desperately seek to retain their soul life, their will and their desires, being self-directed. As long as they can retain their soul life they are willing to offer sacrifices to God, but Yahweh does not want sacrifices. He desires obedience.

When Adam sinned in the Garden of Eden, death entered into all of mankind.

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Romans 5:12

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned...

It does no good for man to offer actions and activities to God that originate with man. To do so is to offer that which is dead unto God. God wants a living sacrifice. He wants us to lay down our lives and allow the life within us, the life of His Son, to be unveiled and released. Many are the scriptures that reveal that Yahshua is the treasure that the saints possess. He is our life. He is our light. He is our truth. He is everything to us.

John 6:35

Yahshua said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst."

John 6:47-48

"Truly, truly, I say to you, he who believes has eternal life. I am the bread of life."

John 8:12

Then Yahshua again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

John 11:25-26

Yahshua said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die."

John 14:6

Yahshua said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me."

Revelation 21:6

Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost."

God the Father has not given to us things, He has given us His Son. He has not given us truth, He has given us His Son who is truth. He has not given us eternal life, He has given us His Son who is eternal life. When we are born again by the Spirit we receive the life of Christ into our beings. Truly it is said that old things pass away. All things become new.

However much the church confesses that they have Christ, their words are hollow and empty if they do not allow the life of Christ to be released. Most do not do so because it requires a crucifixion first. Instead the church has adopted theologies that proclaim that man is to attempt to imitate Christ. They are to look at the scriptures and ask the question in every circumstance, "What would Jesus do?"

This is all wrong! Man cannot duplicate the actions of Christ. What folly and frustration this is. It leads to burned out saints who grow weary of trying to do that which is impossible for them to do. The church has lost the understanding that it is Christ who must be released to do His works through us. The apostle Paul put it this way:

Galatians 2:20

"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which

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I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me."

This is the process in its most basic form. We submit to the government of Yahweh which will always lead to a crucifixion of our flesh. We lay down our soul life, so that it is "no longer I who live." The life of Christ is then released within us and He accomplishes His works through us. Our life becomes a life of faith. We believe we are one with Christ. We believe His life is in us. We believe that He will accomplish His will through us as we submit to Him. We believe that we are already seated with Him in heavenly places. We believe that we are righteous in Him, and not by our own actions.

When the Jews asked Yahshua what they must do to do the works of God, He answered:

John 6:29

"This is the work of God, that you believe in Him whom He has sent."

When the seed falls into the ground and dies, it does not arise as it once was. It now expresses a new life that has been present inside the seed. The seed does not have to strain to bring forth this new life, it simply has to submit to the process of death and the life will come forth of its own. We cannot bring forth fruit by striving. The whole life of Christ is entered into by belief.

No one can walk this path for you. Each person must enter in themselves. I cannot bring you to the place of total comprehension of all the dynamics of this life. But I can show you the doorway. Death is the door through which we enter into life. This book has been focused upon showing women that the way before them is the way of suffering and death, but this path leads to life. For any woman to embrace the government of God she must die to her own soul life, to her will, her desires, her own rule, her goals, her aspirations, and her dreams.

The woman who refuses to embrace this path of crucifixion will never find the door to life. She may feel that she is protecting her life by avoiding this path, but in the end she will lose it and she will never find within her being the release of true life. She will forever be walking according to the carnal nature that is passing away, forfeiting the experience of knowing what it is to have Christ live in her.

This at last is the glory and reward of the godly woman. By dying to her own life and having the hard outer shell of her earthen vessel broken open, she experiences the life of Christ being revealed through her. The treasure within is revealed for all to see. She is a transformed woman and all who come into her presence must note the difference. She has exchanged her life for the life of her Savior.

May it be said of many women that "they loved not their life to the death" (Revelation 12:11). May it equally be said that "In them was life, and this life was the light of men" (John 1:4). Yes, this was spoken of the Savior, but it should be equally true of each of us, for we have this treasure in earthen vessels.

Selah (Pause and consider)

Amen

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Addednum: The Role of Women in the Church

A brother in Christ wrote to ask:

I would like to ask you a question on women's roles in the church setting. I agree with you that women should not teach men, even in cyberspace. You are a brave man to say something so bold and "contentious" as this. Let God be true and every man a liar. You will be aware of Paul's instructions to the Corinthian church and Timothy about women remaining silent in the church. 1 Cor 11v5 indicates that Paul allowed women to pray and prophesy in the church however. I for some time have tried to resolve this apparent inconsistency. 1 Chronicles 25v 3 says ".....under the supervision of their father Jeduthun, who prophesied, using the harp in thanking and praising the Lord."

In coming to a workable church practice, which is obedient to the scriptures, could the following be an acceptable practice? No women is permitted to teach, but they are permitted to pray and prophesy (i.e. words of thankfulness and praise with their heads covered) aloud... I know you have been an elder before – what are your views?

Dear Brother,

I have often been greatly edified by hearing a Christian woman give a testimony, prophecy, or prayer. And yes, I have even been instructed, and gained some insight into truth, through the testimony of a spiritual woman. I have often shared with others that it is apparent from Scriptures that some of the women around Christ during the time of His ministry were more spiritually perceptive than some of the men. Yet Christ never appointed any of these women to be apostles or leaders of the church. This was not because women had nothing valuable to say or contribute, but rather because God had established in His divine government that women should be subject to man, and they should not usurp the authority of man.

I have often pondered the many admonitions of Paul regarding a woman's role in the church. I have truly wanted to understand what the mind of the Spirit of Christ is in this matter. I have no axe to grind, and I am certainly not a hater of women. My own daughter is now 20 years old, and is gifted with much spiritual insight, and I would not want to hinder her in ministering the life and wisdom of Christ that is present within her. At the same time, I do not want to transgress the will of the Father, but to know His mind and His pleasure in all things.

I will share with you some things I have discerned as I have meditated upon this subject. I will begin with a passage of Scripture that is often brought up in support of women teaching men.

Acts 18:24-26

Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; and he began to speak out boldly in the synagogue. But Priscilla and Aquila hearing him, took him aside and explained to him the way of God more accurately.

The statement here seems pretty plain, and I would conclude from it that both Aquila (a man) and Priscilla (a woman) were involved in explaining to Apollos (a man) the way of God more accurately. What occurs to me is that explaining a matter is not necessarily an act of usurpation, for it need not touch on issues of authority at all. Now if Priscilla had commanded Apollos, giving him specific instruction in what he must do, then there would have been issues of authority involved. However, the context of the passage does not indicate that this was the case.

I would point out, however, that this passage was not given to instruct the church in male/female

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roles. We are merely told what happened, and no specific endorsement or judgment of Priscilla's role is mentioned. It is not the same as the account of Ananias and Sapphira, another husband and wife team whose actions and words are spoken of in another passage of Acts. We are clearly told from the context of that passage that their actions were ones of disobedience. Here we are given no similar indication of a divine judgment or endorsement. We are simply told a snippet of history from the lives of these three people.

This passage might be used to support that which is clearly taught on in another place, but by itself it could not be used to establish a doctrine. I have heard some use this passage to say, "See, it is okay for women to teach men." They would rather establish their doctrine upon something as weak as this than to accept the apostle's doctrines where they teach specifically on this matter and give very plain instruction. Another example that some cite is the following:

Acts 21:8-9

On the next day Paul and his company came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him. Now this man had four virgin daughters who were prophetesses.

That women may prophesy as well as men is well established in the Bible. The Word of God speaks of prophetesses as well as prophets. This was true in the Old Testament as it is in the New Testament.

Joel 2:28-29

And it will come about after this that I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. And even on the male and female servants I will pour out My Spirit in those days."

Women are as much partakers of the Holy Spirit as

are men. It is only in government that there are differences. Woman was created for man, not man for woman. Man is the head of woman, and therefore woman is not to usurp authority over a man. Evidently, however, prophesying is not an act of usurpation.

In every instance where women are prohibited from speaking the issue of instruction and teaching and authority is in view. Women are not to exercise authority over men. I believe the apostles taught that women are not to PREACH to men in the assembly of believers. To do so provides too much of an opportunity for a woman to stray into areas of usurpation. I will show you how Paul's words declaring that women are not to "speak" in the assembly can be understood to mean they are not to "preach." There is sufficient evidence in other passages to establish the right of a woman to pray and prophesy in the assembly, so I do not take Paul's words to be a blanket call to complete silence.

As I mentioned, to pray and to prophesy is not an act of usurpation, for it does not involve taking authority over the man. The issue Paul is addressing is very clearly predicated upon issues of authority and headship, so we must always keep this in mind as we seek to arrive at the mind of Christ in looking at this topic. Prophecy is not intended to instruct or command, but rather to edify, exhort and console.

I Corinthians 14:3-4

But one who prophesies speaks to men for edification and exhortation and consolation. One who speaks in a tongue edifies himself; but one who prophesies edifies the church.

We are further told that prophecy is given as a sign. That is to say, it reveals something that was hidden.

I Corinthians 14:22-25

So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe.

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Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad? But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all; the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

In these passages which speak of the role of prophecy, we see that the word "instruction" is not mentioned. Prophesying is not the same as instructing, nor does it involve commanding a person or exercising authority over them. The office of a prophet and the office of a teacher are mentioned distinctly from one another in the New Testament. Women may teach, and are even commanded to do so in some instances, as in the older women teaching the younger women, and mothers teaching their children. It is only teaching men that a woman is prohibited from doing in the assembly of believers.

Let us look at Paul's instructions to the churches in this matter as it is found in the following Scriptures:

I Corinthians 14:34-35

The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

I Timothy 2:11-12

A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

These are perhaps the two most pointed passages that speak to this issue. It is clear from the passage in I Corinthians that authority is the main issue

bearing upon Paul's instructions. He says women "are to subject themselves." This reveals that what is said is based upon an understanding of the government God has established among men and women. Again, in I Timothy Paul uses the word "submissiveness" as well as the words "I do not allow a woman to... exercise authority over a man." This is what is forbidden. It is unseemly for a woman to exercise authority over a man. There is a great temptation for women to begin straying into areas of usurpation when they are given a position of instruction over men. Instructing and exercising authority over others are closely intertwined, and we see these related to one another from the time of our childhood.

As children we are instructed by our parents, and we also know they are our authority and we are to obey them. In school we are instructed by our teachers, and they exercise authority over us. Those in the military are given instructors whom they must obey. On the job we are often instructed by our superiors. Thus we see that instruction and authority are very closely related.

This need not always be the case. There are certainly instances where instructors have no authority over those they teach. They may instead be looked upon as servants to those they teach. I believe a teacher in the church should always seek to maintain such a servant's heart. At the same time we are told that teachers are to be accounted worthy of honor.

1 Timothy 5:17

The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.

In this passage we see that "preaching and teaching" among the body of Christ is related to honor. Honor is itself related to authority in that it is an act of showing deference to another. A younger woman should honor an older woman who provides spiritual instruction by showing deference to her. In the same way, young men should show the

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same deference to older men who work hard at preaching and teaching. It would create some confusion for women to act as the teachers of men, for then the women would expect the men to show them deference, or to defer to them. The word deference means "humble submission or respect."

Throughout the Scriptures when we read of male/female relationships, such as that between husband and wife, we are told that husbands are to love their wives, and wives are to respect their husbands. Love is at the heart of both of these admonitions, but a woman respecting her husband also implies an acknowledgment of his authority, and position of headship.

Some have taken the apostle Paul's words about a woman being silent as a blanket admonition, suggesting she is to never speak in the church. We must ask, "When would she pray or prophesy if she is to be silent among the congregation of believers? Is not prophecy valuable only where there are others to hear it?"

We have read of Philip having daughters who were prophetesses. Where were they prophesying? We are told that Paul and his companions came to Philip's house. While there, other Christians came and joined with them. Wherever the people of God are assembled, there we will find the church. A church is never defined by a meeting inside a building that is called a church. The New Testament never referred to any building as a church. It is the people of God who are called the church (literally, the *eklessia*, the called out ones.)

I do not doubt that Philip's daughters prophesied in his house when other believers were gathered. In doing so they were speaking among the congregation of believers. In the following verse we read of Agabus and others coming to see Paul at Philip's house.

Acts 21:10-12

As we were staying there for some days, a prophet named Agabus came down from Judea. And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: "In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles." When we had heard this, we as well as the local residents began begging him not to go up to Jerusalem.

All of this occurred in Phillip's house where he resided with his daughters who were prophetesses. The following Scriptures reveal that the church is often congregated at someone's house.

Colossians 4:15

Greet the brethren who are in Laodicea and also Nymphas and the church that is in his house.

Philemon 2

And to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house:

So, if Philip's daughters are prophesying in his house while saints are gathered, then they are speaking in the church. Since God did grant to women the gift of prophecy, and prophecy is given to edify the church, I am led to conclude that women are permitted to do so among the congregation. The following words of Paul also appear to confirm this.

I Corinthians 11:5, 13

But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved... Judge for yourselves: is it proper for a woman to pray to God with her head uncovered?

Paul is writing to the church in Corinth about their

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meeting together. He mentions women praying and prophesying, so I would conclude that it was the custom of the apostles to allow them to speak publicly in this way. I know some would contest this because Paul says he does not permit a woman to speak, but let us examine more closely the word that is translated as "speak." The word can hold the meaning of simple speech, but it also holds the meaning of "to preach." It comes from a root word that means "to lay forth," and I believe this is speaking of teaching and preaching. We can see this word translated as "preach" in a number of instances in the New Testament.

Mark 2:2

And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

KJV

Acts 13:42

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

KJV

Acts 14:25

And when they had preached the word in Perga, they went down into Attalia:

KJV

Acts 16:6

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

KJV

In every one of these instances the same Greek word is used that Paul employed when he said the women were not allowed to "speak" in church. We

can see then that the understanding could be that women are not allowed to "preach" in church. They can pray and they can prophesy, they can give testimony, the older women can teach the younger, but they cannot preach to men, for this would be to usurp the authority of man.

So, in answer to your question, the conclusion I am drawn to as I examine Scriptures is that a woman is permitted to both pray and prophesy in church, even in the presence of men. However, she is prohibited from preaching and teaching. This finds a harmony with all of the Scriptures presented here, and I know of none which this understanding violates.

May you be blessed with peace and understanding in these days,

Joseph

I am adding another answer to a question to this post to provide further insight. Very often I have had men and women pick out individual Scriptures that they believe provide justification to discount the instructions of the apostles, and to adopt views opposite of those which the apostles declared. In this particular writing a sister had asked me about Junias, whom some contend was both a woman and an apostle. Junias is mentioned but once in Scripture in the following passage.

Romans 16:7

Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.

Dear Sister,

I was very willing to examine carefully the articles you sent me links unto regarding the identity of Junias (Junia) in the New Testament. I do not shy away from looking at alternative points of view, even contradictory points of view, for I believe that if there is error it will be evident, and if I have

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erred, I will benefit by the instruction.

The writer of the article is approaching the matter with a pre-defined point of view. As a woman who is a teacher in the body she is seeking to defend a woman's right not only to teach, but to hold the very highest offices in the church, including that of an apostle. She makes this clear in her following statement:

Apostle is listed first by Paul as one of the most important of the spiritual gifts because these individuals are responsible for evangelizing, setting up churches, organizing them, handling the problems that arose, ordaining elders for each church and generally coordinating, supervising and serving a number of congregations. Again, it is God that gives these individuals the ability—as a spiritual gift—to do a certain job...

Since Junia was given this highest spiritual gift along with her husband Andronicus, it is obvious that women can also be given the calling (spiritual gift) of serving God as a prophet, teacher, or any of the other spiritual gifts. In the scriptures that explain spiritual gifts there is no indication that any gift is limited to males only.

Before I go on to the matter of Junias' identity, let me speak to a thought espoused in the words above. The author (Diane D. McDonnell) has confused a governmental appointment with a spiritual gift. She states that an apostle is "this highest spiritual gift," and in doing so she has erred. Apostolic calling is not a gift, it is a ministry, a governmental appointment that Christ alone can make. We see this truth in a large number of Scriptures.

I Corinthians 1:1

Paul, called as an apostle of Yahshua Christ by the will of God...

Galatians 1:1

Paul, an apostle (not sent from men, nor through the agency of man, but through Yahshua Christ, and God the Father, who raised Him from the dead)...

Ephesians 4:11-12

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ...

All of these verses, and many more, reveal that being an apostle is not a spiritual gift. It is a commissioning for a specific ministry. It is a granting of authority and responsibility among the flock of Christ. That there is authority that is granted in this commissioning is observed in Paul's following words.

II Corinthians 10:8

For even if I should boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I shall not be put to shame... But we will not boast beyond our measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you.

Paul is declaring to the church in Corinth that God has appointed to him as an apostle a measure of authority to coincide with the scope of his duties. As an apostle Paul was called to edify the body in many ways. This included, reproving, rebuking, instructing, and instituting discipline. The New Testament provides abundant evidence of Paul doing all of these things. To do so Paul was granted a measure of authority. This alone should provide evidence that God would not appoint a woman to the role of an apostle, for we have these very clear words.

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I Timothy 2:12

But I do not permit a woman to teach, nor to usurp authority over the man...

If Christ were to appoint women as apostles, or place them in leadership positions among the body of Christ, He would be sowing confusion for this would be a violation of the headship order of the Father.

I Corinthians 11:3

But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

The woman was created for the man, not man for the woman. This is a matter pertaining to creation order and the original purposes of God. For this reason a woman is to be subject to man. The instructions of the apostles never violate this principle. Instead, it is supported repeatedly.

I Corinthians 14:34-38

Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. Was it from you that the word of God first went forth? Or has it come to you only? If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. But if anyone does not recognize this, he is not recognized.

If one truly wanted to understand what the mind of Christ is in this matter of a woman's role in the church, would they not carefully collect all of the instructions of Christ's apostles and examine them closely? Yet this woman who has written this writing espousing a woman's right to act as an apostle has not cited a single passage on women's roles in the church. Instead she pulls out one passing com-

ment given as a salutation, and builds an entire doctrine upon it. It does not seem to concern her that her doctrine violates the very clear instruction of the apostles. She simply ignores these instructions as if they have no purpose or relevance.

But regarding the name Junias (Junia) being a female, Ms. McDonnell writes authoritatively that this person was a female, even as she writes authoritatively (and incorrectly) that this person was a female apostle. I have shared with you that there is much dissension in this matter of identifying the gender of Junias. A look at the various ways in which Bible translators have rendered the name reveals that there is no consensus in the matter.

Feminine renderings:

Tyndale, Cranmer, Great Bible, Geneva Bible, Bishops Bible, Rheims ("Julia"), King James Version, Weymouth, Lamsa (NT), New American Bible, New King James Version, New Jerusalem Bible, New Century Bible, New American Bible, Revised English Bible, New Revised Standard Version (NRSV), Oxford Inclusive Version, New Living Translation, the Bible in Basic English, the Holman Christian Standard Bible, Today's New English Version, and the Webster Bible.

Masculine renderings:

Dickinson, Emphasized Bible, Revised Version (1881), Rheims (American Edition), American Standard Version (ASV), Goodspeed, Complete Bible (1903), Modern Reader's Bible, Moffatt, Ronald Knox, Revised Standard Version (RSV), Phillips, Amplified New Testament, New English Bible, New American Standard Bible (NASB), Jerusalem Bible, Good News Bible, Living Bible, New International Version (NIV), The Message, Contemporary English Version, the Darby Bible, the English Standard Version, God's Word to the Nation Version, New English Translation (NET), and Young's Literal Translation.

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One argument set forth for a masculine name suggests that Junia was actually a Hebrew name, for Paul did say these were his kinsmen, and he was a Hebrew of the tribe of Benjamin. I will quote an excerpt from an Internet article on this matter.

Bruce K. Waltke, in his book, *An Old Testament Theology* (Grand Rapids: Zondervan, 2007), p. 241 said: "Al Wolters of Redeemer College (Hamilton, Ontario) in personal communication makes a convincing philological argument that Junia (Gr. Iou니아) in Rom. 16:7 is a Jewish name; Yehunniah ("Yah is gracious"). If so, the name is masculine, not feminine."

[End Excerpt]

If the name is Hebrew in origin, then all the arguments for a feminine interpretation based upon its Greek origin fall to the ground. If it is truly a Greek name, the matter is still debatable, for the Greek rendering passed down to us is inconclusive. In his commentary on Romans (Peabody: Hendrickson Publishers, 1992), James E. Edwards wrote (p. 355):

Andronicus and Junias (v. 7), both Greek names, were doubtlessly Jewish since Paul calls them my relatives (literally in Greek, "fellow-countrymen"). Depending on the Greek accenting of Iouνια (a form of the name which unfortunately obscures its gender), the name could be either male (Junias) or female (Junia).

It is likely impossible that we could come up with a bullet proof argument one way or the other, but we really need not try. It is really of little value to the discussion of women's roles to identify the gender of Junias, for the name does not occur in conjunction with any apostolic teaching on women's roles. It is merely mentioned as part of a salutation. If we want to learn about women's roles, we should most definitely avoid the example of those who fail to examine a single apostolic instruction on the matter.

Let me put this another way where we might see the fallacy of this practice. The Scriptures teach very clearly on the topic of adultery, condemning it in every instance in which it is taught upon. Yet suppose that I was wanting to justify an adulterous lifestyle. In order to do so from Scripture I would necessarily need to avoid all direct teaching on the matter, including the ten commandments where adultery is strictly prohibited.

If I did as many are doing concerning women's roles, I would look for an example in Scripture where someone committed adultery and something positive resulted from it. I could then use that example to bolster my supposition that adultery was really allowable. For example, I might cite the example of David and Bathsheba coming together in adultery, and how God put away their sin and later blessed them with Solomon as a son. Or perhaps I could cite the occasion of Judah going into Tamar thinking she was a prostitute and her giving birth to Zerah and Perez, by which a blessing is pronounced.

Those who approach the topic of women's roles and continually trot forth the examples of Deborah, Junias, and others, while ignoring the numerous apostolic teachings that explicitly lay forth the matter, are doing the same thing. A person is able to justify anything their heart wishes.

Jeremiah 17:9-10

The heart is more deceitful than all else and is desperately sick; Who can understand it? "I, Yahweh, search the heart, I test the mind, Even to give to each man according to his ways, according to the results of his deeds."

When we come to the Scriptures to understand a matter, we must lay aside our prejudices, and biases. We must desire only to know the mind of the Father. If we have some bias we will surely be influenced by it and be led willingly into error.

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Dianne's second writing you sent me is filled with even more error. She seeks to overturn the apostolic commands by use of false arguments. She refers to the Oracle of Delphi and the babble of the women there as the reason that Paul commanded women "like them" to be silent and not babble. However, a CAREFUL EXAMINATION of Scripture reveals that Paul never based his commands upon such cultural phenomenon. He ALWAYS points back to the order of creation as the basis for his instructions.

I Corinthians 11:8-9

For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake.

I Timothy 2:12-14

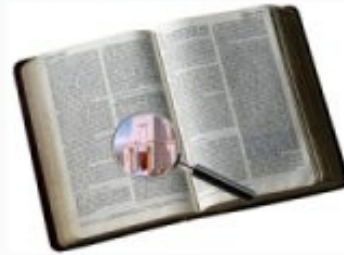
But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.

These verses reveal the basis for Paul's teaching. It has nothing to do with the Oracle of Delphi, it is all about creation order. Any woman who wants to find something in the Scriptures to support her personal desires in the matter will certainly be able to come up with something, no matter how twisted it is, even as Dianne McDonnell has demonstrated. It is my hope, however, that you truly desire only to know the will of the Father that you might perform His will to His satisfaction.

May you be blessed with peace and understanding in these days,

Joseph Herrin

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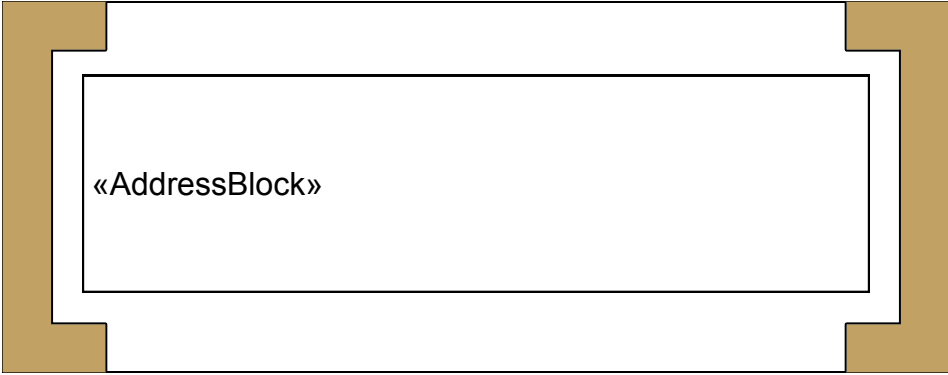
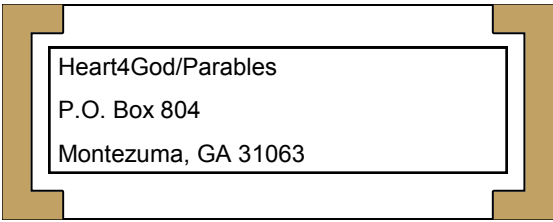
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PARABLES PRECEPT— What’s In A Word?



Lord

The word Lord is found more than seven thousand times in the Old Testament, though it actually occurs less than five hundred times in the original text. This is because the translators have re-

placed the name Yahweh with the title Lord in all but a couple of its occurrences.

The Hebrew word that is rightly translated Lord is Adonai. It occurs 449 times in the Old Testament and means “sovereign,” or “master.” It is intended as a title indicated reverence for another person.

The English word Lord comes from the Old English “Hlaafward.” In modern English this would be “Loaf-Ward.”

The Loaf-ward was a chief servant of a house who was tasked with providing bread (food) to the other servants and members of the household. This was a position of honor and importance.

Christ was born in Bethlehem, whose name means “House of Bread.” Christ said that He was the bread that came down out of heaven, and that His flesh was true bread to eat. At the last supper with His disciples He took a loaf of bread and broke it, giving it to them to eat. As He did, He said, “This is My body broken for you. Eat this in remembrance of Me.”

Christ is truly our Loaf-ward. He is faithful in all His house to give the servants their food at the appointed time. The bread He gives us is His own life. Those who are born again of His Spirit have received His life in them, and daily we are to be sustained spiritually as we feed upon that which He has given us.