

### Headcovering 3

**What is the difference between the *Edah* and the *Cahal*? How would you gather the whole *Edah*? You would have to *cahal* them — call them together.**

everyone called together

*A cahal is:* appointed representatives

two or more of the government

At all *moeds* (appointed times) a woman should *by all means* wear her headcovering. This is when our Master meets us like at sundown on the Sabbath, or other times (Lev 23). The Sabbath is a holy convocation. Passages in the New Testament distinguish between the Breaking of Bread and eating, like Acts 20:7-11. This is what we do. 1 Cor 11 distinguishes between breaking of bread and eating as well. When it says breaking of bread in that sense, it is communion meal and eating at the same time.

Heaven will open up to us at our *moeds*, our holy convocations, when we come in the proper decorum, when we finally come to pleasing our Father through understanding. This will happen when we come in propriety — in the proper way ordered by Him — then heaven will be opened up when He meets us. He has tolerated our ignorance and our infancy.

*decorum:* conformity to accepted conventions of behavior; propriety.

When is the time by all means that a woman wears her headcovering? Is it when she can prophesy and pray? What does prophecy mean? Is that just when a prophet speaks or when anyone speaks? When a woman speaks in the assembly, she should certainly be covered for the sake of the angels. They take notice of the decorum. Let it not be said of us that we come together for the worse (which is true when there is division).

This is one of the things we have gathered to discuss — headcovering. If we have taught what seemed to be right or tradition, etc., we might have to re-adjust in our thinking, not necessarily repent for anything. I don't know if we ever said that a woman had to wear her headcovering all the time. We may have traditions, traditions that keep us from hearing. Tradition nullifies the word (Mk 7:8-9).

If a race is coming, if a time is coming when we say that a nation is born and representatives come together to form a covenant, then all that we have said and taught will be tested. It seems like we'll have to come to a full knowledge of the truth on all essential matters before we begin. We can't go back in the 49th year and rerun the race to correct what we've done wrong. There is a right way of doing things — decorum. That is why the angels are present. They *expect order* and the proper way.

#### **The Covenants**

**How many covenants were there before the Abrahamic covenant? How many times were there that our God spoke to man telling him to do something before that covenant?**

**There was a covenant    before the fall,  
                                  after the fall,  
                                  with Noah.**

**Why did the Abrahamic Covenants come after those covenants? What's the difference between the covenant with Noah and the one with Abraham? What was in our Father's mind? It was a plan.**

**When something is revealed to you, you feel like dancing and praising our Father. When something is revealed to your spirit, not your intellect, then you have actually heard from Him. It is yours and your children's forever. The word of God is for the spirit of man. The spirit teaches the soul. The word of God is to the spirit; that is where it starts. Think about that. We must have a spiritual understanding. Our spirit, soul, and body must be set apart for our Master.**

**We must know when the Holy Spirit quits speaking. If words just keep on coming forth, we know that they are not without transgression (Pr 10:19). We should speak the very oracles of God (1 Pet 4:11). Isn't**

**that all the time? Should we ever just be rattling on? We don't speak His words all the time yet, but we are going to.**

### **Headcovering**

**It is hard to change because some women like to wear their headcovering all the time. We have said prophecy means comfort, encouragement, exhortation, rebuke, consolation, correction, reproof. What does *prophecy* mean? The Greek Bible just says *prophecy*. Prophecy is for consolation, exhortation, etc.**

1 Cor 11:5 — Any woman who publicly prays or prophesies (teaches, reproves,, refutes, admonishes, comforts) with her head uncovered disgraces her head, and (verse 7) a man ought not to wear anything on his head when he prophesies (teaches, reproves, refutes, admonishes, comforts) for he is made in the image of God.

What does prophecy mean? When are we prophesying? The problem with hats is that it is kind of a showy thing.

They are either cute or awful, and they draw attention to yourself. We don't want to wear any foreign apparel.

When do we wear hats? Do we not comfort with a hat on? If it's very cold and we're walking around the lake, it's okay to wear a hat. But no hats in the *cahal*, in the assembly. In the *cahal* we have proper decorum.

It is a good tradition that says we should take our hat off in the house. The people in the nations should take their hat off when they speak to one another. It is common respect when greeting a woman, before the flag, etc.

What we do at a -40° baptism: take our hats off and hope the prayer will be short.

**Hakam:** You can see how it becomes tradition. You are there with your hat off, hoping the prayer will be short — you're certainly not in the Holy Spirit then.

In inclement weather we can pray and prophesy with our hats on. But since we'd have the sense to come in out of the rain in a *cahal*, we'd have the proper decorum there.

At an exhibition, I told D'rorah she didn't have to wear her headcovering. We were on our way to talk to a woman. She said, "I want to wear it." You can wear your headcovering anytime you want. Of course, you can pray in the shower or in bed without your headcovering on. Paul deliberately did things (it was the Holy Spirit) so that everyone will make a mistake so that He can finally speak to us and we can have proper decorum.

### **The Outward Sign of Headcovering**

**Circumcision is an external sign that a man wears in his flesh when he comes to know Messiah and can judge himself right. But he doesn't go naked to show the world. Rather, he shows the world and the Edah how Messiah is by his behavior. He wears the sign externally, but it doesn't show in his appearance.**

**Is headcovering any different? We can wear headcovering around to show the world we are different and submissive to our husbands. It is an evil thing to wear your headcovering when you are not submitted to your husband.**

**We need to be recognized by our life, our godliness, our reverence to our husbands, in a word, by our outward behavior, not by our headcoverings. At least people would know that we don't have to wear headcoverings. Is it persecution that people criticize us about wearing headcoverings? Or could it be an affront to some that we *have* to wear them? Are we putting a stumbling block in front of people because of our tradition?**

What is the word saying when it is not so clear here? It says something to the Amish, but what does it say to us? Doesn't it say her long hair is given to her for a covering instead of a veil (but not in the *cahal*, though)? Long hair is woman's natural covering — her glory. We need to find out what pleases our Master. If we are going the wrong way, we ought to know the Holy Spirit is reproving us. We'll be tested more on what the word *doesn't* say than on what it does to see whether we can hear and understand what the Spirit says.

An example is making love before a *cahal*. We would come after sundown so we're clean. It is exactly the same thing for any emission of semen. You're unclean then, but you haven't sinned. You don't minister to your brothers then; you don't go right out and hug your brother. We need sinks in every room so we can be clean. We don't want to be under tradition or under a Puritan spirit.

It is good that our children could talk to us about anything. We need to talk about a lot of these things.

1 Cor 11:4,5,7 — So a man ought to not wear anything on his head. Where? What is the context? In the *cahal*, 1

Cor 11:2 gives us a clue. 1 Cor 11:13-15 is confusing — what is he saying? Verse 17 — The veil is a sign for the angels, not the Gentiles. Our distinction is our life, not what we wear on our heads. We don't have one sign that says, "We're in unity" and another that says, "We love one another."

Now long hair is an outward sign to the angels. Love and submission to the husband are the outward signs to the world; not the veil.

Verse 15 — Instead of the veil, she wears her natural covering. Long hair is given to the woman as the natural evidence of her position to man, under his headship. It is a natural reminder. It is her glory, her worthiness, her honor, recognized by man, her husband.

A woman senses her love for her long hair. A man should sense her hair. A man should speak of this to the one he loves. A *woman* would never cut her hair off, that is, a woman whose behavior is consistent with the natural order. When a woman senses her long hair, it instinctively reminds her of Gen 3:16 — her desire for her husband, that he would rule over her. It is nature; it is in woman instinctively. It is just like a man who works hard by the sweat of his brow. Whatever he does, everything else is consistent with that. Such a man will avoid the second death. The first death is inherited; the second isn't.

We know that a woman taking off her headcovering in a meeting (a *caha*) exposes her head. It is a sign of disgrace. She is flaunting her independence and her unsubmitiveness to her husband. In the second covenant that our Father gave Adam and Eve, he provides the nations for the husband and wife who do not violate what is naturally taught. They will avoid the second death. Now if a woman is unsubmitive to her husband, she is of course going to the second death. If a woman doesn't have a husband, but fornicates or lives with a man, not having a husband to rule over her, she will go to the Lake of Fire. Same for a man who fornicates.

Anyone who opposes capital punishment, mandated in Gen 9:6, is going to the second death. Their life will be consistent with that. If you don't honor man, because he is made in God's image, you will go to the second death. You are getting back at God; you are killing God by killing his image. Murder is premeditated.

1 Cor 11:10; Heb 1:14 — The angels are mentioned because they are interested and present in every aspect of our salvation. They are interested in how we dress, like wearing elaborate braids. Angels are interested in our character, speaking, dancing, how we behave in meetings. Paul said he was in the presence of angels (1 Tim 5:21).

Gen 1:25-26 — A woman's authority is gained by being a co-worker with man. She came out of man. Man's authority is properly recognized by the woman as she wears her headcovering. She recognizes this in the place where she could let her mouth run off. For woman has an inborn, innate tendency, inherited from Eve, to not be as stable as the man. Adam knew what he was doing. Woman is unstable and cannot go the right course alone. It is not meant for her to do this. Woman's liberation proves a woman worthy of the second death when she follows that natural tendency in her.

Woman is the helpmate of man. Man alone has the inborn property of being a stabilizing force to prevent the wife from going her own way. She has a tendency to go astray in a thousand different ways. But a woman has to humble herself to see these things. Gen 3:16 are the words of the Creator, registered in the spirit of man to this day. It is instinctive knowledge.

Although wives are to be submissive, they need a ruling factor in their lives to bring them to this place of submission. The husbands are to love their wives and rule over their impulses so that women will have the same mind and judgment as their husbands, which is the mind of Messiah. We are learning the mind of Messiah. Husbands do this so that their wives are able to submit out of their own free will.

The husband's position of authority is to be honored by the wife. Messiah's authority is to be honored by the husband. Wives are to respect their husbands. In this they are revered. A man uncovers his head to show his respect and submission to Messiah. When a man fails to pray and prophesy without his head uncovered, he fails to show proper respect and submission to Messiah. A woman is in the opposite position with regard to her husband. We're learning more about public gatherings, *cahals*, etc. A woman must adorn herself. How? How should a woman adorn herself?

**Decorum**

**1 Tim 2:8-9** — The men are commanded in verse 8 to lift up holy hands without wrath or dissension. In verse 9, the women are commanded to dress with modesty, not with elaborately-braided hair formed into wreathes.

**Decorum is good taste, appearance. During our worship at the appointed time, heaven is opened up to the gaze of the angels. If a woman were to wear her headcovering outside of the *cahal*, it would not be because she was commanded to.**

Decorum is an essential part of the apostolic teaching (1 Tim 2:8-9). The old and new covenants are concerned with it. Women are to adorn themselves, to make themselves beautiful, not with elaborate clothing, but with elaborate behavior, elaborate good works. That is where their elaborate efforts should go (1 Pet 3:3-5). Women should adorn themselves with a quiet and gentle spirit.

To *elaborate* is to do something with great care and labor. You develop it, expand it with detail. It is like when a woman takes hours and hours to put make-up on, or clothing that costs a great deal. (Expensive clothes drain the community, it is good to buy expensive clothing on sale, like at the turn of the seasons.) Women shouldn't adorn themselves with elaborate, intertwined wreathes of hair. Wreathes are something that is intertwined in a circular shape. This verse, 1 Tim 2:9, is not talking about braids, but *wreathes*. It doesn't take a long time to braid hair. The word *wreathe* comes from *writh e*.

We don't want to wear garish clothing, be decked out in showy, vivid colors. Garish colors are bright, almost gaudy. Zeph 1:8 speaks of foreign apparel, apparel that is foreign to Israel. Right now we dress modestly and we probably won't ever be dressed so foreign to the world that we'll be strange or have no witness.

Pants are not necessarily to be worn all the time in the place of dresses. They are worn where it would be more modest — at celebration, on buses, around campfires. We're just learning how to make our pants. Don't despise small beginnings.

**Yonah** : It will all come together. Now we're beginning to learn about showy, vivid, attention-getting clothing.

People who are at ease with themselves don't overdress. It takes away from you, drawing attention to your clothing. The body is more important than clothing (Mt 6:25). People who have a good self-esteem don't overdress.

If you design your pants so that your legs show, then a spirit goes into it. In some men, there is something in them, and it's bad, that they are stimulated by the wearing of certain pants by women — something they would not feel if women were dressed differently.

We don't want to wear excessively vivid, flashy, bright, garish colors. Our Father wants us to dress becomingly.

It is not that we are all going to be wearing robes. It seems like what we want to do is even make the Gentiles jealous. When we have our festivals, especially, up to half the people there may be guests. They cannot dress immodestly among us. We will have colors, but not garish ones. We won't be wearing costly garments (1 Pet 3:3-5).

Every teaching should have the opportunity to shout from the rooftops what we heard in our inner ear.

**Yachebed**: "It's a natural thing for a woman to wear long hair. My father knew that long hair was special. So even though others were always wanting me to cut it, I mostly had it long. Then when I was 19 and doing drugs, I got rebellious. I took a pair of scissors and cut it off. I knew it was a spiritual thing when I did it. Men know these things in their spirit. It hasn't been lost. Peer pressure is a powerful thing to extinguish what men instinctively know."

**Savav**: I was thinking of how it is easy to take our security apart from our Master. Those conventions make us feel like we're okay apart from communion. It's like our headcoverings say, "You can tell I'm a disciple by my outfit."

**Sharon**: In the teaching you said, "Men's authority is properly recognized by women wearing their headcoverings." Then she speaks from what she knows, what the anointing has brought to her. She doesn't go on and on.

We must worship our God, if we are to be perfect and blameless before God in the circumcision of Messiah,

like the angels worship in the very presence of God. We must worship like the angels, with the same intensity. We shouldn't fall short of the worship in heaven if the Kingdom is to come to this earth. That is what the called meetings are for, the *moeds*. It is *too* marvelous what we can do with a pure conscience. This is the special time when our Master and His Holy Spirit will meet us. Everything will be proper; we'll have learned what we need to learn from the law about decorum, being clean.

**Edah:** I heard what you said about woman's innate tendency to wander and stray in a hundred different ways, and about man's innate tendency to rule. I can see about the need to be humble because the teaching said woman is not even aware of this. I'm thankful for my husband; he is a stabilizing influence.

**Qatan:** 1 Cor 11:2-3, it doesn't seem like he was writing to establish a practice — they already had that (verse 2) — but to establish a revelation (verse 3).

**Havah:** The outstanding quality that people will know us by will not be our clothes. We'll have a wide latitude of simple and modest clothing as we learn what is pleasing to our Father. But what people will see is how we act.

That's right. A light to the nations. We don't know anything yet. We haven't loved one another as our Master loved us. When Peter rebuked our Master, our Master rebuked him. He said, in the context of his going to Jerusalem, that you've got to deny yourself and go to Jerusalem as well. You've got to physically die.

All men would know we are his disciples if we love one another as He loved us. Many of us will be tested on this to the point of losing our lives.

We, in our daily life, need to love as He loved us. We must have this love. We must think the best. That is loving as He loved us.

#### **Custom**

**1 Cor 11:16 — There is no custom that a woman should wear her headcovering at other times. The context of verse 16 is in the called meetings. There they should be covered while praying or prophesying. Verse 10 refers to the angels. They notice the insubordination of uncovered women. The angels know what goes on in the community, not just in the called meetings. Open rebellion would be a man wearing a hat to a called meeting.**

**Would a woman wear a covering to a meeting when she is not in submission to her husband? Has a woman ever done that? How did we live through it? Should it ever happen again? Was it because we hadn't come to a knowledge of the truth because women wear them all the time anyway, so they can't tell the difference between form and tradition? She doesn't know the difference between cooking and going to the meeting. But when she has to consciously put it on to come, she will have to judge herself. Our Father is going to save our lives through this.**

**We don't ascend in our worship because we are held back by someone in rebellion, in rote, not in submission, unclean, etc. The angels are not held back. You can't say, "Yahshua is Sovereign" if something is holding you back. Always refer to our Master as our Master, King, etc., not as a brother.**

**Havah:** I can see what you are saying about how our inside must be like our outside before our Master can return. It doesn't make any difference what we wear on the outside if it is not on the inside.

**Hakam:** He's got to come back into our appointed times first before He can return to earth. We go there in communion expecting to hear from Him.

A woman wouldn't be so brazen or hypocritical to walk in the assembly with that rag on her head while not being in submission to authority. It becomes a rag to her because she wears it all the time. She has become so accustomed to wearing it for fear people will think she is in rebellion. That is the same thinking that causes you to think that a man is in rebellion because he has a hat on.

**Kharash:** Our Father wants to take our whole way of thinking away from us of judging people by their appearance.

The face shows everything. You wear your conscience on your face. Your eyes are the window to your soul. People can see whether you are clean or not. You either shrink back or you don't. Sometimes you come into celebration and you shrink back. Then you try to sing but you can't, not in reality.

## The Covenant and 1 Corinthians 11

**1 Cor 11:3 — Man is the head of woman — that is a universal fact. But man is not to go around bossing women around. Gen 3:16 is a universal fact in the nations.** *Woman* means *wife* here. Gen 3:16 is spoken to woman. Gen 3:17 is spoken to man. This is a universal covenant with man. This is the only way to avoid the first death.

The people who abide in the covenant and die with a good conscience will go to Paradise. It is like the difference between the rich man and Lazarus. The thief on the cross went to Paradise — Abraham's bosom. This is where our Master went. It is a place of loss, but it is not the same as where people who die with a bad conscience go.

Paul makes Gen 3:16 the basis for woman wearing the covering instead of man, although they are equal in the covenant before God. In 1 Cor 11:5, covering woman's head refers to going into the Holy of Holies, the appointed times, the times that are holy, set apart. Her head should be covered both spiritually and physically. We haven't yet designated the appointed times. When the church assembles in a body meeting for judgment, a covered woman can speak. But no rebellious woman can speak in the *cahal*; that is what it means that no woman should speak (1 Corinthians 14:34). If God has spoken to her, she *has* to speak His words, she *has* to prophesy.

Paul is speaking about headship in 1 Cor 11:3, and the order of creation in verses 7-8, and about the angels in verse 10. None of these reasons were based on social customs of the day as so many people say. 1 Cor 14:34,35 says she should be silent in the assembly unless she is praying or prophesying. This is what it is saying unless there is something haywire between chapters 11 and 14.

1 Cor 11:5,13 — Paul has got to be talking about rebellious women in chapter 14, since they can pray or prophesy in the assembly. Submissive women will not be speaking anyway unless it brings peace.

1 Cor 11:6,15 — *Whats nature?* Nature is a logical, instinctive monitor in you. Every secret thing a man does, whether good or evil, will be brought to judgment (Eccl 11:14). If a woman would cut her hair off, there is no telling what else she would do. It is the same with a man letting his hair grow long.

Hair represents a woman's proper covering in the natural, even in the world. 1 Cor 11:8 takes us back to Genesis 2. There were 3 or 4 covenants before the Abrahamic covenant. The covenant with Abraham was the ruling covenant, made with those who would rule. The covenant that was made before they fell, Gen 1:28, was put in abeyance until the Eighth Day. Man couldn't abide by it so it was put in abeyance. Everything is in abeyance today: the church, the covenant with Abraham, the reapportionment of the promised land made with Joshua. Those true to the covenant made with man after they fell and the covenant made with Noah will live in the nations. Since I've discovered abeyance, I've discovered everything. The throne of David is in abeyance as well.

1 Cor 11:9 goes with Gen 2:18. It is so involved. A woman can pray and prophesy in a holy convocation. A holy convocation is one set aside just for that purpose. We don't know yet what we are going to do at those gatherings. It probably won't be revealed to us until the last tribe is established.

This position that a woman has before God is due to her reverent submission to her husband. To pray and prophesy is the position man occupies before God. This is assigned to man. So whenever a woman prays or prophesies, she occupies the place of man. She is under authority, covered, able to enact what man would do. Man gives it to woman to do. This is just like when Yahshua sends us out to make disciples in His place. She can speak provided she has a sign of submission on her head. The veil is a sign of restoration as daughters of Sarah.

**Cephas:** A woman in submission is no longer reckoned as woman in 1 Cor 14:34.

A woman's long hair is not sufficient to be a sign of her submission to authority in a holy convocation.

**Yachin:** That is because she always has long hair. Therefore it can't be a sign of submission in the *cahal*.

She wears the authority of her husband upon her head. So it can't be a special sign if she wears it all the time either. The added veil is only a sign in the appointed assembly. She wears the veil in holy convocations to show submission to her head, husband, to authority in general. She wears her permission on her head; she wears her

husband's authority to speak. It is a sign that says, "My husband trusts me. I won't speak over my grace or boundaries." This should be done because of the angels who observe our actions everywhere we are in the community.

**Adam:** The angels expect to see a man pray. They don't expect to see a woman pray. But when they see the veil, they know the woman has the man's authority and permission.

To wear the veil in rebellion shows utter disrespect to the angels and utter disrespect to God's order. By wearing her veil when appropriate for spiritual reasons, the woman shows respect for all who are in authority over her — husband, angels, Messiah, God and all those who watch over her, elders. So she confesses God's order and headship in the Edah. As it is in heaven, so it is on earth. The same order that is in heaven must be here on earth. A single woman wears a veil as authority on her head, acknowledging the authority of man who is under Messiah. This is God's arrangement and order. She submits herself to the proper authority when she is praying or prophesying in the cahal (1 Cor 11:4-6,11).

Man doesn't wear the covering because he was created first, before the woman. The woman was created for the sake of man. (We used to think that men were the women's helpers.) Her qualities are an expression of man's honor and dignity just as man's qualities are an expression of the honor and dignity of Messiah. Woman has the privilege of displaying her submission by her reverent behavior. In the cahal she wears the sign for the angels' sake, who see all anyway. You can't shine them on.

**Qatan:** There is really something behind the veil as holy. It is a holy, not a common thing. Woman is privileged to wear the veil in the assembly. But it shouldn't be a common thing. What holds us back needs to be eradicated so when we assemble we can ascend.

1 Pet 3:2, *when they see the purity and reverence of your lives...* Since Messiah and man are both happy to acknowledge their headship, the woman is happy to acknowledge her subordinate position to authority. (Your flesh has no consideration here; your spirit is happy.) The modesty and submission that she has the distinct privilege of displaying is represented by wearing the outward sign of authority for the angels. The angels stand in the presence of God.

It is not in her to usurp man's authority by taking the lead. That is man's place. But when she does take the lead by praying and prophesying, she does it in entire submissiveness. This is what her headcovering is a sign of for the angels. Before them she displays that she is upholding man's authority and headship. The head of man is Messiah and the head of Messiah is God.

Paul mentions the long hair of a woman which is her glory. The long hair shows what even the natural mind can understand — that a woman is by nature submissive or subject to a the man. If anyone goes against that, they have violated the covenant, but if they keep this covenant, they will not experience the second death. Our Father does not want man to go to the Lake of Fire.

If you read the Scriptures right, everything points to the nations and Israel. Israel is those who will rule with Elohim. The first covenant that pertained to the rule of man in God's place is the *Abrahamic Covenant* (Gen 12:2-3). Those who bless the seed of Abraham, even a cup of cold water, are the people who enter the kingdom prepared for the nations (Mt 25:34). Our Father doesn't want to have a bunch of rulers without someone to rule over.

The understanding one has that woman is to be subject to man — if they violate that, you can talk to them of their violation of that covenant. This is the gospel. Gen 3:16. Her long hair indicates it is something instinctive — the grace of instinctive understanding. (Grace is instinctive understanding given to us by God because we were chosen. Somehow we believed that Yahshua would take away our sins.)

When she is performing certain duties (teaching, assemblies etc.) which under the Old Covenant ordinarily would have been a man's duties, she wears her veil. She is a true co-worker as a light to the nations. Therefore she stands in man's place with a perfect conscience before the angels who know the Edah.

(I don't know if a woman who's teaching in training would want to wear her veil. Out dancing on tour, she is not even in the Edah.)

So with veiled head she is carrying out these duties in the power of the Holy Spirit. She wears a veil over her long hair. When she is serving other than in the assembly, her long hair is a covering instead of a veil. She

makes a distinction between her normal daily activities, for which her long hair is a covering, and that which she does under the authority of her head, for which she wears the veil. It is good that a woman recognizes that she stands in the place of her husband.

**Savav:** Older women are instructed to teach the younger women, so this is not standing in the place of her husband. It is a woman's function just like teaching children. Children are naturally under their mother. A woman does not need to wear her headcovering then.

When you are disciplining your child, your long hair is sufficient covering. In terms of the veil, we have to stay in the realm of the holy convocations. We have to go one step at a time.

It is an appointed time when we gather before we eat to teach the word. It is a small gathering, but it is fitting for a woman to wear her headcovering because she may pray or prophesy.

Paul said that a woman's hair is given to her instead of a covering. A woman's hair is given to her as nature's evidence of her position to man, under his headship. *Does not even nature herself teach you that if a woman has long hair, it is her glory?* (1 Cor 11:14-15). When a woman senses her long hair (and all women do), it instinctively reminds them of Gen 3:16.

**Hakam:** Messiah set the pattern for the whole human race. Whoever in society doesn't live that way (submitting to authority, respect, etc.) is worthy of the second death. What a marvelous thing it would be that a woman could understand the path she was on by not submitting to her husband. What a marvelous provision that God made that covenant to save men from the second death. The root of rebellion is Satan telling Adam and Eve that, "You surely shall not die."

**Savav:** If we don't tell them these things, their blood is on our hands.

The very last thing God will say to the world which He loves as much as He loved His own son (Jn 17:23) is to *Fear God and give Him glory* (Rev 14:7). This is the eternal gospel; it is not the gospel of Yahshua for salvation. All that is instinctively known (Romans 1), that's the eternal gospel. Who will speak with a loud voice? We must train our children to speak with a loud voice.

**Racham** (weeping): I was stirred that woman can stand in man's place. Man can speak God's word on earth. Men can hear his voice. Gen 3:16-17. If people obey this, then they won't go to the Lake of Fire. When I heard that men who do right won't go to the same horrible place of death as the wicked, I was so thankful. Our God is so merciful. I used to ask how God could let people be born when He knew He was going to throw them into hell and no one could tell me. Now I'm hearing what He is really like, I want to be clean, so I can perfectly hear his word.

Sometimes I cry over the nations, how merciful our God is that He would award people in the nations for treating a disciple nicely — or for wives submitting to their husbands, or a man providing for his family, or an employer taking care of his employees (down to providing clean bathrooms), etc. He rewards everything a person does that comes from his conscience.

Sometimes the question comes up of whether a woman should leave her husband for the sake of Messiah. The New Covenant doesn't actually say a woman should leave her husband, but she is to leave her life behind. The covenant you make with our Master supersedes all other covenants. If a woman is called to salvation and she rejects Messiah, then it is evident that she is already judged (Jn 3:18). In some cases we've told women to go back to their husbands until there is absolutely no hope for them.