

Woman and Order

1 Tim 2:11 — Let a woman quietly receive instruction with entire submissiveness. You can see the tendency in woman to not be quiet. With her hard won knowledge from the fall plus the help of the Holy Spirit there will be a restoration to something greater than she was at the beginning. A woman must re learn everything she learned in the world in quietness. Then in entire submissiveness she will be led by the Holy Spirit. No longer will she be led astray. A woman has a greater tendency to be led astray than man.

What are women? What are their liberties? Our Father wants us all to be free. Yahshua came to set us free. Some people are not able to be set free for they always misuse their liberty. What is a woman? A woman is a female human being. She is the female part of man.

Havah — From the Hebrew a woman is *avomb man* She is a man with a womb for the purpose of procreation.

We learn from the Scriptures that men and women are partners in personhood. This is best illustrated in marriage. Each is created in the image of God and together they share dominion over the earth. We understand from Gen 1:26-27 that man was created in the image of Elohim — *Let us make man in Our image...* Elohim is more than one person, but the three are one God. The reason they, male and female, were first created was to rule over every created thing on the earth. (Our Father is helping us to understand things like homosexuality, murder, and the woman's movement to lead people out of darkness into His light.)

The formation of Eve from Adam's rib in Gen 2:23 symbolizes her identity. The Hebrew for woman, *Ishshah*, sounds like the Hebrew for man, *Ish*. So Eve was the suitable helper for Adam as the Edah is the suitable helper for Messiah. There is no question of inferiority in either relationship. We even have the Holy Spirit as our helper in Messiah. There is no threat to a woman's personhood in this. If we see contention with man to be equal, it is of evil origin. It is like the sin of the evil one to be equal with God.

The sin of the evil one is to be contentious like the woman's liberation movement, which actually wants superiority under the guise of gaining equality. You can see the extreme opposite example of our Master in Phil 2. A contentious woman is an expression of the worst form of evil, the evil one's rebellion. You can see why the Proverbs say it is better to live in a corner of the roof or in a desert land than with a contentious woman (Pr 21:9,19).

A lot of times contention is subtle, just as the evil one is subtle. His rebellion brought sin to the material world. This is how he still captivates and motivates us — through the material world.

Woman in the Social Order

Gen 3:16 — The offer of another covenant came after the first one was violated. Our Father gave Adam and Eve a most gracious covenant. It was grace to the nations. Gen 3:15 refers to the ruling people, those who will execute the evil one. This covenant of Gen 3:16 is love, grace, mercy and kindness poured out on man. God knew the first death would end but not the second. Doing what the second covenant stipulates (Gen 3:16 19) would keep them from abominations, for the rest of their lives would be consistent with it. If they failed to pass on the knowledge of good and evil they would go to the eternal second death.

A woman's desire must be for her husband, then she will be consistent in her whole life, not doing deeds worthy of the second death. The phrase, *your husband shall rule over you*, establishes an hierarchy in social order. For the sake of woman, the man would rule over her fallen make up and her fallen intuition, her weaknesses and emotions, ruling in consideration of her sensitivity and her nature as the weaker vessel. The social structure in the nations should be consistent with Gen 3:16, in both the family and woman's role in society, with man ruling over the woman and her being quietly submissive. When that order breaks down, all havoc breaks loose.

Evil was found in Satan. He brought it on himself (Eze 28:15 18). As he chose to leave his place, woman would be tempted to strive for equality, to not keep the place created for her to keep in her fallenness. Man still rules even in his fallen condition. The nations don't have fellowship with God, but they do have the instinctive

knowledge of good and evil planted in their hearts. That is where the nations derive their righteousness from. This fallen place of woman was given her by God for her own good. She now strives to ascend to headship or at least the equality of a 50/50, two headed relationship. They speak of equality but really they want more. There is no righteousness in them.

1 Cor 11:3 says that man is the head of woman. This goes back to creation. This is God's order. But man would no longer rule over her as she strives for headship and this violates the second covenant made in Eden.

Abominations would happen consistent with this rebellion, incurring the second death. The idea of woman's equality in every aspect of life has permeated society like a deadly poison, the venom of the evil one.

Were women created equal? Yes, but only in doing the Father's will in their own roles. Man is not superior, but he is the head. The woman who falls the second time incurs the second death, for she violates the second covenant. This is where the woman's liberation front is headed. They will incur the second death. Women who fail to keep their position under their head and with it eternal life in the next life (after the judgment of Rev 20:12) trade the second life for the second death. Men who allow this disrespect also violate and terminate the covenant of the second life and trade it for the second death. They would be consistent in the rest of their life as well. Men who uphold this covenant live by their consciences, working by the sweat of their brow, being kind, etc.

In Messiah, 1 Cor 11:3 is the order of salvation. Outside of this order there is no salvation. Even in the world there is no second life outside of this order. This is instinctively known; only the arrogant would ignore it.

Quiet Submission

1 Cor 14:34 is a blank statement that we must understand. The context of verse 34 is a *qahal* in which woman ought to keep silent, just as the Law also says. This command is for woman's good, not her bondage. It is for certain meetings where the logical part of man (which is male) should preside in such matters (as in 1 Cor 14:37). We had better pay attention to this because if you ignore it you will be ignored (verse 38).

1 Tim 2:9-14 — Paul wants women to dress modestly. In our clothing we are trying to establish modesty, like if a woman is going to sit on the floor, she should wear pants or bloomers under her dress. Verse 10 — Both men and women should do good deeds, but there is a distinction between the good deeds appropriate to a man or woman.

Verses 11-12 — A woman might want to be quiet until our Father's mind is clear to us. (As in altering the pants women wear or in voicing all the many opinions women hold about how to dress. For the men, should we swim naked (without shirts on) in front of the virgins of Israel? What of short shorts? There is a standard on men's shorts — they should go to the top of the knee. We need to adhere to a modest standard, not distracting others by how we dress. We need to learn what is appropriate. How did our Father clothe Adam and Eve? Were they dressed differently? Priests were clothed even with undergarments, that their nakedness wouldn't be exposed as they went up the steps of the altar. When Peter got naked out of the boat, he probably had a loin cloth on.)

1 Tim 2:9-14 still is as it would be under the Law. Verse 12 prohibits a woman from teaching in an authoritative way, not from sharing their hearts. What is being combated here is a contentious, teachative spirit. Verse 12 tells a woman she needs to be silent when a man is trying to help her to see things. Then she might be able to help him see things when she comes in a submissive way. Verse 13 goes right back to creation. It was not 50/50 before the fall. Adam being formed first implies there was not complete equality in their roles in creation (verses 14-15).

The Created Order

1 Pet 3:1-7 — In the same way as who? As slaves and as Messiah (verses 18 and 21). Verse 3 — Will we ever learn that we are more important than our clothes. Verse 6 — You are Sarah's daughter if you do what is right without giving way to any fear. Verse 7 — The man must be sensitive to his wife as the weaker vessel. Woman's equality with man is perfectly adjusted in the created order. This finds perfect peace in redeemed man and (well enough) in the nations. We can change and be perfect as God is perfect (Mt 5:48)

We can come to the place where we really trust Him with our lives. The context of 1 Pet 3:1 is 1 Pet 2. Equality with man is: he is male, she is female, and this constitutes man. This is how it is. It can be no other way. Anything other than that is a perversion of the truth and will have no peace. There will never

be any peace in the woman's movement. If man is to be man and not something less and woman is to be woman and not something less, then they must be perfectly adjusted in God's created order. We must be perfectly adjusted to it. This is the order in both creation and redemption. All redeemed women are content and happy in this order, otherwise they are less than women.

Gen 1:27 and 5:1-2 tells us who is and isn't worthy of the nations. This is the basis of the gospel because the wages of sin is death. Any who are not perfectly adjusted in His created order will perish in the first and second death. It is clear that all who are worthy of the Kingdom or the nations (those who are perfectly adjusted with peace) are no longer subtly undermining their husband's headship, authority and dignity with ridicule or other means to where he retires from ruling over them, to where he gives up. So woman destroys herself in this because she ends up without a head over her. Both would disinherit the Kingdom or the nations. (Such people are not the ones who would be kind to the Male Child preaching the eternal gospel, or to us either.)

Yonah — So if a woman destroys her head, all she is left with is the evil one forever and ever.

Gen 3:16 speaks of man ruling over woman and of her desire being for him. This speaks of her heart.

Gen 3:16 does create a godly hierarchy in the social order of families in the nations as well as woman's role in society. No tension exists concerning this order in women worthy of the second life. It is like the relationship of the Edah to Messiah. There is great tension about this in women worthy of the second death. All things will be considered in our judgment of the nations — a woman's situation, the husband she was with, etc.

Our Father has great mercy for people in the nations. The second covenant doesn't restore them to fellowship but their instinctive knowledge of good and evil to partake of the tree of life (Rev 22:2). They will have fellowship with us as we walk among the nations as a head. We will be able to say, "If you've seen me, you've seen Messiah." They will know Him by knowing us.

[Break]

Women in the Old Covenant

Let's look in the Old Covenant. Woman fit in and was perfectly adjusted to man's rulership — her desire was for him. Israel adapted these wonderful things from the nations (the second covenant, capital punishment, etc) into its government. Israel was to be a light to the nations by their obedience to these things. Their wives were submissive to their husbands — he alone was her head. This was to be the light (Num 5:11 31).

Dt 24:1 4 (Household heads are to keep verse 5 in mind.) To marry a former wife who has married another man and been divorced would bring sin upon the land. Num 30:1 15 speaks about a woman's head, her father or husband, hearing of vows she has made (Ex 21:7). Lev 27:1 8 speaks of the differing valuations of men and women in the Old Covenant. Lev 12:4 6 speaks of the different times of purification for a male or female child being born. We now feel that it is good to us and the Holy Spirit that it would be the same time (40 days).

Only the women who expose their heads as in the fall in the garden would be discontented and suffer. Even in Israel's culture, which was to be a light to the world, women prepared and cooked the food, carried water, sewed helped at harvest time, and trained daughters to do woman's work. They didn't compete. Despite woman's role in the social order you can see in Ex 20:12 they are equal in the Ten Commandments, "Honor your father and mother."

Honor

Honor is not just to obey but to speak words of appreciation. Honor releases something in your brain to produce long life. Even honoring what can be honored in the governments of the world has made us more peaceful. We are to honor our constituents (the brothers and sisters we represent in the government). We are to speak words of honor to those over us. Children should speak words of appreciation to their parents, then they will have long life. Honor silences the accuser. We then grow up in all aspects into the head.

Woman in the Old Covenant, Continued

Dt 21:18 again speaks of both father and mother. They have equal parts under the law because they are

together as one. We leave what is oppressive in the old and bring out what is marvelous and wonderful into the new. There is no division in the way both parents raise their children — they have the same requirements.

Dt 22:22 27 — There is equality with the man in these things where there is equal guilt. Then, both of them would die. If verse 22 happened in the New Covenant, they would be excommunicated forever (for an age), severed from Messiah. In Israel when no male was capable, woman took up the slack in family or society.

Creation establishes the identity of men and women as persons. The story of the fall places woman as the weaker vessel or the weaker part of man. This is not in the spirit of a hierarchical society dominated by man, but it is the way our Father made it from creation. The spirit of it is male and female fitted together like a hand in a glove working together. (This is how it should be between Châm and Shem. There is no shame in this; it is like how the Edah and Messiah work together. Châm and Shem should work together with Shem as the head. The civil rights movements are trying to erase the instinctive knowledge of God's order in people. There will be homosexual gang rapes in the future, and wars between the blacks and whites.)

Qatan — It is obvious there will have to be some kind of reversal of current trends or we won't be able to exist in such an evil society.

It is not the people, it is the evil one pervading their hearts. You can see what will happen when these movements are full blown. It is very important how we communicate the truths that we have or we will look like white supremacists, etc.

Kharash — If we pray, there can be resistance to this wave. The evil one is coming to destroy the fabric of America.

Manhood is the fit working together of male and female. But the male was the head, as can be seen in the roles in the family, the selection of priests and political affairs. (This male headship tests woman and tells who they are. This test may liberate women.) In this structure woman had abundant opportunity to find fulfillment through the full exercise of every human female capacity.

Proverbs 31:10 31:

Verse 23 She brings that respect to him.

Verse 25 It is wonderful to laugh or smile at the days to come.

Verses 15,17 The wife supervised the workers.

Verse 13 She was the buyer for the enterprises.

Verses 18,24 She sold what was made.

Verse 16 She invested her profits.

Verse 20 She extends her hand to the poor.

Verses 26 31 She has wisdom and is honored.

She conducted business just as men did, but she wasn't on her own. She was not contending with man, nor was she working in her own name or for her own glory.

Kharash — The key to this is in verse 11, the heart of her husband trusts in her. This wife is doing her husband good in all this; she's not competing with him or being contentious. Because of the way she is totally submissive, she has great liberty and she does not take advantage of her liberty for evil ends. She has a good head.

A woman was not automatically disqualified from roles of leadership and responsibility just by her sex. The gifts of exceptional women were recognized, but they had quiet and submissive hearts. Such a woman knew her limitations and was submissive. They were women like Deborah in Judges 4 who exercised both religious and political leadership. Miriam (Ex 15:20) and Isaiah's wife (Isa 8:3) were others. In Heb 11, Sarah and Rahab are honored as models of faith.

In Israel women did not have to strive for equality for the personhood of woman was recognized. Women had more honor and opportunity in Israel than in any other nation. The other nations didn't have the light to do this; Israel did. The women of the nations couldn't be trusted like in Israel. They were

suppressed.

Women in the New Covenant

The twelve tribes should be the greatest light that has ever been. In the New Covenant Edah women are elevated to an even greater extent to man's side, to help and aid him in the ministry of the Holy Spirit. Women are not elevated independently. They can now be trusted like man because they received the Holy Spirit and have Messiah's mind which gives them a far greater understanding than before. We are all, men and women, ministers of the Holy Spirit. A submissive woman, filled with the Holy Spirit, offers no threat to the man, her husband and to the contrary, she does not commit the evil one's sin.

How did our Master treat women? (Lk 10:38 42 speaks of Mary and Martha. Luke 8:1 3 speaks of the women who were supporting our Master. In many places he is seen talking with women and He used them in His stories.) He displayed a most unusual, open attitude towards women. He brought them alongside of Him; He trusted them (Acts 1:14; 2:1,17; 8:3; 9:2; 12:1 17; 21:9; 1 Cor 11:2 16; Rom 16:1 12). Phoebe was a deaconess and Priscilla was right alongside her husband. Sometimes Priscilla was even mentioned first before her husband as an honor (Acts 18:26; Phil 4:3). A woman can do almost anything except what she absolutely should not do.

There are two places that restrict a woman in a *moed* (appointed time) or a *qahal*. The first is 1 Cor 14:34-35. 1 Cor 11:5-6 distinguishes between hair and the veil and gives women the freedom to pray and prophesy publicly. Paul then wasn't talking about praying and prophesying in 1 Cor 14:34,35. (No woman would put on her headcovering and go into the assembly unless it were in reality. This is just like no man would lift up holy hands if he had wrath or dissension.) So the context of 1 Cor 14:34-35 is prophets weighing what the prophets are saying — judgment. 1 Cor 14:26- 40 is the context.

At the *moeds*, women wear their headcoverings. Our Father is leading us about when the appointed times are. At the assemblies and judgment meetings women would wear their head coverings. Women can pray and prophesy but they leave the judgment to the men. Even a prophetess should be reserved there as well; they should wait for men right now on judgments. Paul may be saying women shouldn't weigh prophetic utterances and make judgments about them. Women may not be so well equipped to make these judgments, but she may help her husband if he is not defiled by her. Women learn in entire submission until her intuition is restored to the Holy Spirit.

When someone speaks it must be the very utterance of God (1 Pet 4:11). Can we do this? If we can't, then the Holy Spirit is teaching us something that can't be done. We can't just walk into the *moeds* without being bathed in prayer. Most *moeds* are at sundown for the sake of cleanliness.

The second place is 1 Tim 2:11 15. She must be silent because our Father might be working the issue or problem out through the man. We need the women, they are our helpers. Verses 13-14 — The woman always defers to man, her submissive heart is her protection. This liberty makes us spiritual. If we are a spiritual people we will stand. (Wouldn't it be better to fall than to be propped up by the arm of the flesh?)

1 Tim 2:11 — She is attentive to him and to authority. Man is not attentive to her nor does he discredit what she says. She is to be attentive and receptive, not an authoritative teacher who exercises authority over men. She should always be alert and quiet and listening when she is speaking with men. She can speak her heart, just like we listen to the least of the brethren.

Kharash — There is the example of the resurrection where the men were rebuked for not listening to the women. A woman is always attentive to her head. She should be receptive even while she is speaking with him, assuming the man has greater wisdom. She is an attentive listener, with an attitude of learning. She is always covered with a sign of authority when she speaks in the *moed*.

To sum up, there are two restrictions on woman's role in the Edah — *inqahals* and in *moeds*. The first keeps them from determining the Edah's authoritative teachings (the anointing, Ps 133). The second is evaluating the utterances of the prophets. Even if a woman is a prophetess, she should have the attitude of full submission, receptive to the knowledge of the prophets over her own. Sometimes women don't have as good discernment as men. Even if they have the right discernment, they should keep silent and wait until asked. The men should be sensitive enough to ask. Women wait because

they have been known to be presumptuous and speak before they should. It goes back to their head. They should be thankful for this headship — it means life from the dead.

Edah — (weeping) I'm so thankful for headship. It is so wonderful for a woman to know her liberated place in the body. Two heads in a family is chaos and ruin. What we've heard today is life. When we speak to women in the world, they can't argue with us because this is our real life. We need this protective relationship.

Derush — This teaching reminds me of what we heard at Hakam's wedding breakfast. If you've got a second rate wife it is because you are a second rate husband. Our Master brought women alongside of Him. I want to do that with my wife.

Reya — I saw the difference between chaos and liberty. Outside of our Creator's order there is chaos. In the proper order there is liberty for both men and women.

Deshe — There is a verse that says He will leave among you a humble people. The woman's liberation movement needs an example of people humbling themselves. The liberty of male's and female's relationship is based on their mutual need for each other. What we're hearing now is for the raising up of the male child because they will not be defiled by women. The Male Child obviously won't come from mother's who were contentious with their husbands.

Kharash — Those who rally under the banner, Biology is not Destiny, merely fulfill Rom 1. They cannot admit to God making them the way they are. They suppress the truth in unrighteousness.

Ma Aminah — We need to know who we are and what we are supposed to be doing. We need to have revelation to speak to people so they will hear. Otherwise we will be parroting some teaching and it will only be empty words. When you know who you are and what you are supposed to do, then that is convincing. We have to know this about ourselves: my God had something in mind for me when He made me.

Amen!

Aharon — It builds the body up to verbally express your heart. He doesn't just want obedience apart from our spoken words of appreciation. The priest's first duty is to proclaim His excellencies. (Yoneq: Heb 13:15)

Hakam — The second covenant is being massively violated in the world today. There has got to be a reversal or slowdown for us to make the 50 years to Jubilee. That slowdown can't happen until we speak, even to those in positions of power and influence. Our God wants us to be that people speaking these things to the world.

Shiphrah — I'm thankful for our Father's order. I'm thankful for the restrictions; I don't want to run the race and then be disqualified. This is like nursing school — you sit in the classroom and learn, but when you go out and do it on the wards it is so hard. And you make a lot of mistakes as well. We're going to make mistakes as well but that is the only way we're going to learn. I learned in school that every cell in my body is either male or female. Females are not equal to males because they are not the same. A woman can't make herself into a man. The food we eat is not blessed except by prayer and the word of God (1 Tim 4:4-5). You can't bless dead food. We can't pray for food we know isn't food. Dead food (with all the enzymes cooked out of it) is no food.

Reheated food gives you cancer. It is like eating a little bit of strychnine.

Racham — We in this room have the revelation of what it means to pray for all men. We need to tell our brothers and sisters so they can pray with the same revelation we do. This will make our prayers more effective.