

Delegated Authority and the Unity of the Spirit

God has set the *husband* as the *delegated authority* of Messiah, with the wife as *representative* of the *Church* (Eph 5:22-33). It would be hard for the wife to be *subject* to her husband if she did not see the delegated authority *vested in him* by God (1 Pet 3:6). She needs to see that the *real issue* is God's authority, *not her husband's* (Titus 2:4-5; 1 Pet 3:1,5,6; Eph 6:1). The wife recognizes that God has vested his authority in the husband, so she is not submitting herself only to a human being (her husband), but in reality, she is submitting herself entirely to God through His "representative" (the husband). The husband is God's *direct representative* or *delegate* who "sacrifices himself" for her (Eph 5:25). Thus, she desires (in truth) to submit herself to this "loving authority" (Eph 5:28-29). Verses 29-32 explain the *mystery* behind the role of husband and wife. Verse 33 sums up the relationship between the husband and wife.

Children obey your *parents* because God has set up the parents as *authority* (verse 23). You either die young or are healed (have a long life) by your honoring (Col 3:20). Children also need to see God's authority. They *learn obedience* through what they *suffer*. Obedience in the church is Heb 13:17 (1 Ths 5:12-13; 1 Tim 5:17).

God has arranged to have the men represent Messiah as *authority* and the women represent the church in subjection (1 Cor 11:3). They wear a *sign of authority on their head*, being subject to their own husbands (1 Cor 14:33-35; 1 Tim 2:11-13; 2 Pet 2:10-11; Jude 9).

Any *reviling* of delegated authority will result in *loss of spiritual power*.

Submission and *obedience* will result in the downfall of Satan's Kingdom.

Unity of the Spirit

Eph 4:3 — To Paul, *spiritual unity* was so spiritual that it could not possibly be realized by a mere keeping of *uniform practice*, enforced by compulsion or threat, intimidation or fear (1 Pet 3:6).

Emptiness results when *uniformity* is allowed to masquerade as *unanimity*. Spiritual unity is unity. It means unity and it is expressed in unity — peace. Outward separation is a sure sign that spiritual unity does not exist. There is no such thing as spiritual unity expressed in outward separation. Spiritual unity is unity expressed *outwardly and inwardly*.

Outward unity which does not express an inward unity is an empty husk. Inward unity that does not express outward unity is a *negation of unity*. Spiritual unity does not exist unless it is expressed outwardly. Unity is impossible without the Spirit and Love.

Unity means *unity* — *united*, combined in concert as joint force (Eph 4:16). Common purpose, common pot, common cause, common life. All things in common. Any deviation is a sure sign that unity does not exist. Where there is one Lord, one Spirit, one mind, there is unity — one accord, one judgment. There can be no true unity without being subject to one another in love out of fear of Messiah, without each one being led by the Spirit who dwells in each member of the Body, as true sons of God. Messiah in us is leading us to do this very thing (Jn 14:16-21). He must be *in us*, not just *with us* or Eph 4:16-21 is impossible.

Unity means united, combined, acting in concert as a joint force, by joint efforts, joint vigor, being joint heirs, having a common purpose, common cause, common life — all things in common. We are bone of His bone, flesh of His flesh (Gen 2:23-24) — that is the unity of the Spirit.

A Letter from Nun to Aharon about Weddings and the Marriage Covenant

Shalom Aharon,

Finally, I can write you. I will try to be brief but concise as to what I do here in Asher when it comes time for the couple to exchange their vows before the Body.

Usually, once the last wedding dance (the couples dance) is finished the attendants bring out the huppah to the center of the court. There the couple immediately goes under the huppah while I speak concerning the Covenant of Marriage. I try to make this brief but thorough enough for the guests to understand the difference between what we see about the marriage covenant contrasted to a worldly marriage ceremony. In the past I used an excerpt from the wedding of Hakam and Havah. It was towards the end when Yonah spoke concerning God creating a “new thing” on earth, etc. It was helpful and expressed a lot concerning the difference between the true covenant and the emptiness of marriage outside of it’s original purpose in creation.

But what I found to be the most accurate and powerful statements concerning the marriage covenant is what was written by Yoneq in his old black New American Standard Bible. I think it is at the top of the page on Ephesians 5 in his Bible. I typed this out on my computer when Yoneq was here so that I would always have a record of what he felt and thought concerning marriage. Though it is not very lengthy it is very concentrated. I have included my copy from Yoneq’s Bible for you (with a few extra notes I have put in) so that you could look over it and perhaps be inspired as you speak concerning these things. I start off by explaining briefly about the covering of the huppah and what it represents in relation to the husband and wife. The main point that I always emphasize at the time is that the covenant of marriage is always 100% love and 100% submission. The wife submits herself to her husband recognizing that God has invested His authority in him. So, in reality the wife is submitting herself directly to God through the agency of her husband. She submits to her husband because she recognizes God’s authority in him. This preserves the marriage relationship when times of difficulties come because the premise of this covenant is based on what “God has established” from of old (thus, “for this cause a man will leave his father and mother and cleave to his wife” — Gen 2:24). This is His Order in Creation. Paul brings this into the New Covenant by comparing the husband and wife to Messiah and the Church — “the Mystery is Great” he says. The couple demonstrates what God’s full intent is with “redeemed mankind” (Rev 19:7-8).

So when the huppah is placed over the couple, before I even start to speak, I honor the parents of the couple by asking for them or the relatives present to come forward and stand directly behind me and the couple (to be close to them) and then acknowledge them. Yoneq instructed me that it is right and proper to do this (to honor them) acknowledging their parental guidance in raising their children (for there was something in the children from their parents possibly which caused them to even respond to the good news). So, Yoneq felt that it honors our Father to honor them, and in so doing, we acknowledge God’s order (even in the world) in society. This “natural order” in society comes from His delegated authority and headship in the establishment of the family unit. Yoneq never went into great detail with me concerning this, but this is my impression from being with him as he spoke to me. It has certainly had a profound effect upon the parents when I have done so, speaking on their children’s behalf and on behalf of the wholeedah in appreciating them. Then I will speak for about 15 minutes concerning the things Yoneq wrote in his Bible (which I have sent you.)

Then, after they have exchanged their vows (and I encourage them to speak up so everyone can hear) I proclaim that we have a good conscience concerning the two people who have committed themselves to one another. They have confidence in their relationship from now on because they are “backed up” by the AMEN of the wholeedah who have witnessed the good fruit of their relationship. I then say, by the authority of the state of (acknowledging the authority of Government) and by the authority of the Church in such and such place (in your case Oak Hill, New York) I proclaim that these two are now husband and wife.

I then turn to the woman and say (so that everyone can hear) “You may now give your husband the kiss of submission.” That seals this part of the covenant agreement. Then we all form our usual arch and

once the couple runs through this arch we all follow behind them to their appointed room to consummate their marriage covenant. Then (as we do here) we always sing an appropriate song to the couple while they look out their window (our favorite is "I want to be in love all of my days" or perhaps something like "If I could have all the riches of this world" or "I want to trust my life unto you," etc. could also be appropriate). Whatever you all agree to there is what is proper. This just gives you an idea of what we do here. After this I encourage all our guests to please feel comfortable and welcome to stay behind and not feel compelled to leave immediately. They are very welcome to continue the festivities with us and relax while we dance, sing and enjoy each other's presence. Food and drinks will still be supplied for them.

I can't think of anything else that we do here that would be anything different from any other community at a marriage celebration. I hope this helps you some, Aharon, and that our Father would be with you on that day, giving you grace to speak on His behalf and on behalf of Amaz and Qesheth. We all send our warmest love to them both. Oh, what a wonderful day.....

Love you, NUN