

DIVINE ORDER TEACHING
#21

WOMAN'S PLACE

By Sam Fife



The Highest Purpose for Man

To be content with food and raiment,
the necessities of life

To be in a place free from the influence of
Babylon and free to exercise and grow in God

To find your place in the Kingdom of God
which is coming on the Earth

WOMAN'S PLACE

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The title of our message in this issue of The Word is the theological question over which there has been much controversy among ministers of the 20th Century, and particularly of this past decade. There are those ministers who insist that it is not in God's order for a woman to have any place of leadership or authority in the Church whatever, and especially no place of authority or leadership over any man in the Church, no matter how carnal or how unanointed that man might be, or how anointed or how spiritual the woman might be; and that God will not anoint any woman to any place of spiritual authority or leadership in the Church of this New Testament age; and especially do they insist that God would never, in His order, anoint a woman to an Elder's or an Apostle's ministry.

Then there are other ministers, of which I, myself am one, who refuse to put any limitations on the Christ the Son of God that has been birthed in each woman at her New Birth; but insist on leaving the Christ the Son of God that has been birthed in each woman at her New Birth full freedom to manifest Himself in any way and in any form and Ministry that He may choose. Most of the articles written on this subject have been written by the ministers who are on the other side and seem to proceed on the assumption that we who allow women Ministries are simply ignoring the Scriptures upon which they base their convictions, and that we do not have any scriptural basis for our own stand whatever. But we who allow women Ministries in our midst have not refrained from writing articles or entering into the controversy over the subject, or seeking to defend a position

because of lack of scriptural basis and foundation for our convictions; but only because we have full assurance that nothing can be done against the Truth, but only for the Truth, and therefore we have been content to see God go ahead and use His anointed women Ministries in the calling that He has given them and enjoy and rejoice in the fruits thereof, regardless of doctrinal controversy over the subject.

Added to this has been the fact that we have felt no unction or anointing from the Holy Spirit to write on the subject until now.

However, recently the Spirit of God has begun to deal with my heart to reveal in print the solid, scriptural foundations that many of us who respect God's anointed women Ministries stand on, so that all who sincerely desire to know the Truth might at least be able to see both sides of the question. Most who have written on this subject hitherto have titled their article, "Woman's Place in the Church," but this is by far an oversimplification of the question. For one cannot come to a full understanding of the full answer to this question without coming to an understanding of woman's place in the progressive unfolding of the total plan and purpose of God for His creation that we find in the Bible from Genesis through Revelation.

For woman's place in the total scheme of God's Divine Plan has been progressively changing: first, for the worse and then for the better, ever since God brought her forth here on this earth out of Adam.

Also, most ministers who have written on this subject hitherto have sought to prove their convictions by using the "proof-text" method of going through the Bible and pulling out and putting together some of the literal, letter-of-the-Word statements from Paul's and Peter's epistles on the subject of women, and sincerely, I am sure, feeling the interpretation they feel the Holy Spirit has given them to those statements conclusively settles the matter.

In our dealing with the subject it is our purpose to go back to the beginning and follow the progressive unfolding

revelation of God's purpose for woman in her relationship to God, and to man, and to Christ, all the way thorough the Scriptures from Genesis to Revelation; that God's people might begin to see woman's place in the Divine Plan and purpose of God and thereby also understand woman's place - not just in the Church but woman's place in the first Adam, woman's place in Abraham, woman's place in Israel, woman's place in the Second Adam, woman's place in the Church which is His Body, and then woman's place in the Manchild.

The first step in dealing with this question is to see the purpose for which God brought forth individual woman here on this earth in the beginning. We cannot see that purpose by going through the Bible and finding a few literal, letter-of-the-Word verses of Scripture which speak of woman. We can only see that purpose when the Spirit has led us, over a period of time, through the revelation of His Word, to understand the whole plan and purpose of God for all human flesh. Therefore, when, after a period of growth through the revelation of God's Word, God at last has brought us to the twelfth chapter of Revelation where, in his great vision on the Isle of Patmos, we hear John say, "I saw a woman clothed with the sun, and with the moon under her feet, and she brought forth a manchild who was caught up to the throne of God to rule all nations with a rod of iron," we begin to understand that the total plan and purpose of God for human flesh in this earth is this: it is that God, through Jesus Christ, through an anointed Husband Ministry, is entering into a Spiritual Marriage Union with all human flesh, through a called out segment of human flesh called His Bride, the Church; to plant in Her Spiritual Womb the Incorruptible Seed, the Word of God which will in this end of the age birth and bring forth a many-membered Manchild who will be an incorporation of the Nature of His Father-God, the Nature of Deity, and the nature of His mother, human flesh, the human nature; that in this Manchild, born of their union, the twain might become One Flesh.

Therefore we see that the reason God put human flesh here on the earth in the beginning was to be His Bride, His Wife; that God, Who is Spirit, Who is the Eternal Man, invited her into that spiritual Marriage Union with human flesh through which the Life of Spirit, the Man, might be manifested in and through the woman, human flesh, in a Manchild, a many-membered Manchild - who will rule this earth in glorified bodies, who will be the manifestation of all of the fullness of the Glory of God.

You see, the Bible states clearly that in the beginning there was only God. But because God had a Father Nature, He had to birth a Son: because when one has a father nature, the deepest craving of their nature is to birth and bring forth within their own being a son in the likeness of themselves. Therefore, because God had a Father Nature, He had to birth a Son: but the problem was He didn't have a Wife. Now this would have been a problem for us, but it was not a problem for God, because He had His Wife in His own side. Because in the beginning, before human flesh was, God had both Male and Female in Himself. We know this is so because everything in this earth came out of God, and if God had not had Male and Female in Himself in the beginning we could not leave male and female in the earth today. So when God put the human creation here on the earth - human flesh - what He was doing was taking His Wife out of His side and placing her here on the earth at His side; and now through Jesus Christ He is entering into a marriage union with her, in which He is bringing the woman, human flesh, to the Man, God, who is Spirit, that in a Manchild, born of their union, the twain might become One Flesh. We find in the book of Genesis that when God put Adam here on the earth, this is how He brought forth his wife.

He brought forth first only the man, and then brought Eve, the woman, out of the man's side as a type to reveal that first, in the beginning, there was only God the Man and human flesh then was brought out of His side; and then Genesis says after God brought Eve, the woman, out of Adam's side, He

brought the woman to the man, that in a manchild born of their union the two might become one flesh. This was all done as a type and a revelation to reveal what God is doing in His relationship with all human flesh.

Therefore we find that when God brought forth human flesh in the earth it was to be His Bride, His Wife; and also we find that both Adam and Eve, from God's standpoint, were the woman: both were flesh and both were God's Bride. The only reason He made them man and woman - individual man and woman, bride and bridegroom, husband and wife was as a visible type and revelation to the world of His own relationship with all flesh, both men and women. Therefore we see that the true woman in the earth, in relationship to God, is human flesh both man and woman; and the only True Man is God, Himself, Who is Spirit; and that God brought forth the individual woman, Eve, in the beginning only to be a type of God's many-membered Bride, human flesh; and that God brought forth Adam, the man, her husband, only to be a type of God, the Eternal Husband, and that Eve, the first woman's place or position in Adam, or in her relationship to Adam, her husband, was to submit herself to the ministration of life that came from her husband to be the channel through which the life of her husband, Adam., was to be channeled into and propagated into the world. And

since Adam, himself, at that time, before the fall, was walking perfectly in the Spirit and in perfect union with God, had a woman-relationship to God, his Head; through submitting himself to God, his Head, he would be the woman - the channel - through which the life of God would flow through him in his husband-relationship to Eve; and then through Eve, the individual woman, into the world.

Now at that time there was no such thing as the Church, as we know and understand the term today. The Church came into being after the fall as a redemptive instrument in the hands of God, or as the term to describe that called-out segment of human flesh, the Ecclesia, or the Bride of Christ, through which God is dealing with all human flesh,

ultimately to fulfill His original purpose of birthing and bringing forth out of His union with human flesh a many-membered Manchild Who will be the fullness of His glory. But at that time there was no separation and no certain segment of human flesh that was called out of the rest of human flesh to be the Church or the Bride of God, or of Christ, but all human flesh that was here in the earth was the Bride of God both Adam and Eve. And so you see, when we deal with woman's place in Adam we're not dealing with woman's place in the Church, because at that time there was no Church.

Now the life that God had given all human flesh at that time was corruptible life, that could be tempted and be corrupted, and fall. God's purpose for allowing this to be so was that God's Bride, human flesh, through facing temptation ultimately would overcome temptation and come forth an incorruptible Life, that could never be tempted again. And since Eve, the individual woman, was the type of all human flesh that could be tempted and corrupted; she herself, therefore, had life that was corruptible and that could be tempted.

If therefore there was a necessity for oversight; and it is for this cause that God made that first individual woman under the oversight of her husband, but he was, himself, human flesh that could also be tempted and corrupted, therefore he was under the oversight of God.

God made him in such a way as to give him the oversight over the individual woman. Eve, as a type to reveal that all human flesh, the Bride of God, needed to walk in union with and submitted to and under the oversight of her Husband, God. Therefore the woman's place in Adam - in her relationship to Adam, her husband, and to God - was the head of the woman was the man Adam, and the Head of the man was God. Therefore Adam had a Bride relationship to God, his Head, and was the channel through which the Life of God was to be channeled into and through Eve, and

through the Manchild that was born of that union, into the world.

And therefore through Eve, the individual woman, submitting to her head, Adam; and Adam, as the Bride of God, submitting to his Head, God: the Life of Spirit - God would be channeled through human flesh into the world.

Now the reason the man, Adam, could have the greater wisdom to be worthy to have oversight over the woman, Eve, was because he had a deeper union with God and a greater anointing from God; because he, himself, came out of God's side, but Eve, the woman, didn't come out of God - she came out of Adam. And it was for this cause that Adam, the man therefore had a deeper union with God and a greater anointing from God; and therefore was qualified and worthy to have oversight over his wife, as a type of the fact that God having a greater wisdom than the human flesh that He had brought forth in both Adam and Eve - had oversight over them. Now this oversight did not mean that Eve was in bondage to her husband Adam, being her boss and her ruler, and unable to make a move without first asking him if she could make it, but she was free to move in the Spirit in her own relationship with God through the Spirit, as the Spirit led her, without asking her husband; but only under the oversight and the watchful watch care of the greater anointing that was in her husband, to judge her movements and her leadings, to be sure it was the Spirit of God she was moving in, and to discern if she ever became deceived by a false spirit - which she ultimately did - and protect her from it. It was not that she had no relationship with God except through Adam; for it was God's ultimate purpose to bring forth an incorruptible woman, human flesh, someday, that would need no oversight whatever; but would, as a Bride, move always in perfect union with Himself and His own purposes, out of their perfect union with Him, and not out of oversight that compelled them to do so,

But since human flesh had not come to that incorruptibility which could not be tempted and was young

in its progress toward the fulfillment of God's purpose for it, God made the provision of oversight: but not oversight that was a bondage that left the woman with no freedom to have union with God through the Spirit, without going through her husband; it was oversight that left her perfectly free to have her own personal union with God through the Spirit, without going through her husband: but under the loving oversight and watchcare of the greater anointing and union with God that was in her husband, Adam.

This was far different from the submission most men who quote the Scripture, "Wives, submit yourselves to your husband," want from their wives. What they desire is a rulership thing that compels the wife to seek their permission for her every move, and leave her no freedom to be led by and have union with the Spirit of God, who is her greater Husband, that transcends the natural husband that she is married to. It is for this cause that we have husbands today who are themselves not under the anointing and not walking in the Spirit legalistically quoting to their wives the Scripture, "Wives, submit yourselves to your husbands," and demanding a submission from their wife that requires her to ask their permission for everything she does -- often demanding that she do that which is against the leadership of the Spirit of God, her greater Husband - often demanding that she refrain from obeying the leadership of the Spirit of God, her greater Husband - because they, themselves, desire to usurp the place of God, her greater Husband, in her life. They fail to realize that the only reason God gave Adam the oversight of Eve was because he had the deeper union with God, and the greater anointing from God: and therefore no man today has the right to demand that his wife submit to his oversight unless he, himself, is walking in the Spirit of God, and walking in a deeper union with God than she, and has a greater anointing from God than she. For Adam's oversight over Eve was not through some legalistic law that God had made that the man was the head of his wife, but through his deeper union with God, and with the Spirit of God.

Therefore, today God has not made any legalistic law that gives the man who is not walking in the Spirit, and who does not have the deeper union with and anointing from God, oversight over his wife, who is walking in the Spirit.

The fact that Eve did not stay under the oversight of Adam and thereby caused the fall, does not establish a premise that all of God's women today are still under the curse of Eve's weakness, and thereby more susceptible to being deceived by Satan than men, for they have been redeemed from that curse of Eve's weakness by the blood of Jesus Christ; and at their New Birth the Son of God, Jesus Christ, has been birthed within them. Therefore that Inner Man that is within each one of them has the same greater wisdom and greater anointing than Adam, himself had through his greater union with God through the Spirit. Therefore there is no premise established that because Eve failed, God's women have to fail today, but where Eve failed, because through the precious blood of Jesus Christ, and by virtue of the Inner Man, the Son of God that has been birthed within them; Who has that greater wisdom and that greater anointing and union with God that Adam himself had - God's women today can succeed, and God has made provision for them to succeed, without failing.

The thing that caused the fall long ago was when Lucifer, the devil, presented himself to Eve as an angel of light, and gave her a great revelation that the Tree of Knowledge was good to eat, and desired to make one wise; instead of bringing that revelation to her husband, Adam, for his judgment and the judgment of his greater anointing, that it might be judged and exposed as not from God; she came to Adam and told him that the tree was good to eat and desired to make one wise. However, Adam's failure was no less great than hers, for instead of moving in the greater anointing and wisdom and authority in the Spirit that God had given him, and judging it and exposing it as from the devil - for the Bible clearly says he was not deceived - in his own

weakness, he went along with it, just to keep from having trouble with his wife; and thereby the fall came into being.

So we have revealed that woman's place in Adam was a place in which she was under the oversight of her husband: but that husband was himself also under the Headship and oversight of God, and before the fall, walking in a deeper union and anointing from God; which was his only qualification for that oversight, and not some legalistic law that God had made, putting him over his wife: and that through failing to submit fully to that oversight, Eve, the woman, caused the fall.

But we have also revealed that this does not establish a premise that God's women in the Church today have inherited Eve's weakness, and therefore are more susceptible to deceit by Satan than men who are Christians. For the Word of God makes it very clear that through the shed blood of Jesus they have been redeemed from the curse of Eve's weakness, and by virtue of the fact that in their New Birth the Man, the Son of God, Christ Jesus, has been birthed within them -- therefore when they are moving in the Spirit, they are not moving in their outer woman, but they are moving in the Second Adam, Christ Jesus, who has the same greater wisdom and anointing and union with God that Adam had. Therefore there is no premise established that they are more susceptible to deceit than men who are Christians and therefore, in their walk in the Spirit, are in any way inferior to men in their walk in the Spirit.

WOMAN'S PLACE IN ABRAHAM (Flesh With A Promise)

Now we follow the thread of God's dealings with man in His effort to redeem human flesh from the fall, after Adam and Eve fell, down through the course of history through Abel's day - when Abel, God's man of the Spirit was slain by Cain, the man of the flesh and thereby leaving God with no spiritual man that He could continue to work out His plan for

redemption through. Then we find Eve, the woman, knowing her husband again, and another seed, Seth - whose name means appointed - being brought forth; thus revealing he was the elect of God, chosen and appointed before the foundation of the world to bring forth spiritual seed, that God could again begin to deal with, through the Spirit. And so we find the Bible says Seth began to bear seed, and then began to call upon the Name (the Nature) of the Lord again: or men began to walk in the Spirit again.

But then the Bible says the Sons of God, who walked in the Spirit - Seth's seed - began to mix marriage with the daughters of Cain - the descendants of the man of the flesh: therefore human flesh began to deteriorate and degenerate again, until, by the time of Noah's day, we hear God say in Genesis 6 that man had become also flesh, and there was no one left in the earth but one man, Noah and his family that God could still work with through the Spirit; and therefore we find God wiping that whole generation off the face of the earth in judgment, and saving a remnant, Noah and his family, to continue working out His plan of redemption for human flesh. But even Noah's descendants come slowly under the dominion of Satan, until in the third generation after the flood, Nimrod comes forth as a descendant of Noah, establishes Babel - the first world governmental organization after the flood, which later became Babylon - and human flesh begins to deteriorate and degenerate again, until, by the time of Abraham's day, once again a whole generation of people have become so degenerate and so depraved, and so under the dominion of false gods that God must set them all aside, and begin anew to work out His redemptive plan for human flesh.

This time He does not destroy them, but He just sweeps them aside and reaches down into Ur of the Chaldees and calls one man named Abraham to continue to work out His redemptive plan through. At last, in Abraham, it seems that God has found a man who could pass all the tests of faith that God gave him: good earth, in which God's redemptive

plan could at last begin to take root! This is why the Bible, in the New Testament, refers to Abraham as the root of God's Tree of Life, saying that we are built upon the root of Abraham, and that we do not bear the root, but the root bears us. And so we find that God calls Abraham and his wife, Sarah, out of Ur of the Chaldees - telling them to leave their home, their country, their father's house - and takes them into a new land, a land of promise, a land where they are pilgrims and sojourners, have no certain dwelling place in the land - passing up and down through it but never having a title deed to any portion of it except one little grave plot that Abraham bought when his wife, Sarah died; and yet having a promise from God that they would one day be the owners of it; and that he and his seed would inherit the land. Of course the land that God was talking about was not just the area he was in, but the whole earth; for Abraham and Sarah were only the first two in the type of all that segment of human flesh that God has called out of and separated from the masses of human flesh to walk in a new Land of Promise, that was from then on referred to in the Scriptures as God's Ecclesia - His called-out Ones in every generation; who then came to be called in this New Testament Age the Church, the Bride of Christ, Who are "Flesh with a Promise,"

Who are Pilgrims and Sojourners in the earth - walking up and down in it, Who are a Wheel within the middle of a Wheel; misfits everywhere they go if they are truly walking in the will of God for their lives - never able to be compatible with the world system around them; estranged or strangers to all their neighbors around them who belong to The System that is really, at this point, the owner and controller of the land. And yet we have a promise from God that one day we will inherit the whole earth and be the owners of it and the rulers of it. Therefore just as Abraham and Sarah were "Flesh with a Promise" in a strange land, so God's Ecclesia in every generation is "Flesh with a Promise" in a strange land. In this New Testament Age, we are redeemed "Flesh with a Promise," Jesus having already come

and shed the blood of redemption; but in Sarah's time she was not yet redeemed "Flesh with a Promise" but only "flesh with a Promise."

In this land of promise God gave two great promises to Abraham. One that projected far out into the future and was not to be fulfilled except in his Seed, his Descendant in this, the End of the Age; and the other that was to be fulfilled in his lifetime, In one He promised Abraham that there would one day come forth a Seed from him Who would rule and reign over this earth, solve all of this world's problems and bring perfect blessing to all the families of the earth. This promise projected far out into this End of the Age.

The other promise was that at a set time, God would visit Sarah, and Sarah would have a son. This one, of course, was to be fulfilled in his lifetime. But the thing that made God's promise that Sarah would have a son so unique was that, at the time God gave it, Sarah was too old, and had passed the time of women, and her womb was dead, and there was no possible way, therefore, that she could bear a son the natural way, through the natural processes of the laws of nature. Therefore this son was to be strictly a Child of Promise, he would be born not through the processes of natural law, but only by faith, only by Abraham believing the Word of God, and the Word of Promise that God had given him - against all of the tests of faith that came to him afterward, against the fact that his wife was too old and her womb was dead and it was impossible for her to bear a son through natural processes.

This son, Isaac, who finally was born twenty-five years later, after Abraham's faith had been tested and proven, was of course a type of Jesus - the Seed of Abraham who came hundreds of years later -who is, and who is to be the fulfillment in us His Body, at this End of the Age, of that other promise God gave to Abraham that one day a Seed would come forth from him who would rule over this earth, solve all of this world's problems, and bring perfect blessing to all the families of the earth.

Jesus, of course, also was born, not through natural processes of the laws of nature but from the womb of the Virgin Mary, by the Spirit of God, and the promise of God that came from above.

Sarah, the wife of Abraham, who was to be the channel through whom Isaac, that first Child of Promise - the child born of faith - was to come through, was a type of the nation of Israel that descended from her to whom God, through many hundreds of years after her time was espoused to, in a marriage union out of whom God, after hundreds of years, brought forth Jesus, the redeemer; who was to be the fulfillment of God's promise to Abraham that his Seed would rule the earth, and also who was to be the instrument through which God's promise to Abraham that he and his Seed would inherit the whole earth, would be fulfilled.

Now, to understand woman's place before God, in Abraham - in other words, in Sarah's day - we first need to understand that when we talk about woman's place we're talking only about Sarah; for she was the only woman that had any place or standing of any kind before God, at that time. Every other woman in that whole generation had been swept aside before God, and was of the lost beast nature and generation that had no place or standing at all before God. So when we talk about woman's place before God, in Abraham, we are strictly talking about Sarah, only. Therefore in her hour, she was not only - as a woman - the type of flesh that God was dealing with, and that was still the woman that God had brought out of Himself, to be His Wife - even though she was fallen - but in her hour, she and Abraham were the only flesh that God was dealing with as His espoused Bride.

Secondly, to understand woman's place before God in Sarah's hour, we also need to understand that, since Jesus had not yet come, and the blood had not yet been shed; she was not redeemed "Flesh with a Promise," as are the women of the Church of this New Testament Age; but she was only "flesh with a Promise." In other words, she was not yet

redeemed from the curse of Eve's weakness, as are the women of the Church in this New Testament Age that we live in. It is surely because of this that the meaning of her name in the original Hebrew of the Bible reveals the kind of character that she had - that she was contentious, murmuring, unbelieving and rebellious through many years of God's dealings with her through her husband, Abraham. This, of course, was the condition of human flesh at that time, which was not yet redeemed "Flesh with a Promise," but only "flesh with a Promise."

For the Bible tells us that at the time God called Abraham and Sarai from Ur of the Chaldees her name was "Sarai" which in the original Hebrew of the Scripture means, "contentious." This, of course, also was a type of the character that the nation of Israel that later came out of her, whom God was espoused to for hundreds of years, and out of whom He brought Jesus, would have and did have. For during all the years of God's dealings with Old Israel - through Moses and through all of the Prophets she was contentious, cantankerous, murmuring, unbelieving and often rebellious. And yet she was God's chosen woman that He entered into a marriage union with; to bring forth out of her, through a little Israelitish handmaiden named Mary, His Seed, His Son, Jesus.

The fact that the Bible tells us Sarai's name was "Sarai," which means contentious - means that she contended with her husband, Abraham, every step of the way, in God's dealings with him, and with her through him. When Abraham came to her and told her that God had called him out of Ur of the Chaldees and was to take them into a wonderful land of promise; and that though God had not told them how they were going to get there, that if he would walk by faith God would lead them - it means Sarai looked him the face and said, "I won't go. Do you think I'm going to leave my home and family, and all of my security here, and go following you, traipsing around the country following some strange dreams and visions and revelations that you've

had - you're crazy." This means that Abraham, of course, had to pray for her, minister to her, plead with her, love her, and gently bring her along with him toward the fulfillment of God's purpose for them. Just as God had to love, plead, pray for, threaten, and sometimes chastise Old Israel during the time that He was espoused to her, to finally bring her up to the point where Jesus, the promised Seed, could be born out of her.

We see contentious, unbelieving Sarai even contending with the Angel of the Lord, and laughing in the face of the Lord, as He came and gave her the promise that she, as old as she was and as dead as her womb was, was going to bear a son. We see her about half-way through the faith-testing period - between the time God gave the promise and twenty-five years later, when Isaac was finally born - in her unbelief becoming completely rebellious and telling Abraham she doesn't believe any longer that God will supernaturally fulfill His promise; and persuading Abraham to let her handmaiden, Hagar, go in unto him and birth Ishmael, the child of the flesh, the natural way. Just as Israel, five hundred years before Jesus was finally born, turned away from her espoused Husband, God, in unbelief, and became so rebellious that God had to allow her to go into captivity to Babylon, and then later on, to Rome - to whom she was in bondage when Jesus was born.

And yet in spite of Sarai's contentious and rebellious and unbelieving nature, her husband, Abraham, Romans chapter four says, staggered not at the promises of God but was strong in faith, giving glory to God; and therefore the Lord imputed his faith to him for righteousness, and Isaac, the promised manchild, was finally born. And during all that period, Abraham - in spite of Sarai's contentiousness - loved, tenderly led her along, dealt with her, was patient with her - slowly bringing a change in her own nature; until, by the time Isaac, the promised manchild is born we find that the Bible no longer calls her, "Sarai," which means, "contentious," but has changed her name to "Sarah" which

means "princess." Which reveals that out of her husband Abraham's loving dealings with her, her nature had been changed from a contentious woman to a princess -the wife of the Son of the king.

This was of course a type to reveal that God was for hundreds of years the Husband to Old Israel - who had descended from Sarah -and in spite of her rebellious, contentious, unbelieving nature bore with her, loved her, brought her along, dealt with her; and you must understand that this means in her He was dealing with contentious human flesh: until finally, at the time that Jesus was born and birthed out of Old Israel, He could change the name of human flesh from "Sarai" - "contentious," to "princess" - "Sarah." Because out of the human flesh that was Old Israel, and His dealing with her He brought forth the New Testament Bride, the Church, Who is the Princess - the espoused Bride of Jesus, the Son of the King.

In seeing Sarah's nature in character, of course, it is not very hard to see what woman's place before God was in Abraham's time. Certainly God could not, at that time, give woman - who was the type of flesh - any place of leadership and authority in His Ecclesia.

But the man, Abraham, was strictly the one with whom and through whom God dealt. But this does not mean that man, in general, even at that time (though Abraham was used of God) was so far above woman in his nature and his character that man was something special to God at that time, either. For you see, woman is a type of the flesh and man is a type of the Spirit; and the fact that God dealt only through Abraham, the man, only means that at that time in human history, human flesh in man, also, was not yielded to God, that God had a man that He could redeem flesh through.

Therefore the fact that He was dealing through the man, Abraham, since man is a type of the Spirit, means that God only had His own Spirit that He could deal with mankind through - that He could deal with the woman, human flesh, through. This is confirmed to us by the Scripture in Isaiah,

chapter 59, verse 16, which says, "And he saw that there was no man, and wondered that there was no intercessor: therefore his own arm brought salvation unto him; and his righteousness sustained him." Up until the coming of Jesus, God had not a man that He could work through in the earth, to redeem the woman, either. That's why He had to come in Jesus, and His own Arm brings forth salvation. The fact that He was dealing with the woman through her husband, Abraham, reveals that during that period, until the coming of Jesus, God was dealing with human flesh, the woman, through His own Spirit, the True Man.

Therefore we find that it is true that woman's place before God, in Abraham, was a place of submission and subjection; and she was given no place of leadership and authority in God's Ecclesia by God; but God was dealing with her strictly through the man, Abraham. Nevertheless she had within her the capacity, with the patient dealings of God with her through her husband, to bring forth a manchild, Isaac; and through doing so, having her own nature changed from the nature of a "Sarai," one who was contentious, unbelieving and rebellious to the nature of a "Sarah," one who was a princess. And in all this, she was a type of the Israelitish nation that came out of her, who during the next almost two thousand years was the woman that God entered into a union with; and though that nation, Israel, was also a contentious, unbelieving, murmuring and often rebellious woman; through the patient dealings of God with her, after almost two thousand years she was able to bring forth a Manchild out of her named, "Jesus;" and in doing so that segment of human flesh that was called, "Israel," was replaced by the New Testament Bride, a Princess, the Wife, the Son of the King.

WOMAN'S PLACE IN ISRAEL

We have just seen that Sarai, whose name in the original Hebrew meant "contention," who was the wife of Father

Abraham, that birthed the supernatural child of promise, Isaac, was a type of and figure of Jesus, that was to come; who was therefore a type of the Israelitish nation that came out of her - who was the woman who was the wife of Father God: out of whom He, after hundreds of years, birthed Jesus, the supernaturally birthed redeemer of whom Isaac was a type. Therefore we find that during the hundreds of years following Sarah's lifetime, the woman, Israel, that God dealt with had the same contentious, murmuring, rebellious, unbelieving nature that Sarai, who was her type, had. However, we find that there was one difference between the people of the Israelitish nation and Sarai; and that is that Israel was under a redemptive covenant from God, that was given her by God through Moses when God brought her out of Egypt, and redeemed her from her bond-slavery to Pharaoh of Egypt. Therefore, through this covenant, she was brought under a special covering of God in a special way - through the sacrifice of a lamb - even though that covenant was only a step toward the True New Testament Covenant, and that lamb sacrificed by which she was brought under that covenant was only a type of Jesus, the True Lamb, by which the woman, human flesh, would be brought under the True Covenant, and a far more perfect Covering of God.

The literal, physical redemption by God of the woman, Israel, from her bond-slavery to Egypt was, of course, only a physical type of that True, Absolute, redemption by God of human flesh from their bondage to this Egyptian world system, through the sacrifice of the True Lamb, Jesus. And therefore, though it was only a physical redemption from physical Egypt, and a type of the True redemption wrought through Jesus on the cross of Calvary, nevertheless, though that redemption wrought from the bond-slavery of Egypt was not the Full Redemption of human flesh wrought through Jesus; the people of Israel, as they came up out of Egypt were, in that sense, a redeemed people.

Therefore the woman, Israel, was no longer just "flesh with a Promise" from God, as Sarai was, but she was

redeemed “flesh with a Promise” from God. The redemption wrought by God as He brought Israel out of Egypt was not manifested only in His delivering her from her physical bond-slavery to Egypt and Pharaoh of Egypt; but it was manifested also in a certain redemptive work that had been done in her nature. God had let her suffer in bond-slavery for four hundred years; and therefore a certain amount of the pride, rebellion, contentiousness and unbelief that had been in Sarah had been worked out of Israel. Though she yet had a long way to go, a certain measure of brokenness had been worked in her. Therefore the women in Israel did not possess in their nature quite as great a measure of the weakness inherited from Eve by woman that Sarai had in her day; and since Israel was the Ecclesia, the called-out segment of human flesh through which God was dealing with all human flesh; what this means is that as God brings Israel out of Egypt, He has brought all human flesh to a measure of redemptive deliverance from the curse of weakness that was upon it, inherited from Eve; and thereby brought individual woman to a measure of deliverance from the weaknesses that she inherited from Eve.

Therefore, God now has an Ecclesia in Israel - a segment of human flesh, a group of called-out ones - who, because of a certain redemptive work in their nature, and because they have accepted willingly a redemptive covenant, and come under a redemptive covenant with Him, He can cover them with His Spirit and enter into a closer working relationship with them than He could with Sarah, who was not redeemed "flesh with a Promise" but only flesh with a Promise from God. Therefore, though Israel, God's woman, as a whole was far from delivered from the weaknesses that were in Sarah's nature completely; and though the place of women in Israel was, on the whole, one of subjection and subordination to men; yet we find that God was now free for His Spirit to come upon certain women of higher quality, in the Lord; such as Miriam, the prophetess; and Deborah, who was not only a prophetess, but who was judge over Israel for many

years; and used them in a ministry of spiritual leadership and authority - even, sometimes, over men. This in no sense meant that God was giving women any place of authority and leadership over men; but because the women as well as the men of Israel had come under a redemptive covenant from God - by which Holy God could now be just as reconciled to women as He could to men - that it was now possible for the Spirit of God to come upon women as well as men, and use them in a place of spiritual leadership and authority.

So we find, in summing up, that woman's place in Israel, under the law, was a place of subordination and subjection to men. Nevertheless, God's redemptive dealings with the woman, human flesh, who was the woman, Israel, had come to the point - through God's redemptive covenant - where some women could rise to the point of yieldedness to God, and to His Spirit, that God was willing to use them in a place of spiritual leadership and authority.

WOMAN'S PLACE IN THE CHURCH

In order to truly understand woman's place in the Church, there are certain precepts and principles of God's whole Divine Plan that must be understood first. The first thing is to understand that there is only One Man, and that is God. Every other man here in this earth is only a type of the One True Man - God. This is revealed to us in the fact that in the natural relationship between natural man and wife, the man is the source of life, the beginning of life: the source from which the seed comes, out of which comes life. For he was put here on earth as a type of God, the One True Man, who is the Source and Beginning of all Life.

The second precept to understand is that there is but One True Woman, and that is the many-membered body of human flesh that God put here on the earth in the beginning to be His Wife; and since a great, massed segment of that human flesh fell: out of her has come the One True Woman

that is the Bride of Christ, and therefore the Bride of God today, the Church. And every other woman that God created and put here on this earth from the beginning; and brought into a natural marriage relationship with natural man, who is a type of Himself, was and is only a type of that One True Woman –the many-membered Woman - Who is the chosen Bride of God.

The next precept to understand is that that One True Man, God, is a Spirit; and the many-membered Body of human flesh that has been called out to be His Bride has been called to be the channel through which the Life of Spirit - the Spirit of God - is manifested in this earth: just as the natural woman is the channel through which the life of her natural husband is manifested in this earth. Therefore the natural marriage union and the natural marriage relationship between all individual men and women is a type of the relationship between the Spirit which dwells in each human body, and that body.

It is also a type of the relationship between omnipresent Spirit God – and the larger, many-membered Body of human flesh.

The next precept to understand is that Jesus Christ, two thousand years ago, was put to death in the flesh, and ascended into the heavens that He might return again as the other Comforter, in the Spirit; and on the day of Pentecost, in the upper room, as that Spirit, He indwelled His many-membered Body, His Bride, the Church. So that today, just as each individual human being is a spirit which indwells their individual body, so Christ, the Living Spirit, indwells His Bride, His many-membered Body, the Church.

The next precept to understand is that, in this New Testament Age, those who are in Christ - both men and women - are His Bride, the Church: for men are also human flesh, and therefore in their relationship with Christ, they are His Bride, the Woman - just as women are His Bride, and a part of that many-membered Woman.

In the mystery of God that is revealed in the Word of God, He does not make a distinction and say that women, in the Spirit, are His Bride; and men are not female in the Spirit and therefore not His Bride, but are just men. But He reveals that all alike who are in Christ, who are in His Church, are His Bride.

The next precept one must understand is that the Bible reveals that everything and everybody that was of the old creation, before Jesus died on the cross, has been crucified with Jesus on that cross and therefore no longer exists in the sight of God. The only thing that exists in the sight of God today is His many-membered New Creation Body that has been birthed out of the risen Christ, and has the Spirit of Christ dwelling in it. The Apostle Paul makes it very clear that in this New-Creation spiritual Body God does not make a distinction of natural man and woman, saying, "In Christ there is neither male nor female." The fact that there are yet individual men and women of the first physical creation still walking around today does not mean that they exist before God, but only that God, who calls those things that are not yet as if they already are sees them as crucified and done away with on the cross-, though it is not yet made manifest in the flesh.

Therefore we find that in this New Creation that began with Jesus there is no longer any such thing as individual men and women, there is only one many-membered Woman, the Body of Christ, made up of men and women, and One Man, the Spirit of Christ, dwelling in that Body.

Thus we begin to see that in Jesus God has brought forth in this New Creation a many-membered New Creation Man who has both male and female in Himself; just as Adam had both male and female in himself when God brought forth the first creation, and the first-creation man.

Next we find, as we study the mystery of God in the Scripture, that Christ's way of manifesting His Husbandship to His many-membered Bride, the Church, is through overshadowing Her with His anointing; just as the natural man

over-shadows his wife in the natural marriage-bed union. And through this over-shadowing of the anointing, bringing forth five Spirit Ministries - Apostles, Prophets, Evangelists, Pastors and Teachers. Therefore, in the New-Creation Body of Christ, the "man" is the male anointing that rests upon those He over-shadows for Ministry, by which they are given the revelation, the Seed of Life, the Word of God which, when planted in the spiritual Womb of the female Bride congregation, brings forth New Life, and ultimately will birth and bring forth a many-membered Manchild.

So of that "redeemed flesh" which are the Body of Christ, in which the One True Man, the Spirit of Christ dwells, there is no precept or teaching in Scripture that women are precluded from this male anointing resting upon them, and bringing them into a Ministry whereby they can be the vessel - the instrument, the member of the Body -- through which Christ manifests His Husbandship to His Bride; and through which He implants in Her spiritual Womb the Seed of Life, the Word of God, that can birth and bring forth New Life.

Therefore, in the New-Creation Body of Christ, it all depends on where you're standing, whether you are in the Bride or the Bridegroom, in the Spirit. If one is standing in the pulpit under the anointing, ministering the Seed of Life, the Word of God: then they are in the Bridegroom, whether they are wearing a dress or whether they're wearing pants; for woman cannot minister a Seed of Life, only a Man can. If one is sitting in the congregation, receiving into the spiritual Womb the Seed of Life, the Word of God: then they are in the Bride - in the Woman whether they're wearing pants or whether they're wearing a dress, for the Man cannot receive into the Womb the Seed of Life, only a Woman can.

It is a strange paradox that male ministers would be quite upset if anyone told them they were not in the Bride of Christ, therefore able to be Female in the Spirit; yet they get quite upset when they're brought face to face with the fact that the Sisters in the Body of Christ are able to be Male in

the Spirit, when the Husband anointing of Christ rests upon them.

During the Old Testament Age, God instituted three great feast days in Old Testament Israel's religious year: the Feast of Passover, the Feast of Pentecost, and the Feast of Tabernacles. Those who know the mysteries of Scripture know that these were types of three great, spiritual feast days in this New Testament Age, in which God is feasting us on all of the spiritual Truths that were typified in those three Old Testament feasts; so that in three great feasts of spiritual Truth we might grow up to the measure of the stature of the fullness of Christ; be changed into incorruptibility; and His many-membered, incorruptible Manchild that will manifest the fullness of His Glory, be born and brought forth.

The Feast of the Passover in the first month, where Israel slew their lamb, was a type of our Salvation experience, and the Truths that are in it. The Feast of Pentecost, in the third month, was a type of our Pentecostal Baptism in the Spirit experience, and the Truths that are in it. The Feast of Tabernacles, in the seventh month, was a type, of this third great End-Time Feast that God is feasting us on today, in this mighty end-time move of the Spirit; in which He will feast us on the final Truths that will grow us up to the measure of the stature of the fullness of Christ; so that the Nature of Christ, which is the Nature God, will come forth in us in fullness; and God will be tabernacling in Man.

The point that is pertinent to our study today is that the Bible reveals that three times in the year, God commanded all of the males in Israel to come before the Lord at Jerusalem to keep the feast. But it says nothing about the females of Israel. The question arises why did not God command the females to come up to keep the feast, also. The answer is because the whole thing was a type of the Body of Christ in this New Testament Age; and in Christ, and in this New Creation, there are no females - there is just a Son of God, an inner Man of the Spirit, that has been birthed within each one of us who are members of the Body

of Christ, whether we are wearing pants or whether we are wearing a dress. There is no teaching in Scripture that reveals that the Nature of Christ, that has been birthed in natural women at their New Birth, is weaker, in some way, than the Nature of Christ that has been birthed in men, and that there are limitations placed upon how far the Son of God that is in women can grow toward the manifestation of the fullness of all the Power and Glory that is in that Nature of Christ that has been birthed in them. It can no longer be said that women are bound to be weaker in the Spirit or more susceptible to deceit by evil spirits than men in the Body of Christ today, because they are still bound by some curse of weakness inherited from the first woman, Eve. For the blood of Jesus has redeemed them from that weakness and that curse, and the Son of God that has been birthed within them has none of these weaknesses but has within them the Nature of His Father, and is thereby only capable of manifesting all the Glory of His Father.

I have just, not too recently, finished reading a book written by one of God's anointed Ministries, seeking to prove that women in the Church, and in the Spirit, must be subordinate to and in submission to men. He cites the fact of one woman who, believing she was anointed to a Ministry in the Spirit of God, finally was deceived by a false spirit to the point where she announced to her husband that God was calling her to leave her family, and divorce her husband, to give herself fully to that Ministry. The author cited the case to prove

his point that women are more susceptible to deceit when they are not under the authority of men in the Church and in the Spirit. It was quite interesting to me that, in order to prove another point in his book, he had just previously cited the case of two men ministers who had risen to great heights of usefulness to God, and then been deceived by false spirits into deserting and divorcing their wives, and entering into an adulterous relationship with other women.

Thus, for those who have unprejudiced eyes to see, it is easy to see that just as many men ministers are deceived by false spirits as women ministers. Therefore we see that this question cannot be settled by the citing of such illustrations, but only by the True revelation of the Word of God.

If we look upon the five Spirit-Ministries: Apostle, Prophet, Evangelist, Elder or Pastor, or Teacher, as carnal offices or official positions that are operated with natural abilities and natural strength; then it might be possible to say that women are weaker in these things, and therefore men more qualified for the office.

But since the Bible clearly reveals that these Ministries are not carnal offices of official positions that require natural strength and abilities to fulfill; but they are spiritual Ministries that require only the anointing of the Spirit to fulfill; and since the anointing is given and provided through Jesus in just as great a measure to the Sisters as they are to the men, then one cannot say that the Bible reveals that men are more qualified than women.

And so we see that it is true that in the Old Testament Age all women who were born into this world inherited from Eve, the fallen mother of all human flesh, the inherent weaknesses that were in her own nature; and that inherent desire to usurp authority over the man that Eve, herself had, which caused her downfall. It is for this cause that God allowed women to be brought down into such a place of servitude and subjection to men that at the period in which Jesus came into the world, women were held in such a low place of subjection and bondage that in many cases they were not allowed to walk down the streets beside their husbands or to sit in the same room with their husbands when their husbands had company. They had been brought into many forms of bondage.

But it is also true that since the time of the fall God has been progressively working to redeem woman and those weaknesses that were in her nature: and since she's the type of all human flesh, to redeem all human flesh from the same

weaknesses: and that with the coming of Jesus, with His sacrificing of His Life on the cross and shedding of His blood, that both men and women might be cleansed and redeemed from every effect of the curse that came through the fall; so that both men and women might be born again - regenerated, recreated - and become a completely New Creature with no taint of the curse of the fall upon Him: and that the Son of God has been birthed within them also; and the Apostle Paul could say, therefore, "In Christ there is neither male nor female:" and that there is no distinction or difference made in the Spirit.

And yet the thing that has been a stumbling-block to many in seeking the answer to this question is the fact that we hear the same Apostle Paul, who says in one verse of Scripture, "In Christ there is neither male nor female," saying in another epistle to one of his churches, "I suffer not a woman to teach or usurp authority over the man." How to resolve these seemingly conflicting statements of Paul has been the dilemma that those who are seeking the answer to this question have faced. However, for those who understand the full mystery of God's purpose and plan, they understand what Paul was saying in both cases, and they find no conflict at all. They understand that in Paul's day, as is true now, and in every day, there were women who would seek, in the flesh, to teach and take positions of authority; and Paul was simply saying that he suffered not such to be allowed. However, there is no indication that he was denying the great Truth that he stood for, that in Christ there is neither male nor female and that women were not precluded from coming forth in spiritual Ministries through which the authority and leadership of the anointing is manifested.

Thus we find the Word of God itself, in Luke Chapter 2:36-38, setting its seal of approval upon the Ministry of Anna, the Prophetess-whom verse 38 in the Bible declares very clearly - spake to all them in Jerusalem who look for redemption concerning the Baby Jesus, and taught them that He was the long awaited Redeemer that was to come;

teaching both men and women, under the anointing of the Spirit that God gave her.

And so we see in understanding both what Paul meant when he said, "In Christ there is neither male nor female," and what he meant when he said, "I suffer not a woman to teach or usurp authority over the man," that we, too, are not to permit a woman to teach or usurp authority. But understanding the mystery of God, we know that one is only a woman when they are moving in the flesh; but when one is moving under the anointing, and ministering the Word of Life, and moving in the authority of the anointing: this is not a woman, this is Christ; and that Paul was in no way precluding this or excluding this possibility in his statements.

There are those who would go to great lengths to declare and try to prove that God would never anoint a woman to an Apostolic Ministry today. Yet those who have unprejudiced eyes to see can see that God, when He so pleases, does so, completely ignoring their doctrine. For all those who understand God's True Order in Scripture know that the chief sign of an Apostle's Ministry is the wisdom and anointing to be able to birth and bring into being new works, or Churches, that stand and bring forth their fruit. Just as Paul wrote to the Corinthian Church and said, "You, in the Lord, are the sign of mine Apostleship." Those who say that God would never anoint a woman to such an Apostle's Ministry today, completely ignore the fact that there is in the world of our generation of world-wide Church fellowship called, "The Foursquare Gospel Church," a Pentecostal Church fellowship consisting of many Churches throughout the world that was founded and brought into being through the ministry of Aimee Semple McPherson - a simple little milk-maid who prayed her way through to a mighty anointing and a mighty calling, and a mighty Ministry in God; who was given the anointing and wisdom of God to establish and birth, and bring into being many Church works that have stood, and become a Church fellowship throughout the world that has won thousands of

souls to Christ; and led multiplied thousands into the glorious experience of the Baptism of the Holy Spirit.

Those who dogmatically declare that God would never anoint women to teach men completely ignore the great use that God has made of such women Ministries as Katherine Kulman, who has taught multiplied thousands of men the great faith Truths of God that have enabled them to receive their healings from the Lord. It is very easy for men to stand with tongue in cheek and declare that such Ministries are not brought forth and anointed by God, because it disagrees with their doctrine; or if they are compelled by the very works that are accomplished to admit that it is God - that it is some special dispensation of God that is outside God's Divine Pattern: but they do not bring forth any convincing evidence that this is so.

And so we see that through the redemptive work of Calvary, as concerning woman's position in the Church, that is given to her positionally through the redemptive work of Jesus: the Bible does not teach that it is in any way inferior to man. It is true that because of the pressure put upon them by man to hold them down, and to force them in to some inferior position through their legalistic doctrines, that for hundreds of years during this Church Age women have been unable to break free of that pressure and stand in the liberty wherewith Christ has set them free; and through knowledge of Truth and Faith claim their position of freedom in Christ. This is why, up until the turn of the century, there were so few women Ministries manifested. It was only with the advent of the great Pentecostal outpouring of the Spirit of God that came forth at the turn of this century, that through the sheer force of the great outpouring of the anointing that was given, that some women were given the faith and courage to break free of the bondage wrought by the legalistic doctrines of men; and simply yield to and move in the anointing for the Ministry that God was giving them. And with them, it was not a question of, "Does God do it, or doesn't God do it," God was doing it; and they were only

yielding to that which God did through them. And thus we find God manifesting His glory through such Ministries as Aimee McPherson, Katherine Kulman, Corrie ten Boom, and hundreds of others who were not so widely known; but who labored quietly in those out-of-the-way places, laying down their lives in the ministries and callings that God gave them that the Kingdom of God might one day come in in this earth.

Therefore, insofar as the question of woman's position in the Church, since the redemptive work of Jesus was complete at His resurrection from the dead, and they were redeemed completely from the curse that was upon them through Eve's part in the fall, their position has been in no way inferior to men's; and it is revealed in Paul's statement, "In Christ there is neither male nor female." It is only that it has taken lo, these many hundreds of years for some to come into the faith and courage, through the great outpouring of the anointing that was given in the Pentecostal move of God, to rise up and stand in that position, as the Spirit of God led them. And now, in this great, end-time move of the Spirit of God we are beginning to get a full revelation of what woman's true position is and thereby come to a greater strength and freedom to stand in it, without being brought under condemnation by the legalistic doctrines of men.

WOMAN'S POSITION IN THE MANCHILD

In his great vision on the Isle of Patmos, John the Revelator, as he describes it to us says: "I saw a woman clothed with the sun, and with the moon under her feet, and a crown of twelve stars upon her head, and she brought forth a manchild, who was to rule all nations, who was caught up to God and to His throne."

To understand John's vision you must understand that when the New Testament speaks of a woman, it is not speaking of a natural woman but is always speaking of a

segment of the many-membered Woman, the Church. To understand what John meant when he said, "I saw this woman clothed with the sun, and the moon under her feet," we need to understand the mystery of the heavenlies that God has revealed in this end-time move of the Spirit. That is that the physical heavens in their every aspect are only a type of God's spiritual heavens, which spiritual Heavens we are. The sun that you see in the sky each day is a type of Jesus: just as the sun is the natural light of the world, so Jesus is the supernatural Light of the world. The moon that you see in the physical heavens each night is a type of the Church: just as the moon has no light of its own, but only reflects the light of the sun in the earth: so the Church has no light of its own, but only reflects the Light of Jesus in the earth.

Therefore when John said, "I saw a woman clothed with the sun, and the moon under her feet," he was not talking about the natural sun and the natural moon; but he was talking about the True Son, Jesus - and the moon, the old order denominational Church systems when he said, "I saw a woman clothed with the sun," he was talking about a segment of the woman, the Church, who meets in basements and living rooms all over the world, in this end-time move of the Spirit; who is at this hour not being clothed with the light or the truths of the Moon the old order denominational Church system, but is being clothed with all the Light and Truth of the Son, Her True Husband, Jesus. That is in these end-time meetings and great conventions, She is being clothed with mysteries and light and Truth that have never been taught in the old order denominational Church system, the Moon. In fact, before it is over She shall be clothed with all the Light and Truth that Jesus, Himself, knew when He was here on the earth: and therefore She is being lifted up to a higher place in

Light and Truth than the Moon, the Old Order Church system; and therefore in these last days, the Moon is going to be under Her feet. Through being clothed with all the Light of the Sun, She is going to be brought into a spiritual union

with Jesus, Her Heavenly Husband, that will grow us up to the measure of the stature of the fullness of Christ, and change us into incorruptibility; so that out of this Woman clothed with the Son shall come forth a many-membered Manchild through whom Christ will rule and reign over this earth during the thousand-year millennial reign of Christ - who shall have been caught up to the Throne of God, to rule all nations with a rod of iron.

Certainly this Manchild will not be made up only of individual natural men; but also of those members of the Body of Christ who wear dresses: but through receiving all the Light of the Son, Jesus, they will have grown up out of the natural characteristics of their woman-flesh nature. and will have taken on those spiritual attributes of the Nature of Christ, the Eternal Man: faith, spiritual strength, agape love of God, patience, long-suffering, and all those spiritual fruits which are strictly the attributes of the Spirit - the only Eternal Man - of which all individual, natural men are only a type: and the terms that we have used in this world of types and shadows, that we exist in today; and the natural attributes of natural men and women who have existed in this world of types and shadows will have passed away: so that that which has been positionally true in this Church Age, since the redemptive work of Jesus was complete at Calvary -- that Christ is neither male nor female, and that women's position is not inferior to man's -- will be actually, absolutely, true: inasmuch as the many-membered Manchild will have come forth, and there will be no longer woman or man; but only one many-membered Manchild through whom, as Christ is reigning during the thousand-year reign of Christ on this earth, made up of what were once man and woman, but are now the many-membered Son of God.

Therefore, woman's position in the Manchild will be one of non-existence. There will be no longer any such thing as man or woman, but only the Eternal Man, God's Manchild, into whom He has poured the fullness of His own Glory of His own Nature, ruling and reigning forevermore.

It is because many women, in this end-time move of the Spirit, have already seen the vision of this Manchild that is coming forth, and are being led to their place of Ministry in Him, that they no longer see themselves as natural women; neither the men in this end-time move of the Spirit as natural men: but both as a part, and members, of this many-membered Manchild Who is coming forth, who has no womanly characteristics in His Nature at all; but only the man characteristics of the Eternal spiritual Man: that they can feel absolutely free to fulfill the spiritual Ministries and callings that God has given them whether it be Elder, Teacher, Evangelist, or ultimately Apostle.

Those who are coming forth in this Manchild and see clearly this vision, understand that men Ministries who are ministering only on the Full Gospel level, and who understand only their letter interpretations of Paul's statements, "let the women keep silence in the Church," etc. cannot understand their position and their walk and their vision; and therefore they have no resentment and no desire to fight back when they are judged by such men Ministries; but knowing one can do nothing against the Truth, but only for the Truth, are content to walk on in the spiritual callings and Ministries that God has given them - knowing that if God be for them, who can be against them, and knowing that all His watchmen will see eye to eye, when the Lord has brought again the captivity of Zion: and we pray that the Lord will hasten that day. Amen.