

# *Beloved Sisters*

## Table of Contents

Introduction.....	1
Marital Faithfulness.....	4
Like Relations .....	7
The Washing of the Bridegroom .....	9
Weapons of Warfare .....	15
The Beguilement of Eve.....	22
She, the Man-Slayer.....	26
Holy Dependence .....	29
Her Tongue.....	36
The Death Sentence.....	41
Love-the Fulfillment of all Righteousness.....	50
Temptations and the Heart.....	54
The Nature of Divine Provocation.....	58
An Outpouring on Reproof .....	65

## Introduction

Beloved Sisters,

This morning the LORD revealed with utmost certainty through several of your requests and the compelling of the Spirit in my soul that I was to write down the wisdom that has been and is being revealed to me thus far concerning Biblical womanhood and marriage, namely, in being a wife, a help meet unto the husband, and not any heathen man, professing Christian man, or false prophet, but a man of God. This writing could aptly be called, “*Being Married to a Man of God*”. Many of the subjects which I will be LORD willing writing upon I had known in principle in some superficial way even before marriage, but were enlarged to me shortly after marriage. Though much of what follows was revealed to me early on after I was married, at the very same time that I was being granted glorious revelations, I was fiercely buffeted, often falling, encumbered with pride, ignorance, fears, and incompetence in spiritual warfare. Fatherly chastening was frequent and increasingly severe. Though the revelations were glorious and did bring my soul to bright clearings after periods of foresting, I have had no liberty to write them down. I feared my own pride, my own potential downfall shortly thereafter. For I was falling frequently, oft beguiled by pride, and devilish wisdom. The Scriptures tell us to be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body (Jam 3:1-3. Surely my every transgression within the marriage covenant has been manifested in word! “*Thou therefore which teachest another, teach thou not thyself*” (Rom 2:21a) Oh how I do need Him every hour! His grace to be steadfast, His grace to rise quickly in Godly sorrow and repentance after falling, though God forbid that I do, it is not my expectation or intention, but I acknowledge that it may occur, and His unfathomable mysterious power to scarcely save me from my vile body of death!

I had expected before that I was not being given liberty to write these things because the LORD would have me to achieve some level of practical mastery of this wisdom before that time. Though you know, those of you whom I have spoken to, that I have been faithfully sharing these principles in person and by God’s grace with His Spirit. Have I reached a level of mastery? Only to the extent to which I can say that I have mastered the maintaining of saving faith and repentance, of keeping the narrow way, of following Christ, of abiding constantly in Him!

*Constantly abiding, Jesus is mine;  
Constantly abiding, rapture divine;  
He never leaves me lonely, whispers, oh, so kind:  
“I will never leave thee”—Jesus is mine.*

*-Hymn: Constantly Abiding*

Yes, I have a measure of understanding of how to abide in Christ, but could I presume to say that I can never fall, or that I have achieved a mastery of this abiding such that I am certain I will

never fall away? God forbid that I be lifted up in such a proud notion and the false peace that ensues, and thus deny the burden of the LORD throughout His WORD through His Son, prophets, and apostles that we must labor to enter His rest, fear lest we come short of it, work out our salvation with fear and trembling, and behold both the goodness and severity of the LORD (Heb 4:1, 11, Phil 2:12, Rom 11:22)! It is a fight! It is a race! Much labor and zeal is required to maintain saving faith! So vile is our flesh, that if we do not make conscious effort, if we do not SET OUR HEART to seek the LORD, if we do not order our steps, if we do not follow the light we are given with all of our might, our faith will dissipate, even dissolve into a horrendous shipwreck. Faith left unattended surely dies!

Beloved sisters, so it is with marital faithfulness: surely there is a journey in learning the wisdom of such faithfulness, and the journey never ends, for the imparting and enlargement of such wisdom progresses from glory to glory as we walk before Him in the land of the living, and yet, even having acquired an abundance of wisdom, there is a daily fight to keep it, to walk in it, to not stray from it. Surely this fight of stay faithful to our husbands is the same fight to maintain saving faith. They are the same fight. They are inextricably tied together. If you falter in faith you cannot be faithful to your husband. Yet if you are strong in your faith, you cannot BUT be faithful unto your husband.

*Praise to the heavenly Father for His love which He doth impart  
For such love by His Holy Spirit doth He shed abroad in the heart  
This anointing which we have received surely teachest us all  
Thus in marital faithfulness, if we remain under such, can never we fall*

Can masters of wisdom fall? Wherefore let him that thinketh he standest take heed lest he fall (1 Cor 10:12). Certainly the apostle Paul warned the Ephesian elders that of their own selves would men arise, speaking perverse things, drawing disciples away after themselves (Acts 20:30). Paul himself kept under his body, bringing it under subjection: lest that by any means, when he had preached to others, he himself would become a castaway (1 Cor 9:27). Anyone can fall. The Scriptures do not promise that simply having revelations of wisdom will surely keep us from falling. But rather the Scriptures promise that if we give diligence to make our calling and election sure, then we shall never fall. They promise us that if we give all diligence to add to our faith: virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity; if these things be in us and abound they make us that we shall be neither barren nor unfruitful in the knowledge of our LORD Jesus Christ. (see 2 Pet 2:1-11) King Solomon has superior storehouses of heavenly wisdom imparted to him and yet his heart was turned away by strange women.

*But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites:2 Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after*

*their gods: Solomon clave unto these in love.3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.6 And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.9 And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, (1 Kings 11:1-8)*

Thus, I greatly long to stay in fear and trembling as I write these revelations. For these revelations of wisdom alone cannot save me or you. Staying in Christ will save us! He is the way, the truth, and the life. No man cometh to the Father but by Him! He is the living God. The flesh profiteth nothing but the Spirit quickeneth! Surely His WORDs are Spirit and life! (John 6:63)

*Oh Christ, wisdom, righteousness, sanctification, and redemption You are made unto us  
And so to remain in You, the only saving One, we are much zealous  
You are the Way, oh Christ, here is my heart oh take and seal it  
To your burning keeping purifying heart of love oh may mine be knit*

The purpose of this writing expressly stated: the wisdom described herein, to the degree to which I am led by and filled with the Holy Spirit, is necessary for our course of redemption. It is necessary for the initiation of the sealing of the covenant, our progression in Christ through the work which He wills to do upon the earth in our day, for the house of God to be built up, for us to continue in faith and charity and holiness with sobriety (1 Tim 2:15). Freely have I received, and thus freely I give what has been granted to me from heaven (Matt 10:8).

*26 Wherefore I take you to record this day, that I am pure from the blood of all men.27 For I have not shunned to declare unto you all the counsel of God.28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood.29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (Acts 20:26-30)*

I seek to go through the following subjects briefly, yet with the LORD's unction. I fear going into subjects which are not burning coals within my heart simply for completeness sake. I am aware of many subjects which would be appropriate and even necessary to include here, such as Sarah's absence of fear, the meek and quiet spirit, being saved through childbearing... but which I feel I lack the completeness of wisdom of the heart to attempt to expound upon at the present time. Thus there will LORD willing be more writings in the time ahead after this one as the LORD allows.

## Marital Faithfulness

In this section, I seek to give you a Spiritual vision of marital faithfulness. When many hear this term they may be considering a breach of such to involve a relationship with another man, outward manifestations of adultery, and thus they confine the meaning of marital faithfulness to something like this: remaining with your husband without having any extramarital affairs with other men. But you and I know that this is by far too broad of a definition, and when I use the term I am referring to something far more intricate, something vulnerable to much deeper frailties of the human soul such that the smallest momentary breach in holiness before the LORD would compromise such. A woman can have not the smallest temptations for other men, and yet be largely unfaithful to her husband, even estranged from him, evidencing that she is estranged from the LORD if indeed her husband is a man of God. For adultery need not be with another man, but may be with any figment of carnality surrounding objects of worldly affections.

*The heart of her husband doth safely trust in her, so that he shall have no need of spoil. (Prov 31:11)*

The faithful wife's husband trusts her not only with regard to her avoidance of having affairs with other men, but he trusts her that she will not have affairs with the world, with lying vanities, with devilish wisdom, with carnal fear and temptations, such that there is a breach in her steadfast Spirit-led loyalty, reverence, and charity towards him. Marital faithfulness is essentially remaining united with your husband, staying with and for his soul always. Surely this is the purpose and will of God in the covenant of marriage: "*Wherefore they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder*" ((Matt 19:6)

*14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not He make one? Yet had he the residue of the spirit. And wherefore one? That He might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. (Mal 2:14-15)*

Marital faithfulness for the wife concerning her husband, a man of God, means that she is loving him in the love of Christ constantly, her soul is continually subjected unto him, she is not tempted against him in the minutest way, she is not lukewarm or cold in affections towards him, she is filled with intense holy reverence for him, she sees his Spiritual purpose and vision, she conforms all that she is to such in Christ, she exists for him, she does not mistrust him, misuse him, misguide him, or mistreat him. Surely you know sister, that this only possible when we are constantly filled with the Spirit, constantly abiding in Christ!

You may have contentions in your heart towards having such a perfect reverence and subjection in view of your perception of your husband's faults. Perhaps your husband has been in a backslidden state; perhaps the elders have called him out for being in sin. And so you question

whether it is even the will of God you to stay with your husband's soul when he is in such a position. Perhaps you deem that you must wait for him to be recovered, to escape the flames of his current course in order to be saved. I beg to differ sister!

Though the LORD would never call you to spiritually subject yourself to a man who is not right with Him, or to disobey the commands of Christ in any way, you are called to stay with the soul of your husband (and I am speaking here to beloved sisters married to converted men). Staying with the soul of the man of God, your husband, is not morally contingent upon his coming short of sinless perfection, regardless of the extent of his faults. If he has been made a new creation, you are to remain on the side of his new man, bearing his spirit made in righteousness and true holiness (Eph 4:24). And thus, you must as the latter part of 1 Pet 2 explains, lay your life down in humble sacrifice for the cause of his new man, for surely he is God's workmanship created in Christ Jesus unto good works, which God hath before ordained that he should walk in them (Eph 2:10)! Oh love his soul, his precious soul, dear sister! Do think upon and remember when he has been filled with the Spirit of the sovereign LORD, when he did make mighty strides in the strength of your God, when the humility and love of Christ possessed him towards you. Remember his first love, his first works; remember whom the LORD has created him anew through his rebirth to be, and draw near to this soul. To his flesh? Nay, I say to his new man. And thereby subject yourself unto him (as to the LORD, but never in disobedience to Him) for you have seen the glories of his righteous soul, and your spirit has drawn near to it, and you must do all things that his new man may live, survive, and thrive before the living God! Oh love his soul sister! Oh love his dear soul! May death work in you that life may work in his new man (2 Cor 4:12)! In the passage below I wish to draw your attention to the flow of the passage from the start leading up to verse 1 of chapter three beginning with the word "*Likewise*". Verses 21-25 charge us to follow in the footsteps of Christ who suffered and describe the manner in which Christ responded to the suffering. Furthermore they describe the result, that is, the Spiritual fruit, of His sufferings in those who follow Him.

### **Christ's Response to Suffering**

- *Did no sin*
- *Guile was not found in his mouth*
- *When reviled, reviled not again*
- *When He suffered, threatened not but committed Himself to Him that judgeth righteously*
- *His own self bare our sins in His own body on the tree*

### **The Result of Christ's Sufferings in His Followers**

- *Dead to sin*
- *Live unto righteousness*
- *Healed by His stripes*
- *Returned to the Shepherd and Bishop of soul*

Immediately following these verses the passage states, “*Likewise, ye wives, be in subjection unto your own husbands; that if any obey not the WORD, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear*” (1 Pet 3:1). Dear sisters, the LORD is in this passage, giving you specific commands as to how you are to stay faithful to the soul of a man who is not in obedience to the WORD! This is how: Do not sin! Do not let guile be found in your mouth! When you are reviled, revile not again! When you suffer, do not make threats to leave him, to slander him to deprive him, etc., but COMMIT YOURSELF TO GOD WHO JUDGES RIGHTEOUSLY. Let death work in you that life may work in him. It is certainly possible and even in the universal intent of God to produce the fruit of the Godly chaste conversation of wives coupled with their holy fear: the winning of the souls of their husbands!

Thus, if your husbands, though they be men of God, are not in obedience to the WORD of God in particular areas, you are to bear their souls in the eternal realms, stay with him in spirit by being yourself filled with the Spirit of Christ who has left you an example to follow in His steps (see again 1 Pet 2:21-25) through diverse states of soul within your man ranging with His being oft filled with the Spirit to a state of disobedience to the WORD. Your subjection as to the LORD to him is for the sake of his new man and in the case where the husband remains unconverted, for the sake of his conversion, that he might become a new man.

Marital faithfulness is a soul state of humble surrender to the sufferings of Christ, of resignation of self-striving, selfish desires, vain glories and conceits, carnal “justice”, denial of the lusts of the flesh and eyes and the pride of life, it is a forfeiting of self defense, of retaliation...it is all for the sake of his new man, whether he be born heretofore or yet to be born, that his old man would die, that his new man might live to righteousness, that he might be healed, that he might be returned unto the Shepherd and Bishop of his soul.

*21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps:22 Who did no sin, neither was guile found in His mouth:23 Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously:24 Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.3 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;2 While they behold your chaste conversation coupled with fear. (1 Pet 2:21-1 Pet 3:2)*

When marital faithfulness is breached by the fault of the wife, she falls prey to manifold temptations and following this road, temptations to lust for emotional and physical connections to other men. Such a breach need not appear to be apostasy run its full course; it may begin very subtly, but before the woman is aware she is fallen prey to all manner of temptations towards other men.

She may not have perceived that she had sowed to such an outcome, but when she is unawares, she is ensnared by the devil. Sin had lain at her door and its desire was for her (Gen 4:7). Oh the blessings of staying hidden in Christ that we may be set free from the ensnaring power of our adversary!

*Hide me oh Father in the cleft of Thy Rock  
That the devil may not by his beguilements my defeated estate mock  
Bind me to Thy altar of self denial where Christ may be exalted in my heart  
That Your blessed victory, hope, and peace, Your saving WORD may impart*

*6 Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: 7 Casting all your care upon Him; for He careth for you. 8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10 But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11 To Him be glory and dominion for ever and ever. Amen. (1 Pet 5:6-11)*

## Like Relations

*3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God... 7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman: but the woman of the man. (1 Cor 11:3, 7-8)*

The above passage conveys to us that the Head of every man is Christ, and the head of the woman is the man, and the Head of Christ is God, the woman is the glory of man and she is of the man. Consider sisters that God is the head of Christ, Christ is the head of the man, and the man, your husband, is your head. Thus you may consider that your husband covers you, Christ covers your husband, and God covers Christ. Thus if you are in subjection, in obedience to the LORD, abiding in Christ, you are enveloped in all of the coverings of your husband, Christ, and God! Praise God for so thoroughly enveloping you with holy protection and oversight of your precious soul! Surely when you are in this place the LORD thy God in the midst of thee is might; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing (Zeph 3:17)!

In view of the Spiritual realities of headship/coverings, I desire to elaborate on a specific principle in this section: that it is often the case that the way you relate to God bears many similarities to the way you relate to your husband and likewise it is often the case that the way the LORD is relating to you bears similarities to the way your husband relates to you when He is in the will of God. That is,



the way that you believe or disbelieve, obey or disobey, surrender or rebel, love or hate, are zealous or lukewarm towards, despise or adore, perceive the love of, perceive the wrath of...the LORD is often how you are towards your husband. And thus, how you are inclined towards your husband is often a litmus test of how your soul fares before the King of kings and LORD of lords. Are you tempted against your husband? Then you are tempted against the LORD. Do you believe your husband hates you? It is very likely that you believe the LORD hates you? Do you perceive that your husband is rejecting or despising you? It is very likely that you believe that the LORD is rejecting or despising you. Are you hating and despising your husband? Then you are certainly hating and despising the LORD? Do you perceive that your husband is grieved with your sin? Then it is very possible that you perceive the LORD is grieved with your sin, and surely, sister, it is very possible that the LORD *is* grieved with your sin!

For such likeness between the way the LORD and your husband relate to you do exist when your husband is in the will of God. And bear in mind that though he have faults, he may yet be in the will of God in the way in which He relates to you. Does your husband reprove you for particular sin? Consider that the LORD is reproofing you for the particular sin if your husband is in the will of God. Does your husband rejoice in your conversation? Consider that the LORD may very well be rejoicing in your conversation. Does your husband leave you to seek repentance? The LORD is truly commanding you to find repentance, and surely there will be light granted if you seek Him with all of your heart!

*O israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.<sup>2</sup> Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.<sup>3</sup> Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy.<sup>4</sup> I will heal their backsliding, I will love them freely: for mine anger is turned away from him. (Hos 14:1-4)*

Consider your coverings: the layers thereof. You are so tightly enveloped in them all, that is, your husband, Christ, and God. Therefore, if you lay hold of the outer covering of the LORD you cannot but lay hold of your husband with holy reverence and charity. If you hearken unto, obey, follow, love, pursue, and fear the LORD, you will certainly be performing such to your husband. And yet, to the contrary, you cannot strike a fist against your LORD without sinning against your husband. Treachery against the living God will ALWAYS be manifested as treachery against your husband.

*O Christ may my life be hidden with you in God  
That Christ's overwhelming streams of charity for this man will my bowels laud  
O keep me LORD from presumptuous sin; let it not rule over me*

*That to perfectly subject myself unto him I may be free*

## The Washing of the Bridegroom

Consider the fire of the LORD: His purging, refining, saving, damning, loving, hating, glorious, terrible, eternal fire!

*And I will **bring the third part through the fire**, and will **refine** them as silver is refined, and will **try** them as gold is tried: they shall call on My name, and I will bear them: I will say, It is My people: and they shall say, The Lord is my God. (Zech 13:9)*

*But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a **refiner's fire**, and like fullers' soap: (Mal 3:2)*

*Whose fan is in His hand, and He will **thoroughly purge His floor**, and gather His wheat into the garner; but He will **burn up the chaff with unquenchable fire**. (Matt 3:12)*

Beloved sisters, how I need His grace to give you a small glimpse of the unfathomable mystery of the bridegroom's baptism in the Water of the WORD! Ultimately this water is the refining judging presence of the living God to purify His Bride by abolishing all that does not conform unto His holiness and by purging the filth from that which is subservient unto Him. How the heathen and the backslidden cannot comprehend this baptism! For the nature of this washing which is unto the beautification of the bride, the mortification of her filth, and the redemption of her soul, that she may be suitable unto the bridegroom, defies the pride of life that reigns through the prince of the power of the air, the spirit that now works in the children of disobedience (Eph 2:2)!

The washing of the bridegroom refers to the experience of the bride that occurs as a result of the bridegroom's effective performance of the LORD's charges in Eph 5:25-33. The commanded response of the bride to the bridegroom's washing is given in Eph 5:22-24.

*22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That He might sanctify and cleanse it with the washing of water by the Word, 27 That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of His body, of His flesh, and of His bones. 31 For this cause shall a man leave his*

*father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Eph 5:22-33)*

### **The Bridegroom's Washing:**

#### **1. The Bride's Part in the Washing**

- *Submits to the bridegroom as unto the LORD*
- *Subjects herself to the bridegroom in everything as the church is subject to Christ*

#### **2. The Bridegroom's Part in the Washing**

- *Head of the wife*
- *Savior of the body*
- *Loves the bride as Christ loves the church and gave Himself for it*
- *Loves the bride as his own body*
- *Leaves his father and mother and becomes one flesh with the bride*

#### **3. The Result of the Washing**

- *The bridegroom sanctifies and cleanses the bride with the washing of water through the WORD*
- *The purpose of the latter is that he might present the bride unto the LORD, as a glorious saint, not having spot, or wrinkle, or any such thing, that she should be holy and without blemish*

Ultimately, the man of God labors that his wife may attain and maintain Biblical perfection unto the Day of Judgment; see the [Condescension of God chapter 19: The Partial Completion of the Gospel—Present Progressive Salvation Explained](#)). To introduce “*the bridegroom's Washing*”, here is a journal excerpt from the day the LORD revealed to me a glimpse of this washing (1/27/14):

*The washing of the Bridegroom does sweep over me, even the purging of this carnal massacre, the onslaught that would destroy my soul lest I be slain by His piercing WORD. Surely the Bridegroom had cast me unto the deep, in the midst of the seas; and the floods compassed me about: all His billows and waves past over me. His purging water compassed me about, even to the soul, the depth closed me round about, the weeds were wrapped around my head. This great mystery of the Bridegroom and His wife is dispensed in this Divine washing, this holy baptism, this refining washing, whereby the bride's self is denied, her flesh is subdued, and she is resurrected a glorious entity, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. Oh her beauty and splendor do come entirely through this baptismal furnace! She is indeed His glory! This woman is the glory of the God-Man Jesus Christ. Her baptism of death to the sinful flesh cannot be escaped if she is to remain His cherished wife. The LORD has surely commanded me to enter into this purging washing through my lord Sean by faith, though I see not, nor know the length of time that it will last. He commands me to be still before His presence, to possess patient endurance through this washing. There is no other way! There is no other way to see His will come to pass, even to see His glory upon the earth. It is called a mystery because I do not understand it. The world presents the false inverse paradigm: the bride has her own independent splendor and glory But in this Gospel, Jesus Christ is LORD! King of kings! Oh my*

*soul, resist not this purging washing! Forsake not this holy circumcision. Will you return when you fall in the constraining of His love? Surely the boundary lines have fallen for this bride in pleasant places. Surely she has a delightful inheritance. His love does lead her into and keep her in this furnace of affliction until she is ready. By His love will her obedience faith overcome.*

Sisters, how the false carnal wisdom of the world staggers at the heavenly wisdom of the bridegroom's washing! How the world has lied to you sister! It has taught you that the bride has beauty of her own, that she is desirable to the bridegroom in her own stead due to her beauty and talents and various other carnal assets. The world teaches you that after marriage it ought to be "happily ever after" as though both bridegroom and bride were already perfect! Yet the eternal unchanging true wisdom of God reveals to us that within true marriage among us, in the sense of all that God created marriage to be unto His glory and the good pleasure of His will, the bride must undergo world-changing earth-shattering refinement and purging. The bridegroom, through his washing with the WORD, does baptize his dear bride continually in the holy SWORD which does slay her adulteress spirit each time it arises unto her progressive sanctification and perfection before the King of kings and LORD of lords! In the midst of these washings, there is pain, sorrow, agony, and distress for the bride, for she has much to be purged of. There is much circumcision of the heart that she must be brought through within her God-ordained marriage for the redemptive path that she has undertaken by her own volition to follow Christ!

How the bride does burn within these washings, and yet they are her life! For the commandment of her husband given by the decree of the LORD is a lamp; and the law he gives her is light; and reproof and instruction are the way of life (Prov 6:23). Dear sister, did you expect to be perfected on the day of your marriage ceremony? It is certainly not the case! Not only is it possible for these washings to ensue, but they certainly will ensue if the husband and wife are in the will of God. And not only will they certainly ensue, and so you believe them to be one aspect of the marital union, in addition to other more significant things. No dear sisters, the washing of the bridegroom, with the bridegroom led of the LORD and the wife in subjection within these washings is the crux of the marital union itself! This is why the passage on the mystery of marriage in Eph 5:22-33 speaks specifically and pointedly about this purging. This is the mystery of marriage: the bridegroom is to purge carnality with the SWORD of the Spirit, which is the WORD of God, and the bride is to subject herself unto this washing. She must acknowledge that has not been perfect, nor near perfection. She must humble herself under this washing, seeking not to defend her ways, to justify herself before her husband, to accuse her husband as a result of her own self-exaltation, or to flee the washing. If she desires to be a help meet unto her husband, to be all that she, in the Spirit, desires to be unto her husband, she must set her heart to face her sin in the washings and subject herself to the WORD of God from her husband.

Dear sisters, I know not how to emphasize this enough! When you consider your marriage, you must be prepared to humble yourself to these washings, to surrender to them. Surely the remainder

of your sin will be exposed, some at a time, and at each time, your husband, as He follows the LORD is going to slay the wickedness in you with the WORD. And at each of those time, as you have likely experienced, you will be tempted intensely with the pride of your flesh to think evil of your husband, to question his kind intention, to fear that he has failed to understand the state of your soul, that he is not aware of your manifold burdens, THAT HE IS A HARD MAN, that he is not giving you the worth that you in your pride feel that you deserve, and with worldly sorrow that your marriage is destroyed because your husband has called attention to your vileness and thus you are not the irresistible beauty that you had falsely relied upon as the foundation of the flourishing of your union...and you have a choice: to follow the LORD or to obey the antichrist. Every step in the way of pride results in increasingly severe chastening of the LORD (the LORD loves you sister and desires that you be not damned in the hardness of your heart!). Every step in the way of pride causes you to lose the very thing that you had desired: perfect Spiritual oneness with him.

How simple it is for our minds to be beguiled when our moral filth is exposed to our husband. For in the pride of our flesh we had presumed upon our own resources for the eliciting of the husband's love, and thus when he exposes the incompetency of our resources we are tempted to believe that all is lost, as though the health of the union were dependent upon our moral assets. And thus when the sin is exposed the pride of your flesh causes you to go into denial, to hide behind fig leaves of self-defense, taking the offensive by accusing your husband of ignorance, hatred, or carnal anger. But the mystery of the bridegroom's washing, dear sisters, is that it is your humble SUBJECTION within the inevitable washing, a washing that is inevitable, because it is inevitable that you will have besetting sin, that your husband will seek to purge, and which, if your do not surrender to this purging to be delivered from, you will perish in hell! For Christ said that it is for judgment that He is come into the world, that they which see not, they which humble themselves and acknowledge their blindness might see, and that they which see according to the false sight of the pride of their hearts might not see. Oh sister, when your husband exposes your blindness and you claim that you are not blind, that you can see, when indeed you cannot, your sin remaineth! LORD have mercy. (see John 9:39-41)

Thus, the health and flourishing of your marriage, its conformance into everything you have righteously desired it to be is dependent upon your humble subjection to the washing your husband brings upon your sin. You must not harden your heart when you are faced in these washings. You must meekly surrender, follow, listen, learn, pray, and ENDURE! It is all that you may know Christ! You are going to see Christ! Oh you are going to see Christ! And as a result, you will be walking in the light and the fellowship you so yearned for with your husband will take place. Oh sister, when the sin is exposed, all is not lost! Humbly surrender to your husband, to the WORD of God, and the desire of your heart, the special blessing, will be around the corner in the providence of the heavenly Father! Indeed after ye have suffered a while, He will make you perfect, strengthen, stablish, and settle you (1 Pet 5:10)

*27 It is good for a man that he bear the yoke in his youth. 28 He sitteth alone and keepeth silence, because he hath borne it upon him. 29 He putteth his mouth in the dust; if so be there may be hope. 30 He giveth his cheek to him that smiteth him: he is filled full with reproach. 31 For the Lord will not cast off for ever: 32 But though He cause grief, yet will he have compassion according to the multitude of his mercies. 33 For he doth not afflict willingly nor grieve the children of men. (Lam 3:27-33)*

Consider the result of the bridegroom's washing stated in the Eph 5 passage: the bride is sanctified and cleansed, she is presented unto the LORD as a glorious saint, she is without spot or wrinkle or any such thing, that she should be holy and without blemish! Why is this bride so Spiritually stunning: glorious, without spot, wrinkle, or blemish, holy? It is because she has subjected herself to the LORD through the washings of purging. This is your deliverance dear sisters! Surely the sin will be exposed! Certainly your husband will expose your sin! But what will you do? Will you surrender to the washing and reap the outcome of being your husband's glorious bride and a part of the LORD's glorious Bride? Or will you dig your own grave and destroy your household?

*O to be like Thee! blessed Redeemer;  
This is my constant longing and prayer;  
Gladly I'll forfeit all of earth's treasures,  
Jesus, Thy perfect likeness to wear.*

*O to be like Thee! O to be like Thee!  
Blessed Redeemer, pure as Thou art;  
Come in Thy sweetness, come in Thy fullness;  
Stamp Thine own image deep on my heart.*

*O to be like Thee! full of compassion,  
Loving, forgiving, tender and kind,  
Helping the helpless, cheering the fainting,  
Seeking the wand'ring sinners to find.*

*O to be like Thee! lowly in spirit,  
Holy and harmless, patient and brave;  
Meekly enduring cruel reproaches,  
Willing to suffer, others to save.*

*O to be like Thee! Lord, I am coming,  
Now to receive th' anointing divine;  
All that I am and have I am bringing;  
Lord, from this moment all shall be Thine.*

*O to be like Thee! While I am pleading  
Pour out Thy Spirit, fill with Thy love.  
Make me a temple meet for Thy dwelling,  
Fit for a life which Thou wouldst approve.*

*Hymn: Oh, to be Like Thee*

Sisters, as you count the cost of following Christ, even in the building of the tower of a God-exalting marriage, you must be prepared and willing to remain humble and subject through these washings. Your obedience to the LORD within marriage through this subjection has everything to do with the state of your soul before God, your Biblical perfection, that you may be worthy on judgment Day, that you may continue to see and know your dear LORD Jesus Christ! Surely whoever does not bear his cross, and come after Christ, cannot be His disciple! And if you forsake not all you have, you cannot be His disciple. (see Luke 14:27-33) You must forsake your self-righteousness, your desire to glory in yourself before your husband, your pride...

Finally beloved sisters, I cannot fail to mention that you are following the LORD Jesus Christ, your LORD, as your subject yourselves to these washings. Though they must come upon you because of your own sin, if you humble yourself under the WORD of God, the cleansing wave, the LORD Jesus will embrace you with floods of heavenly love, comfort, and peace through the burn of the washing. Even through the pain of the chastening, if you humble yourself, the LORD has purposed and promised to bring you through, to make you victorious over your sin. For if we be dead with Christ, we know that we shall live with Him (Rom 6:8, 2 Tim 2:11). Thus, in the pain, oh may we humble ourselves under the mighty hand of God which does embrace us through the pain and assure us of a moral resurrection regarding the issue at hand! Know we not that as many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin! (Rom 6:3-7)

*How this washing upon my filth does pain and weary my soul  
Oh the pangs upon my lips from His burning coal  
Yet He does still capture me with His intense loving gaze  
This broken and contrite spirit hath He regarded and thus willed to save me from this haze  
Oh He hath slain the root of bitterness with His mighty Sword  
To resist His redemptive floods, God forbid, damnation I cannot afford  
I love you, I love you, I love you He does repeat as He embraces me with great strength  
For He Himself has suffered infinitely more in my stead, for my salvation, He would go any length*

*Oh He has drank the full torrent, and He does hold me now through the washing of my mire  
So to be faithful, stedfast, and trusting I wholeheartedly do aspire*

## **Weapons of Warfare**

Dear sisters, so great is the carefulness, watchfulness, steadfastness, and faithfulness which we must practice DAILY in order to overcome in this battle of remaining faithful to the LORD by remaining faithful to our husbands. For saving faith directs the soul to walk in righteousness within the specific lot, cross, and walk that the LORD has granted. As you read the manifestations of saving faith in the hallmark of faith in Hebrews 11, you behold the manifold and glorious journeys of these individuals that were a result of an enduring persevering heavenly faith, a gift of God, not of works lest any should boast (Eph 2:8-9). Surely it the majestic faith of Christ! Such faith of Christ causes us to be found in Him having the righteousness which is of God, justifies the soul, and causes the soul to live as Christ lives in the soul for the life lived in the flesh is lived by the faith of the Son of God who loved His people and gave Himself for them (Phil 3:9, Gal 2:16, 20)! Oh sisters, may you have the faith of Christ in the lot that He has given you! May you be faithful to your LORD in being faithful to your lord!

Certainly the leaven of the world has diluted and erased the significance of the lot of woman, in which she must maintain saving faith to righteously perform. Surely her subjection to her God-given head is her salvation! For this is the obedience of her faith (Rom 1:5, Rom 16:26)! Her role regarding being a help meet unto her husband is no small portion of her calling of saving faith; her subjection within her calling is her main purpose! This subjection bears great weight and is a major indicator of her standing before the LORD! For the man was not created for the woman but the woman for the man (1 Cor 11:9). Consider that the significant passages in Scriptures in woman addressing woman deal with her role in subjection unto her God-given head (see 1 Cor 11—coverings, Prov 31:10-11,23—the virtuous woman, 1 Pet 3—daughters of Sara, woman learning in silence—1 Tim 2).

### **The Adorning of the Daughters of Sara—a Picture of a Wife's Saving Faith**

*<sup>3</sup>Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;<sup>4</sup>But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.<sup>5</sup>For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:<sup>6</sup>Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. (1 Pet 3:3-6)*

**The Adorning**—the manner in the old time of holy woman who TRUSTED in God

- Not of plaiting the hair, wearing of gold, putting on of apparel
- The hidden man of the heart, in that which is not corruptible



- The ornament of a meek and quiet spirit, which is in the sight of God of great price (remember the Biblical calls to WORTHiness; see [ch 22](#) of the Condescension of God)
- Subjection to their own husbands
- Obedience to husbands; calling him lord
- Doing well
- Not afraid with any amazement

Dear sisters, this adorning ought to give our souls a vision by the Spirit of how our saving faith is manifested. When the Scripture speaks of the faith of Sara, it does not mention her great utterances, her prophetic gifting, her volunteering among the church community (though these are also significant in a measure), rather, it mentions her MEEK and QUIET spirit, which is in the sight of God of GREAT PRICE! It mentions her subjection to her husband. It mentions her fearlessness evidencing her FEAR OF GOD. The passage de-prioritizes, even shuns, the carnal adornment which pleases carnal men. For favor is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised (Prov 31:30)! Oh dear sisters, when the LORD judges your works, the evidence of your possession or lack of saving faith, He is looking to your adornment, and above it is declared unto you what the LORD is looking at. This is how we will be judged on the final Day! Oh this is how we will most certainly be judged! Foremost we will be judged by whether we contain a meek and quiet spirit and in we are subject to our God-given head above our revelations, our knowledge, our utterances, our signs and wonders, our doctrinal exploits... Oh that we may find out what pleases God, that we may prove what is ACCEPTABLE unto the LORD (Eph 5:10)!

Meditate and exceedingly ponder upon this evidence, the greatest evidence, of a woman's saving faith, her greatest outcome of granted free grace. Even as you work out your salvation with fear and trembling (Phil 2:12), and as you examine yourself to see whether ye be in the faith and prove your own selves (2 Cor 13:5) meditate on Sara's adornment. Our major inquisition: are we Sara's daughters?

The purpose in giving you a brief description of the manifestation of true faith in a woman in this section "**Weapons of Warfare**" is to ascertain to you that your ability to be faithful in your calling as a wife is dependent upon whether you have saving faith, for we have just proven with Scripture that the inevitable result of saving faith in a woman is that she will fulfill the fruit of this faithfulness: meekness, subjection, fear of God. And likewise the inevitable result of a breach in saving faith is a breach in the woman's meekness and subjection to her husband. When a woman is drifting from Christ, from her first love, from required Spiritual zeal and fervency...such a state will most assuredly be expressed within her soul towards her husband and in the course of time manifested in an unbridled tongue and unseemly behavior.

Thus, as we speak of weapons of our warfare to attain and maintain faithfulness in our subjection to our husbands, the drawing near of our souls unto theirs continually, our unchanging charity...we

are speaking of maintaining saving faith. And thus, if you have walked before the LORD in Christ for any significant amount of time, you have known in some measure the weapons of warfare to maintain saving faith. You have seen that saving faith is something to be laboured to maintain constantly. For the weapons of the enemy are utilized frequently, unexpectedly, in a crafted prowling, devouring, crouching manner. And any breach in saving faith results in the succumbing to the flesh, and the falling to the temptations of Satan, the wiles of the devil. Dear sisters, so it follows that when you have breaches in your saving faith, you will have certain failures in your meekness and subjections towards your husbands. And when you find that you are frequently failing, you know that you must learn to fight daily to maintain saving faith.

*Oh saving faith do to me impart  
That I may my course of faithfulness hasten to start  
Teach me to keep this faith without fail each day  
That my will to obey and please my lord the devil may not sway*

In learning this faithfulness in meekness and subjection, the world has a multitude of resources to impart carnal wisdom to the simple. But the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds (2 Cor 10:4). Do you wonder in astonishment at your frequent fallings? Could it be sister that you are a backslider before that LORD, that you fail to be faithful to trust in your LORD Jesus Christ? Would you expect to be victorious over pride, fear, idolatry, lust, covetousness, and the like if you failed to pray faithfully? May it never be! How then would you expect to be perfectly subject unto your husband without a daily watchfulness, a constant prayer life? It is impossible! You cannot be meek or subject when you refuse to seek the LORD wholeheartedly, when your heart has craved other things, when you have been slothful in your soul, when you have been complacent and lukewarm! If you desire any hope of being healed of your backsliding, you must learn to walk in fear and trembling before the LORD constantly, to be broken and contrite before the LORD constantly, and to fear Him! You must fear Him! Oh sisters, it is all for the sake of His glory and great name! He must be feared that you may obey that His name may be praised!

*I want a principle within of watchful, Godly fear,  
A sensibility of sin, a pain to feel it near.  
I want the first approach to feel of pride or wrong desire,  
To catch the wandering of my will, and quench the kindling fire.*

*From Thee that I no more may stray, no more Thy goodness grieve,  
Grant me the filial awe, I pray, the tender conscience give.  
Quick as the apple of an eye, O God, my conscience make;  
Awake my soul when sin is nigh, and keep it still awake.*

*Almighty God of truth and love, to me Thy power impart;  
The mountain from my soul remove, the hardness from my heart.  
O may the least omission pain my reawakened soul,  
And drive me to that blood again, which makes the wounded whole.*

*Hymn: I Want a Principle Within*

Most assuredly and swiftly will you falter from your steadfastness if your mind is engrossed in carnal matters, when you have neglected your soul, when you have attempted to perform many labors without humbling yourself to receive His empowering grace for them! The slothfulness of soul that results in frequent faltering before your husband may be far more subtle and beguiling than you know. In your lightness of heart you may not even feel that you had sowed to the flesh and thus when you reap corruption you feel that you were unexpectedly ensnared and cast down. Consider a believing woman who wakes up and immediately starts tending to her young children, performs many labors in the home, reads a few passages of Scripture while the children nap, even shares the WORD of God, prophetic utterances, to some sisters who visit; she hugs her husband and expresses her love verbally. All seems well to her. Following this course of events her husband reproves her for some negligence or deceitfulness he sees in her. The pride of her flesh surmounts and she speaks rashly to her husband. Before she knows it she is in a state of full course rebellion and insubjection to her husband. She is cast into darkness before the LORD. She will not be recovered until she finds repentance. How had she erred?

*<sup>14</sup>But every man is tempted, when he is drawn away of his own lust, and enticed.<sup>15</sup>Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. (Jam 1:14-15)*

She had not taken heed to her own spirit so as not to deal treacherously against her husband and the LORD but had taken heed to seducing spirits (Mal 2:15, 1 Tim 4:1). Though in the deception of her heart all had seemed well to her, the true reality was that she was not having life-giving vital reality with her LORD Jesus Christ! She was not possessed by the Spirit and faith of Christ! She was not wholeheartedly loving and seeking God! She was not seeking first the Kingdom of God and His righteousness. She was not waiting for God in the way of His judgments, the desire of her soul was not fully to His name and to the remembrance of Him (Is 26:8).

It may even be the case that she had been abiding with Christ in a measure prior to her fall. It is possible that she even had glorious revelations that day. But remember that sin is a weight that must be laid aside, and does so EASILY BESET us (Heb 12:1). Remember Peter who in one moment filled with the Holy Spirit declared “*Thou art the Christ, the Son of the living God*” to which Christ responded “*Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.*<sup>18</sup> *And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.*<sup>19</sup> *And I will give unto thee the keys of the kingdom of heaven: and*

*whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”* And yet as Christ began to show His disciples how He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day, Peter began to rebuke Him and deny the what Christ proclaimed. Christ turned and said unto Peter “*Get thee behind Me, Satan: thou art an offence unto Me: for Thou savourest not the things that be of God, but those that be of men.*” (see Matt 16:15-26) Therefore dear sisters we must look unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. We must consider Him that endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds. (Heb 12:2-3)

How then beloved sisters must you walk? Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the LORD are right, and the just walk in them: but the transgressors shall fall therein (Hos 14:9) How then shall we fight a good fight, finish our course, and keep our saving faith (2 Tim 4:7)? There are 4 aspects I will emphasize here which I believe the Spirit does convey specifically to us: **Taking Heed Daily, Patiently, With Continuance, and Holding Fast.**

### 1. Taking Heed Daily

*<sup>12</sup>Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.<sup>13</sup> But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. <sup>14</sup>For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;<sup>15</sup> While it is said, To day if ye will hear His voice, harden not your hearts, as in the provocation. (Heb 3:12-15)*

*And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. (Luke 9:23)*

*<sup>34</sup>And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.<sup>35</sup> For as a snare shall it come on all them that dwell on the face of the whole earth.<sup>36</sup> Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:34-36)*

### 2. Patiently

*<sup>7</sup>Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.<sup>8</sup>For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.<sup>9</sup>And let us not be weary in well doing: for in due season we shall reap, if we faint not. (Gal 6:7-9)*

*<sup>2</sup>My brethren, count it all joy when ye fall into divers temptations;<sup>3</sup>Knowing this, that the trying of your faith worketh patience.<sup>4</sup> But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. (Jam 1:2-4)*

<sup>12</sup> *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. (Jam 1:12)*

*In your patience possess ye your souls. (Luke 21:19)*

*To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: (Rom 2:7)*

*But ye, brethren, be not weary in well doing. (2 Thess 3:13)*

### **3. With Continuance**

*Then said Jesus to those Jews which believed on Him, If ye continue in My Word, then are ye My disciples indeed; (John 8:31)*

*As the Father hath loved Me, so have I loved you: continue ye in My love. (John 15:9)*

*Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. (Rom 11:22)*

<sup>21</sup> *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled <sup>22</sup> In the body of His flesh through death, to present you holy and unblameable and unproveable in His sight;<sup>23</sup> If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;<sup>24</sup> Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church: (Col 1:21-24)*

*Continue in prayer, and watch in the same with thanksgiving; (Col 4:2)*

*But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful bearer, but a doer of the work, this man shall be blessed in his deed. (Jam 1:25)*

### **4. Holding Fast**

*Prove all things; hold fast that which is good. (1 Thess 5:21)*

*Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. (2 Thess 2:15)*

*Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. (2 Tim 1:13)*

*Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. (Tit 1:9)*

*Seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. (Heb 4:14)*

*Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) (Heb 10:23)*

*I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth. (Rev 2:13)*

*But that which ye have already hold fast till I come. (Rev 2:25)*

*Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. (Rev 3:3)*

*Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. (Rev 3:11)*

Finally beloved sisters, I must make mention that you must be willing and prepared to cast yourself upon the mercy of God when you do fall, that you would quickly repent and return unto Him whom you have so greatly revolted against (Is 31:6). Surely He will lift you head when you humble yourself in acknowledgement of the loftiness of your heart in your rebellion. For a just man falleth seven times and riseth up again: but the wicked shall fall into mischief (Prov 24:16) How great are the multitude of His tender mercies! Surely the LORD's eye and pleasure are upon those who fear Him and hope in His mercy (Ps 33:18, Ps 147:11). At the very same time that you must fear Him and His ability to cast you away and thus cast you into hell with repeated rebellion, you must hope in His mercy when you have fallen. For by the blood of the Covenant He has sent forth His prisoners out of the pit wherein is no water, and the LORD commands you to turn to the strong hold, ye prisoners of hope: even to day does He declare that He will render double unto you (Zech 9:11-12)! He will restore to you the years that the locust have eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which He sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath death wondrously with you; and His people shall never be ashamed. And ye shall know that He alone is the LORD your God, and His people shall never be ashamed! (Joel 2:25-27) Such unfathomable mercy has conditions of wholehearted humble repentance and acknowledgement of iniquity. Consider what the prophet Samuel said to the Israelites after they had sinned in asking for a king.

*“Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart;<sup>21</sup> And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. <sup>22</sup> For the Lord will not forsake His people for His great name's sake: because it hath pleased the Lord to make you His people.<sup>23</sup> Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:<sup>24</sup> Only fear the Lord, and serve Him in truth with all your heart: for*

*consider how great things He hath done for you. 25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king. (1 Sam 12:20-25)*

The swifter you humble yourself after each fall before your husband and the LORD, the faster will you hasten unto the glorious refining washing of the bridegroom, and remember the outcome of this: a glorious, spotless, blemish-less, holy bride! Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. (Heb 12:11-13)

*Into the vile wickedness of lying pride did I fall  
Fast as can be to His Holy Temple I gaze, in my misery, upon His Name do I call  
The Spirit did strive, my will was overwhelmed  
Praise to the Captain of the ship of this soul, He has retaken His seat at the helm  
Where else can I return? Who else can revive me to infinite grace  
Though it be the seventh time by the glorious light will I be revived shining from His face  
Far be it that I err again in this way  
For increasing severe chastening from the loving Father, yea, from the righteous Judge will surely come my way  
Have mercy on me, O God, and purge me from deep within  
That I may on the final Day not be damned but see Your face and forever be free from all wretched sin*

## The Beguilement of Eve

*<sup>11</sup>Let the woman learn in silence with all subjection.<sup>12</sup> But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.<sup>13</sup> For Adam was first formed, then Eve.<sup>14</sup> And Adam was not deceived, but the woman being deceived was in the transgression. (1 Tim 2:11-13)*

The above charge precedes an explanation, and this explanation will be expounded upon in this section LORD willing.

**The Charge:** Let the woman learn in silence with all subjection. Women are not suffered to teach, nor to usurp authority over the man, but to be in silence

**The Explanation:** Adam was formed first, then Eve. Adam was not deceived, but the woman being deceived was in the transgression.

In this section, I cry out to the LORD for mercy and grace to let the Scriptures interpret and give us revelation on, specifically, the explanation denoted above. The explanation indicates that woman

are to be in silent subjection primary because 1)the man was created first 2)the woman being deceived fell into transgression first. The woman was created after man, but was beguiled before the man. The reasons for our subjection is two-fold and involves the natural order of things, namely, that God created the woman from the man's rib and for the man's help, and that she was the first to be beguiled. The first part is referring to the God-ordained order between the man and woman. Just as Christ the Son submitted to God the Father , though they were both sinlessly perfect and equal in worth, initially, before the fall, though the woman was not yet "the first to be beguiled", by the very God-ordained order of creation, it was the decree of the LORD for the woman to be subject to the man. And after the woman's beguilement, it became exceedingly clear to humanity what were the consequences of transgressing this natural order, and thus this evidence of consequence indicating the validity of the wisdom of God to simple men, in addition to the actual created order, give sufficient reason to us for the LORD's charge for our meek and silent subjection, reverence, and fear. As the wise King Solomon lamented, "*Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found?*" (Ecc 7:28). Consider the prophetic vision given to Zechariah of the woman sitting in the midst of the ephah representing wickedness (Zech 5) and the woman sitting on the beast having a golden cup in her hand full of abominations and the filth of her fornication, drunk with the blood of the saints (Rev 17). And recall Peter's charge to husbands, "*Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered?*" (1 Pet 3:7). She is referred to as a "*weaker vessel?*" certainly referring to much more than physical weakness.

*<sup>3</sup>But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. (2 Cor 3:3)*

Dear sisters, let us consider this heart-wrenching beguilement of Eve that forever delineated the course of humanity. For through Eve's prompting Adam sinned. For, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom 5:12). Though we must not fail to mention here that but not as the offense, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many (Rom 5:15)! Here is the account of that initial great fall:

*Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?<sup>2</sup> And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:<sup>3</sup> But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.<sup>4</sup> And the serpent said unto the woman, Ye shall not surely die:<sup>5</sup> For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.<sup>6</sup> And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband*



*with her; and he did eat.<sup>13</sup> And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. (Gen 3:1-13)*

**Eve's Errors**—*“do not err, my beloved brethren” (Jam 1:16)*

- Wrong understanding of the LORD's command (God had not said that they were not to touch the fruit, only that they were not to eat of it).
- Saw that the tree was good for food, pleasant to the eyes, desired to make one wise

***“the serpent beguiled me, and I did eat”***

God's real charge to Adam and Eve was, “16 ...*Of every tree of the garden thou mayest freely eat:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die”* (Gen 2:16b-17). With regard to Eve's statement to the serpent of a charge that God had not made (not to touch the fruit), it is evident that there was a deep root of negligence, lightness, and carelessness in her heart. Perhaps in her slothfulness of soul she failed to remember the actual terms of the only preventative charge of the living God! Perhaps she had unrighteous and unfounded fears of touching the fruit beyond what God had commanded. Perhaps she deemed that adding to the decree of God granted her additional morality. Perhaps she did not even understand God's charge.

Furthermore Eve was not to be speaking to the serpent much less entertaining his words in her mind. She was in a sense as the younger widows that Paul described to Timothy who wax wanton against Christ, having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, **SPEAKING THINGS WHICH THEY OUGHT NOT.** They are turned aside after Satan, the serpent, the ancient serpent! (1 Tim 5:11-13, 15)

She was tempted, being drawn away by her own lusts, and enticed, then when lust had conceived, it brought forth sin: and sin, when it was finished, brought forth death—the forever fallen nature of the seed of Adam! (Jam 1:14-15) Oh sister, ponder that she SAW that the tree was **good for food**, **PLEASANT to the eyes**, and **DESIRED to make one wise.** For sisters, you are commanded to love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (1 John 2:15) During Eve's beguilement the love of the Father was not in her! Oh sister, when you are beguiled, you are loving the world, and the love of the Father is not in you! For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever! (1 John 2:16-17) For she that is a widow, or a woman who pleases God, indeed, and desolate, trusteth in God, and continueth in supplications and prayers

night and day as Anna, who departed not from the temple, but served God with fastings and prayers day and night (1 Tim 5:5, Luke 2:37)

*She saw that the fruit was good for food  
By this lust of the flesh was she wooed  
She saw that the fruit was pleasant to the eyes  
Here was the lust of the eyes to which this temptation cried  
She saw that the fruit was desired to make one wise  
The knowledge that puffeth up, the pride of life, this was her desired prize  
In such fleshly pleasure and pride did she seek to live in that moment  
Yet remained she dead while she lived awaiting only eternal torment\*  
Thus ensued the beguilement of Eve, the mother of humanity's fallen nature  
Of the image of God man was to carry he became but a vile caricature*

*\* (1 Tim 5:5)*

### **The Serpent's Deception**

#### ***“You shall not surely die”***

The serpent utterly defied the words of the living God, stating the inverse of the decree of the LORD. The serpent denied the true consequences of sin, thus making light of the sin, the vile treachery against the LORD, itself. He is the originator, the lying instigator of the ways of the adulterous woman, who eateth, and wipeth her mouth, and saith, I have done no wickedness (Prov 30:20)! Beloved sisters, this is a means whereby the serpent may beguile you! He makes light of the righteous imminent and just judgments of God upon our sin! Consider the serpent in Adonijah who beguiled Bathsheba, pretending to have surrendered to the will of God regarding the kingship of his brother Solomon, yet asking Bathsheba to ask King Solomon for David's body-warmer, Abishag, to be his wife. He was covertly asking for the kingdom! But Bathsheba saw nothing wrong with his request. She saw no potential consequence! For the serpent had beguiled her as though her were saying, *“the Kingship of your husband shall not surely die”*. (1 Kings 2) Likewise consider the mother of Zebedees children with her sons, worshipping him, and desiring, and thus requesting that Christ would grant that her two sons would sit on the right and left hand of Him in His Kingdom. Surely in the deception of her pride, she saw no sin in her request as she made it, and thus she saw no potential consequence of death. She was ignorant of this wisdom of the blessed Savior!

*<sup>25</sup>But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.<sup>26</sup>But it shall not be so among you: but whosoever will be great among you, let him be your minister;<sup>27</sup>And whosoever will be chief among you, let him be your servant:<sup>28</sup>Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. (Matt 20:25-28)*

Oh sisters, this serpent tells us that sin is not sin, that sin does not warrant justice, that there is no judgment! LORD have mercy! Evil men understand not judgment, but they that seek the LORD understand all things (Prov 28:5). LORD have mercy!

***“God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil”***

There is a deceitfulness of the flesh of the woman whereby she is desirous for knowledge. This desire is a result of the pride of the flesh. For surely knowledge puffeth up, but charity edifieth, and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him! (1 Cor 8:1-3) Such a desire is present in silly woman laden with sins, led away with divers lusts, ever learning, and never able to come to knowledge of the truth. (2 Tim 3:6). Pride and knowledge! Pride and knowledge! But the LORD tells the wise man not to glory in his wisdom, neither the mighty man in his might, nor the rich man in his riches, but “*let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.*” (Jer 9:23-24)

Dear sisters, are you offended when your God-given heads withhold knowledge or information from you? Do you lust to know what is hidden from you for curiosity’s sake? It is pride, it is surely the pride of the woman’s flesh, who prized the fruit for she believed it to be desirous for wisdom. She desired to be as God knowing both good and evil. When our LORD tells us that “*it is not for us to know*”...(Acts 1:7) may we rather say in our hearts:

*The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deut 29:29)*

*Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.<sup>2</sup> Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.<sup>3</sup> Let Israel hope in the LORD from henceforth and for ever. (Ps 131:1-3)*

## **She, the Man-Slayer**

This section is a brief extension of the previous section “**The Beguilement of Eve**”, for there is a terrible evil which occurs upon the earth. We have seen a glimpse of the terror that overwhelms the heart that considers the consequences of the woman’s transgression of the LORD’s created order for the woman to be subject to the man and to bear a meek and quiet spirit before him. For such a transgression has resulted in the downfall of humanity. But dear sisters, there is an added element that will be described in this section, an added evil. This evil is the succumbing of the man to the woman’s transgression. For in the passage in Romans 5 which describes the falling of

humanity's nature, we behold that the text says, "by one MAN sin entered the world" (Rom 5:12), "through the offense one ONE many be dead" (Rom 5:15), "by one MAN's offense death reign by one" (Rom 5:17), "by the offense of ONE judgment came upon all men to condemnation" (Rom 5:18), and "by the one man's disobedience many were made sinners" (Rom 5:19).

Yes, beloved sisters, surely Eve was the first to be beguiled, but the LORD has attributed the entry of sin into the world to the MAN. For the man Adam made errors: briefly 1)he did not protect Eve from sin, 2)he did not reprove Eve's sin, and 3)he fell into Eve's sin. We are not going to go into detail into these errors of the man. Rather in this section may the LORD open our eyes to the reality of the effect of our insubjection and pride upon the man who succumbs to our evil! For it was no insignificant thing that King Lemuel records his mother saying "give not thy strength unto women, nor thy ways to that which destroyeth kings" (Prov 31:3)! Oh sisters, do call to remembrance the behaviors of Delilah, who was used to destroy Samson's strength before the LORD through her carnal emotional appeals and seduction, the despise of Michal upon David for his wholehearted and whole-bodied worship before the LORD, the temptation of Potiphar's wife upon Joseph (who by God's grace was able to resist her in his fear of God), Sapphira's support of Annanias's lie to the Holy Spirit, the idolatry of countless strange woman who turned the heart of the wise King Solomon's aside from the LORD, the evil Jezebel who held the soul of the wicked King Ahab in her grip...

*<sup>3</sup>For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:<sup>4</sup>But her end is bitter as wormwood, sharp as a two-edged sword.<sup>5</sup>Her feet go down to death; her steps take hold on hell.<sup>6</sup>Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.<sup>7</sup>Hear me now therefore, O ye children, and depart not from the words of my mouth. (Prov 5:3-7)*

**The Strange Woman** (see Prov 3:5-13, Prov 7:5-21)

### **Her Behavior**

- her lips drop as a honeycomb
- her mouth is smoother than oil
- her ways are moveable, that thou canst not know them
- flatters with her words
- attire of a harlot
- subtil of heart
- loud and stubborn; her feet abide not in her house
- she is without (outside), now in the streets, lieth in wait at every corner
- catches the man, kisses him
- impudently speaks to him saying "<sup>14</sup>I have peace offerings with me; this day have I payed my vows.<sup>15</sup>Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.<sup>16</sup>I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.<sup>17</sup>I have perfumed my bed with myrrh, aloes, and cinnamon. <sup>18</sup>Come, let us take our fill of love until the morning: let us solace ourselves with

loves.<sup>19</sup> For the goodman is not at home, he is gone a long journey:<sup>20</sup> He hath taken a bag of money with him, and will come home at the day appointed.” (Prov 7:14-20)

- with her much fair speech she causes him to yield
- with flattering lips she forces him

### Her Outcome

- her end is bitter as wormwood, sharp as a two-edged sword
- her feet go down to death
- her steps take hold on hell
- he that goeth after her straightway is as an ox going to the slaughter, or as a fool to the correction of the stocks till a dart strike his liver, as a bird hasteth to the snare, knowing not that it is for his life

<sup>8</sup>Remove thy way far from her, and come not nigh the door of her house:<sup>9</sup>Lest thou give thine honour unto others, and thy years unto the cruel:<sup>10</sup>Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;<sup>11</sup>And thou mourn at the last, when thy flesh and thy body are consumed,<sup>12</sup>And say, How have I hated instruction, and my heart despised reproof;<sup>13</sup>And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!  
(Prov 5:8-13)

<sup>24</sup>Hearken unto me now therefore, O ye children, and attend to the words of my mouth. <sup>25</sup>Let not thine heart decline to her ways, go not astray in her paths.<sup>26</sup>For she hath cast down many wounded: yea, many strong men have been slain by her.<sup>27</sup>Her house is the way to hell, going down to the chambers of death. (Prov 7:24-27)

Beloved sisters, this brief section was written for our warning, that we might consider and fear the outcome of our yielding to the flesh. For not only will our transgressions destroy our souls but they have the potential to destroy our dear precious God-given husbands, lest they remain steadfast in spite of our wickedness. It is better to dwell in the wilderness than with a contentious and angry woman and a continual dropping on a very rainy day and a contentious woman are alike (Prov 21:19, 27:15). A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell! (Prov 9:13-18) Oh sisters, it is true that strong men have been slain by her! Her house is the way to hell, going down to the chambers of death! (Prov 7:26-27)

*To receive the end of her faith, the salvation of her soul  
She sought grace that teaches her to remain humble, meek, quiet, and subject before her lord to fulfill her role  
Great was the internal fight within her to remain faithful to him  
Initially she sought to keep herself that she might be saved from her own destructive sin  
But there lurking behind the potential for her own damnation were she to fall  
Was the potential for her mighty husband to be slain were she to in her beguilement to him call*

*For oft have men been simple and foolish yielding to the deceptions of ignorant woman  
Indeed to protect, preserve, wash, and, lead, to him, not her, was this position given  
When the order of subjection is broken, the woman is deceived and transgresses  
For she was to be covered by the man; she is his glory with her long tresses  
And it so follows that when her transgression is committed  
Her husband must perform righteous judgment upon her with the fiery SWORD lest he the battle of faith have  
forfeited*

## Holy Dependence

If you have been married for any period of time, surely your heart is aware of the many temptations regarding your dependence and independence towards your God-given head. In this section, I pray that the LORD will guide us to fitting Scriptures and reveal practical examples of the mysteries of iniquity surrounding dependence and independence. To introduce what I seek to describe unto you herein, Biblical righteous orderly dependence and independence will be described. Thereafter I will LORD-willing give practical examples of both unrighteous dependence and unrighteous independence while making the case that these are both manifestations of insubjection of the soul to the God-given head.

Unrighteous Dependence: We are aware of a great temptation to many of us: the idolatry of our husbands. This idolatry involves a heart that is affected more by the husband than the LORD Jesus Christ, longs more for the husband than the LORD Jesus Christ, loves the husband more than the LORD Jesus Christ, depends on the husband more than the LORD Jesus Christ...it is vile idolatry. It is making a false god out of a man of God! It is a false religion. It is rebellion against our King. It is witchcraft!

*“10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:16 Who in times past suffered all nations to walk in their own ways.17 Nevertheless He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” (Acts 14:10-17)*

Unrighteous Independence: And yet we are also aware of the temptation to isolate ourselves from our husbands, to think, feel, and live as though we do not need them in soul, body, and spirit, to think that we may go on with God in our redemptive course without him, that we can run faster than him or run without him...it is vile pride. It is blatant insubjection. It is a self-exalting belief in self-sufficiency, omnipotence, omniscience...she has placed herself on the throne of her heart and defied the living God!

*<sup>17</sup>Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:<sup>18</sup>I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.<sup>19</sup>As many as I love, I rebuke and chasten: be zealous therefore, and repent.<sup>20</sup>Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me.” (Rev 3:17-20)*

## **Righteous Dependence**

In the wisdom of God revealed to us in His WORD thus far, it ought to be utterly clear to us that we are and should be dependent upon our husbands. For the very purging fires and washing floods with the WORD that our husbands bring upon us are for the salvation of our souls! His protection of our souls from Eve’s beguilement which is effective only with our humble and meek subjection reveals that we are dependent. The truth that we are created for our men of God reveals that we are dependent; we were created *from* man and *for* man. As weaker vessels, they are our heads, our coverings, our lords, our masters, our priests, our kings, our teachers, our shepherds, and all of these things in an under-sense, under Christ the Head and Covering, our LORD of lords, our Master, our atoning High Priest, our King of kings, our great Teacher, the Good Shepherd...oh praise Christ, the pre-eminent one. He is all! (please read “[My Soul He Hath Purged](#)” for more edification on the pre-eminence of Christ as a healing balm for the chastening for the idolatry of men).

To enlighten the eyes of our understanding to the dependence which is not only permitted, but is also commanded by the LORD Jesus Christ for us to have towards our husband, we will mention Scriptures we have mentioned prior. Additionally we will turn to several principles that are shown regarding the woman’s righteous dependence from the book of the Song of Solomon. For in this book, the righteous heart of the bride is described, and expounded upon in intricate soul-shaking detail.

## **Scriptural Aspects of a Woman’s Righteous Dependence**

### **1. Subjection—it is her salvation**

*“22 Wives, **submit yourselves** unto your own husbands, as unto the Lord.<sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church: and **He is the Saviour of the body.**<sup>24</sup> Therefore as the church is subject unto Christ, so **let the wives be to their own husbands in every thing.** (Eph 5:22-24)*

*“Likewise, ye wives, **be in subjection** to your own husbands” (1 Pet 3:1a)*

*“Even as Sara **obeyed Abraham, calling him lord:** whose daughters ye are, as long as ye do well, and are not afraid with any amazement.” (1 Pet 3:6)*

*“But I would have you know, that the head of every man is Christ; and **the head of the woman is the man;** and the head of Christ is God.” (1 Cor 11:3)*

*<sup>6</sup>For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.<sup>7</sup>For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but **the woman is the glory of the man.** (1 Cor 11:6-7)*

## **2. Woman was Created for the Man** (therefore she is not independent from but dependent upon him)

*<sup>8</sup>For the man is not of the woman: but **the woman of the man.**<sup>9</sup>Neither was the man created for the woman; but **the woman for the man.** (1 Cor 11:8-9)*

*<sup>18</sup>And the LORD God said, It is not good that the man should be alone; I will make him an **help meet for him.**<sup>19</sup>And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.<sup>20</sup>And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.<sup>21</sup>And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;<sup>22</sup>And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.<sup>23</sup>And Adam said, This is now **bone of my bones, and flesh of my flesh:** she shall be called Woman, because she was taken out of Man. (Gen 2:18-23)*

## **3. She Must be Taught by the Man**

*<sup>25</sup>Husbands, love your wives, even as Christ also loved the church, and gave Himself for it,<sup>26</sup> That He might sanctify and cleanse it with the **washing of water by the Word,**<sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Eph 5:25-27)*

*<sup>11</sup>Let the woman **learn in silence with all subjection.**<sup>12</sup> But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. (1 Tim 2:11-12)*



<sup>5</sup> But every woman that **prayeth or prophesieth with her head uncovered dishonoureth her head:** for that is even all one as if she were shaven. (1 Cor 11:5)

<sup>4</sup> But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a **meeke and quiet spirit**, which is in the sight of God of great price. (1 Pet 3:4)

4. **Holy Fervor** (effects in the heart, reins, emotions, passions)

- **Longing/Pursuit**

<sup>4</sup> He brought me to the banqueting house, and his banner over me was love.<sup>5</sup> Stay me with flagons, comfort me with apples: for **I am sick of love**.<sup>6</sup> His left hand is under my head, and his right hand doth embrace me. (SoS 2:4-6)

By night on my bed **I sought him whom my soul loveth**: I sought him, but I found him not. <sup>2</sup>I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.<sup>3</sup> The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?<sup>4</sup> It was but a little that I passed from them, but I found him whom my soul loveth: **I held him, and would not let him go**, until I had brought him into my mother's house, and into the chamber of her that conceived me. (SoS 3:1-4)

- **Belonging**

<sup>16</sup> My beloved is **mine**, and I am **his**: he feedeth among the lilies. (SoS 2:16)

<sup>3</sup> I am **my beloved's**, and my beloved is **mine**: he feedeth among the lilies. (SoS 6:3)

- **Holy Reverence**

<sup>11</sup> His head is as the most fine gold, his locks are bushy, and black as a raven.<sup>12</sup> His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.<sup>13</sup> His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.<sup>14</sup> His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.<sup>15</sup> His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.<sup>16</sup> His mouth is most sweet: yea, **he is altogether lovely**. This is my beloved, and this is my friend, O daughters of Jerusalem. (SoS 5:11-16)

- **Continual Remembrance**

<sup>13</sup> A bundle of myrrh is my well-beloved unto me; he shall lie **all night** betwixt my breasts. (SoS 1:13)

- **Single-eyes for the Man**

<sup>3</sup> *As the apple tree among the trees of the wood, so is my beloved **among the sons**. I sat down under his shadow with great delight, and his fruit was sweet to my taste. (SoS 2:3)*

<sup>10</sup> *My beloved is white and ruddy, the **chiefest among ten thousand**. (SoS 5:10)*

- **Taking Pleasure in the Man**

<sup>2</sup> *Let him kiss me with the kisses of his mouth: for **thy love is better than wine**. (SoS 1:2)*

Holy dependence is a state in which a woman in faith obeys every command of the LORD to her soul regarding her husband. She is in essence dependent upon Christ, from whom all blessings flow! Surely her God will supply all her needs for the salvation of her soul according to His riches in glory by Christ Jesus (Phil 4:19) and He that spared not His own Son but delivered Him up for her will freely give her all things (Rom 8:32)! Indeed she is dependent upon Him! In her holy dependence on the LORD, she orders the course of her life to live off of Christ. In obedience to His commands her soul is brought life. If she loves Christ, she will keep His Words: and her Father will love her, and They will come unto her, and make Their abode with her (John 14:23). As she keeps His commandments, and keeps His law as the apple of her eye she lives (Prov 7:2)! Ultimately her dependence is on the life giving substance from Christ. For unless she eats His flesh and drinks His blood there is no life within her! And she is able to eat of this life giving Bread of heaven by believing in Christ, by believing unto obedience!

Dear sisters, the commandments and laws of Christ to the woman regarding being dependent upon her husband in the areas described above: subjection unto salvation, acknowledgement of her existence for his sake, the need to learn from him for her sanctification unto salvation, and holy fervor which makes her heart dependent upon him, are what I am referring to in the paragraph above. For her to submit to the LORD in the commands regarding these makes her, by the very nature of these commands, dependent upon her husband *in* her dependence upon the LORD. This is to the extent that there is no possible way to be dependent upon the LORD and to not have holy dependence upon her husband! Surely her husband's abode and continuance with her in the flesh is needful for her for her furtherance and joy of faith (Phil 1:24-25)!

*Unto Thee O LORD of lords do I gaze as a maid to her mistress  
Oh without the light of Thy countenance, without Thy holy succoring I would be in great distress  
What must I do oh King of kings that I may in and by You live  
Your Holy Spirit speaks that I must to you mine whole trust and obedience give  
You have charged me oh God to subject myself meekly, to learn from, to help, to adore, to fervently cleave unto this  
dear man  
Only if Christ be sanctified in mine heart and by Thy grace I can*

*To sit at the feet of You, O Christ, I must surely sit at the feet of this man whom my soul has longed for  
The Words from heaven, the purging fires and floods, all these do proceed from the mouth of him whom I adore  
Tis all for by and through Him who speaks from heaven, my true LORD and King  
So to render holy dependence unto this man I will do with cheer while I of Thy coming salvation sing*

## **Righteous Independence**

The woman's righteous independence from her husband deals specifically with her standing before the LORD: the LORD's judgment upon her soul. She will not be able to hide behind the perfect worthy blameless state of her God-given head nor excuse herself by his unbelief either now or on that final Day if she has been disconnected from the life-giving Vine through unbelief. This is not to say that her husband does not bear a role and responsibility to present her perfect before the LORD. We will be speaking of this very responsibility on the part of the man shortly. Rather, she labours, that whether present or absent, she may be accepted of Him. For she must appear before the judgment seat of Christ; that she may receive the things done in her body, according to that she hath done, whether it be good or bad. She therefore knows the terror of the LORD! (2 Cor 5:9-11)

*His faith does not resolve her unbelief  
His love does not absolve her hateful grief  
His faithfulness does not render her faultless in her backsliding  
His disobedience does not remove from her obedient abiding  
His anger does not tarnish her meek and quiet spirit, my friend this know  
His doubt does not muddy the living water which does from her inmost belly flow  
Both this man and woman must before the judgment seat stand  
Thus may it be that she have a holy terror before the LORD all of her days in this earthen land*

The woman's independence also pertains to her receiving of the blessings of eternal life: "*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus*" (Gal 3:28). Likewise, the husbands are commanded to dwell with their wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being HEIRS TOGETHER of the grace of life, lest their prayers be hindered (1 Pet 3:7). The woman is as the man blessed in the heavenly places with every Spiritual blessing in Christ (Eph 1:3)!

Take to heart also that there is interdependence between the man and woman. "*Nevertheless neither is the man without the woman, neither the woman without the man, in the LORD*" (1 Cor 11:11). Furthermore, as the woman is of the man, even so is the man also by the woman; but all things of God (1 Cor 11:12).

As you comprehend the rudiments of such independence that the woman has in the sense that her soul is judged and held accountable independently before the LORD, behold the role of the man

to present his wife perfect before the LORD. He is given the **ministry of reconciliation**; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto him the word of reconciliation. He is an ambassador for Christ, as though God did beseech the woman by him: he prays her in Christ's stead to be reconciled to God! (2 Cor 5:18-20) He preaches, warning her, and teaching her in all wisdom; that he may **present her perfect** in Christ Jesus: whereunto he also labours, striving according to His working, which worketh in him mightily. (Col 1:28-29) He rejoices in his sufferings for her, and **fills up that which is behind of the afflictions of Christ** in his flesh for His body's sake, which is the church (Col 1:24). She, the virtuous woman, is, in the presence of the LORD Jesus Christ at His coming, his hope, joy, and crown of rejoicing (1 Thess 2:19, Prov 12:4)!

Now we will briefly mention some practical forms of unrighteous dependence and unrighteous independence. Bear in mind that both of these are forms of insubjection. If you be in the Spirit of God, you will clearly ascertain why this is the case. Surely there are a multitude of mysteries of iniquity surrounding dependence and independence...!

### **Unrighteous Dependence**

- She refuses to seek the LORD apart from her husband (and thus denies the LORD Jesus Christ, the great High Priest)
- She cannot draw near to the LORD without her husband (and thus denies the LORD Jesus Christ, the great High Priest)
- She cannot live peaceably without his presence in the flesh
- She cannot live peaceably without his expressions of love
- She is dependent on him because she is covetous for mammon that he provides

In her unrighteous neediness for him to be with her, she disrespects his God-given visions and labours. When she prefers for him to be with her than to be away from her doing the will of God she tramples under foot that very purpose for which she was to bear his soul and succor his heart by supporting.

### **Unrighteous Independence**

- She doubts his discernments and utterances and seeks her own revelations
- Her heart grows cold in holy fervor, Spiritual affections, and holy marital passions
- She does not comprehend the need to be taught by him and thus does not long for this experience
- She neglects his soul, and thus the reason for her existence

- She fears the hurt of his absence, neglect, or lack of charity and thus isolates her heart and soul from him (this is a strange form of unrighteous dependence)

Dear sisters, be not carried away in the multitude of carnal thoughts surrounding this principle of holy dependence. This holy dependence, through subjection, having your role as a help meet as your primary role in your existence, learning from him, and loving him with holy fervor, is only a continuation of the LORDship of Christ over your soul. Your obedience in these areas is dependent upon where your heart has been gazing, whom it has been trusting, and what it has desired. If you disbelieve the LORD, if you refuse Him who speaks from heaven, there will be fruits of unrighteous dependence and/or independence towards your God-given head, and you will not escape judgment lest you repent. All of this is about the LORDship of Christ in your life beloved sisters! Keep abiding in the same Christ that you have known since you were washed in His soul cleansing blood. All of these aspects of your holy dependence upon the husband, upon the LORD in your husband, are aspects surrounding your saving faith in the eternal Gospel, the glorious atonement, the desire of your new creation for His Kingdom and righteousness, for His will to be done on earth as it is in heaven... never let the visions of His glory being revealed to the world through the church dim from your eyes. All of these principles are for that cause dear sisters!

*“29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” (Matt 22:29-32)*

*“29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none,30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not,31 And they that use this world, as not abusing it: for the fashion of this world passeth away.” (1 Cor 7:29-31)*

## Her Tongue

There is much wisdom to be learned by us dear sisters, surrounding the tongue and the dynamics of its working. For truly there is an intricate interplay between our hearts, wherein dwells the presence, absence, or various measures of subjection, meekness, and quietness, and the words of our mouth. For this reason King David prays, *“Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, Oh LORD, my strength and my Redeemer”* (Ps 19:14). As our LORD Jesus Christ taught, a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance

of the heart his mouth speaketh (Luke 6:45). Key charges to women in Scripture place great significance specifically upon her quietness.

1. “let the woman learn **in silence** with all subjection” (1 Tim 2:11)
2. “likewise, ye wives, be in subjection to your own husbands; that, if any obey not the WORD, they also many **without the word** be won by the conversation of the wives” (1 Pet 3:1)
3. The Adornment: “let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a **meek and quiet spirit**, which is in the sight of God of great price” (1 Pet 3:4)
4. “Let your women **keep silence** in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law” (1 Cor 14:34)

### Silence as a Means of Subjection

The LORD’s expectation for His daughters to be silent under a broad arena of circumstances is due to the order of subjection that He has ordained. We have spoken thus far of the bridegroom’s role to wash the bride with the WORD of God, to slay her carnality with refining fires of the WORD, to teach her so as to sanctify and save her. Indeed following the charge to woman to keep silence in the churches, the Scripture says, “and if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church” (1 Cor 14:35). Consider also the meek and quiet spirit: Why are woman commanded to have a meek and quiet spirit though men are not so explicitly commanded to have such? Dear sisters, it is because of the order of subjection. If the man is the head, then he most assuredly is the doctrinal leader, teacher, guide...and if this is the case, is it not clear why the woman is to remain “in silence” and “meek and quiet”? Her quietness and silence before her God-given head shows that she deems him greater than herself in knowledge, wisdom, and discernment, and this is the case if he is in the will of God, and the LORD has placed him as her covering.

*Here I sit at your feet knowing not which way to take  
So still and quiet before you my lord, for your strong voice I wait  
For in a multitude of my words there wanteth not sin  
But as I refrain my lips surely Christ has made me wise within  
For my answer, my morsel from heaven, will now from you come  
That I may each time I sit here be conformed more to the image of His Son  
Were I to speak I corrupt the time which is scarce in these evil days  
So to you I look and meekly wait, for I trust and follow you in all your Godly ways*

Dear sisters, when meekness and quietness is lacking in the heart of a woman, based on the Scriptural principle described earlier, out of the abundance of the opposite of meekness and

quietness, loftiness and carnal striving, her mouth shall speak! Thus if any woman among us seems to be religious, and bridles not her tongue, she deceives her own heart, and this woman's religion is vain (Jam 1:26). The condition of the heart and the words of the mouth are so inseparable in their nature and the (S)pirit whereby they are spoken that the Scriptures say that if any man offend not in word, the same is a perfect man, and able also to bridle the whole body, and thus when he speaks he speaks as the oracles of God that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen. (Jam 3:2, 1 Pet 4:11) For who is a wise woman and endowed with knowledge among us? Let her shew out of a good conversation her works with meekness of wisdom. But if she has bitter envying and strife in her heart, she must not glory, and lie against the truth. This wisdom descends not from above, but is earthly, sensual, and devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace! (James 3:13-18) The wisdom of a meek and quiet spirit, a spirit SUBJECTED unto the LORD in her husband results in purity, peaceableness, gentleness, being easy to be intreated, fullness of mercy and good fruits, and the absence of partiality and hypocrisy. When the words of a woman's mouth express envying, strife, frivolity, and worldliness, be assured that earthly, sensual, and devilish wisdom is in her heart! Ultimately, the thoughts and intentions of the heart will be manifested in words proceeding from the tongue!

### **The Tongue** (see James 3)

- A little member, and boasteth great things
- A little fire kindling a great matter
- A fire, a world of iniquity
- Defileth the whole body
- Setteth on fire the course of nature
- Is itself set on fire of hell
- No man can tame
- Unruly evil
- Full of deadly poison

As impossible as it is to cure the sinful nature, for a fallen man or a regenerated man walking after the flesh to be victorious over sin, so it is impossible for any man to tame the tongue when the heart remains relentlessly untamed! Yet how thoroughly does the blood of Christ purge the consciences of His people to serve the living God! Surely the LORD has done the miracle of regenerating the heart of man through the power of His glorious atonement! His stony heart is removed, a fleshly heart is granted him, he is granted a new heart and a new spirit, and he is granted the indwelling of the Holy Spirit! The regenerated woman is able to have a meek and quiet

spirit as she does abide in her LORD Jesus Christ, and when her heart contains such meekness and quietness, when her heart is in true Spirit-filled subjection to her God given head, the manifestation will be her silence and quietness!

*Morally depraved was she in her feministic pride and clamour  
The judgment of wrath and fiery hell loomed upon her from the eyes of the righteous Examiner  
Envy and pride did from her speech emanate  
For the WORD of God her stony heart could not penetrate  
With His sovereign elective mercy in an instant He made her into a new creature  
The new creature had a meek and quiet spirit subjected wholly unto her Teacher  
Thus in the abundance of her spirit before her lord she scarcely spoke a word  
Except that she hear the Spirit warn her that silence she cannot afford*

Beloved sisters, surely when the LORD corrects our heart, granting us broken and contrite spirits, we will speak as the LORD would have us to! For whoso keepeth his mouth and his tongue keepeth his soul from troubles and death and life are in the power of the tongue: and they that love it shall eat the fruit thereof (Prov 21:23, 18:21).

When there is an absence of due meekness, quietness, and subjection in the heart, the woman's tongue will certainly be unbridled, and words which please not her LORD or her God-given head will proceed. She will speak things she ought not to say. She will speak to people she ought not to speak to. She will speak at times that she ought not to speak. She will speak more than she ought to speak. And withal she will learn to be idle, wandering from house to house; and not only idle, but tattlers also and busybodies, speaking things which she ought not (1 Tim 5:13). Indeed it is better to dwell in the wilderness, than with a contentious and an angry woman, who is like a continual dropping in a very rainy day (Prov 21:19, 27:15)! Surely our men would need wisdom to keep from the evil woman, from the flattery of the tongue of the strong woman, from her lips which drop as honeycomb, her mouth which is smoother than oil, her impudent speeches, her fair speeches...oh that he would not yield (Prov 5:3, 6:24, 7:13, 21)! Consider that woman Jezebel who in the last days, calls herself a prophetess, to TEACH and SEDUCE the LORD's servants to commit fornication, and to eat things sacrificed unto idols (Rev 2:20)!

All manner of wicked thoughts, desires, and feelings in the heart of a woman result in her wicked speech. Ultimately her thoughts are not captive to the obedience of Christ!

*In her guilty conscience she does fear death  
Thus she does seek to justify herself, by her fair speeches herself bless  
In her deep anxious cares she does fret and strive  
She feels that to murmur and contend is her only way to survive  
She desires to exalt herself among the rest*



*In her heart making frivolous comparisons she does with her many questions seek to test  
In her vile wantonness she does flatter and allure the man  
Her smooth words to his soul are as quick sand  
She fears not the LORD nor her righteous head  
And in the multitude of her words, her souls languishes, for she has refused to by them be fed.*

Thus far, I seek to emphasize to you that the required silence and quietness on a part of a woman is necessary to prove a heart that is in subjection and meekness before the LORD and her God-given head. When her tongue is unbridled, the insubjection and lack of meekness of her heart is evidenced.

However, the Scriptures do not teach universal silence in women, that is, the LORD does not command women to be altogether silent. In truth, there are instances where her righteousness involves speaking and were she not to speak, therein would be her folly. Her silence would be her sin. For to him that knoweth to do good and does not do it, to him it is sin (James 4:17)! When a woman knows that she ought to speak so as to perform righteous judgment, to make an answer, to edify, to instruct, to show charity, and she remains silent, to her it is sin.

### **Scriptural Evidence of Righteous Speech from Women**

- *“She openeth her mouth with wisdom; and in her tongue is the law of kindness”* (Prov 31:26)
- *“But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven”* (1 Cor 11:5) (indicating that women may pray and prophesy under the covering of the LORD and her God-given covering)
- *“the aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the younger women to be sober, to love their husbands, to love their children”* (Tit 2:3-4)

The potential for righteous speech within a woman is vast! Indeed her soft tongue can break the bones of the unrelenting (Prov 25:15)! Here are areas revealed in Scriptures:

### **The Labours of a Woman’s Righteous Tongue**

#### **1. To Encourage her Husband**

*Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy **tongue**; and the smell of thy garments is like the smell of Lebanon. (SoS 4:11)*

<sup>32</sup> *And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me:<sup>33</sup> And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. (1 Sam 25:32-33)*

## 2. To Teach Children

<sup>8</sup> *My son, hear the instruction of thy father, and forsake not the law of thy mother:<sup>9</sup> For they shall be an ornament of grace unto thy head, and chains about thy neck. (Prov 1:8-9)*

<sup>5</sup> *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. (2 Tim 1:5)*

## 3. To Teach Younger Women

*“the aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the younger women to be sober, to love their husbands, to love their children”*

## 4. To Prophecy (under appropriate covering)

*“But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven” (1 Cor 11:5)*

<sup>9</sup> *And the same man had four daughters, virgins, which did prophesy. (Acts 21:9)*

*“<sup>36</sup> And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;<sup>37</sup> And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.<sup>38</sup> And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.” (Luke 2:36-38)*

Beloved sisters, may the LORD God give you the tongue of the learned, that you should know how to speak a word in season to him that is weary: oh may Christ wakeneth you morning by morning, wakeneth your ear to hear from your (I)teachers as the learned! (Is 50:4)

## The Death Sentence

Beloved sisters, in this section I seek to impart to you a gift of revelation and quickening concerning the heart, which does surely feel, behave, sense, experience, consider, suffer, rejoice...according to what it has believed. For it is “*with the heart that man believeth unto righteousness*” and the WORD is near to us, even in our mouth and heart, having been effectual therein by our faith.(Rom 10:8, 10, 1 Thess 2:13). The seat of your affections, your feelings, your fears, your anxieties, your rejoicings, your peace and contentment, or lack thereof, and the like together entail the experience of the heart. This experience of the heart is ultimately a result of what we have *believed*. And thus, it is salvificly expedient that we do *believe* the WORD of God, that it may be effectual within us, converting and perfecting the seat of affections and feelings, unto a harvest of glorious righteousness, of ever-increasing ever-proceeding conformance into the image of our LORD Jesus Christ. Oh sisters, you do feel this way, you did feel that way back then because of what you do believe, what you had believed. And thus is the experience of sanctification broadly explained: true righteousness was wrought in your heart, because you believed the Gospel of our salvation! Indeed *the law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple* (Ps 19:7). For this reason our LORD commands us not to be conformed to this world, but to be *transformed* by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect, will of God (Rom 12:2)! Are we not commanded likewise to gird up the loins of our mind, to be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ (1 Pet 1:13)?

This section could very well be included in “**Weapons of Warfare**” for I pray that herein our eyes are opened to the reality of the Spiritual experience, the soul’s dilemma that we face in the midst of temptations, specifically temptations upon our subjection, reverence, and meekness towards our husbands. The devil does prowl by the door of our faithfulness in these areas specifically, because breaches in these evidence breaches in saving faith. The devil will actually have to deceive us into breaching our own saving faith and thus we would fall into temptations surrounding these three areas. Dear sisters, I greatly desire for you to understand what is happening in the midst of the overwhelming temptations that you face, and the means by which you may be rescued, not barely, but gloriously and victoriously, that you would acquire the wisdom of experience of seeing such deliverances granted you by the hand of Divine providence in your hour of need, that you may set up within your soul pillars, reminders, of the faithfulness of Him who is mighty to save, the God of angel armies, who stands by the right hand of the poor to save him from those who condemn his soul (Ps 109:31)! Surely *your shoes shall be iron and brass; and as thy days, so shall thy strength be! There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, Destroy them!* (Deut 33:25-27)

The title of this section, “The Death Sentence” is taken from the passage below:

<sup>3</sup>Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;<sup>4</sup> Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.<sup>5</sup> For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.<sup>6</sup> And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.<sup>7</sup> And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.<sup>8</sup> For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were **pressed out of measure, above strength, insomuch that we despaired even of life:**<sup>9</sup> **But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:**<sup>10</sup> Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us; (2 Cor 1:3-10)

Paul describes here that he and other saints went through experiences of suffering in which they were literally pressed out of measure, above strength, to the point that they despaired even of life. This is the definition of the “sentence of death” within them. They wanted to die. The trial was too much for them to bear, or so they thought initially. But they were ultimately delivered, gloriously delivered. It was from the LORD! In His good will He had delivered from His own hand the affliction, in allowing the devils to roar with their bountiful temptations, the heathen with their vicious persecutions, the course of nature with ills befalling that which is perishable. And He has delivered these specifically so that we should TRUST NOT IN OURSELVES, but in GOD WHICH RAISES THE DEAD! Dear sisters, these saints of old do declare unto us concerning this great God “Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us”!

I have only begun to tread the waters of the ocean of marital voyaging, I have only scoured the boundary lines of this great battle field. And what I had seen was a type of pressing beyond measure, a resulting despairing of life therein, the death sentence, not altogether, for surely there have been times of ecstasy, but specifically during temptation, during the times when the lion roars with great intensity, when my flesh feels as though it would consume itself with the agony of the burn from the arrows that fly by day, when my heart is overwhelmed within me...surely I have fallen a number of times to the prey of the enemy, been led about by lying vanities, loftiness, and irrational fears. I write this section specifically to address such situations, situations when the heart has been overwhelmed. God forbid that it ever be the case, for it is true that He keeps him in perfect peace, whose mind is stayed on Him: because he trusts in Him (Is 26:3) and great peace have they which love His law: and nothing shall offend them (Ps 119:165)! But the reality sisters, is that many of us, most of us, have not learned these secrets. We have not. There is still much of self that must be put to death, and contained in our failure to put self to death, specifically those members upon the earth (fornication, uncleanness, inordinate affection, evil concupiscence, covetousness, which is idolatry; Col 5:5), which the LORD has given us the light of conviction concerning, is our propensity to fall into states in which our heart feel plagued and encumbered with fierce anxieties, fears, torments. Yes, oft the result of such heart conditions, such vulnerabilities to our own reception of the devil’s lies, is that

our hearts are hurled headlong into oceans of despair, bitterness, fear, irrationality... And yet, we must remember the dear Savior's ultimatum "*If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me*" (Luke 9:23) Indeed, when our hearts are overwhelmed, it is almost certainly the case that we have received, we have believed, upon some lie or lies of our adversary. For we do abide in that which we genuinely believe. So when we find ourselves containing ill feelings instead of the joy unspeakable and full of glory, perfect peace, life, abounding charity, sacrificial love, and these heavenly virtues which do characterize the man of the Spirit, we must declare unto our souls "I have believed some lie". There is some mistruth that we have believed. The Spirit of the living Christ will declare it unto you! And you shall know the truth, and the truth shall make you free (John 8:32).

And so in the midst of these raging floods of temptations, when the heart is overwhelmed, and the lie has been identified, you are faced with the commands of God, and whether you will obey or not. Yes, everything in your flesh may defy the truth with the intensity of the feelings you experience. Your feelings are so intense, that you feel you cannot obey the truth. But dear sister, what I desire to expound to you with the remainder of this section, is that if you look upon Christ, believe Him, and obey Him, though your feelings defy what actions you are commanded by your LORD to take, He will most assuredly, after a period of suffering, come unto you with power and glory, and oh sister, when He comes and delivers, you will be speechless and awestruck at His power. The rejoicing of your heart when He comes and meets you will far outweigh the sorrow of your own self-denial, your own mortification of your members which are upon the earth. Christ has told us that if we have His commandments, and keep them, it is we who loves Him: and we that love Him shall be loved of His Father, and He will love us, and will MANIFEST Himself to us (Jon 14:21). If we do love Christ, we will keep His Words: and His Father will love us, and They will COME unto us, and make their abode with us (John 5:23). Indeed the meek will He guide in judgment: and the meek will He teach His way. All the paths of the LORD are mercy and truth unto such as keep His covenant and His testimonies. (Ps 25:9-10)

*Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways: behold, Thou art wroth; for we have sinned: in those is continuance, and we shall be saved. (Is 64:5)*

If we would but call upon the LORD in truth, who is worthy to be praised, so would we be saved from our enemies (Ps 18:3). In our distress when we call upon the LORD our God, He would hear our voice out of His temple, and our cries would come before Him, even into His ears, and He would answer, and set us in a large place (Ps 18:6, 118:5). For He is good, and ready to forgive; and plenteous in mercy unto all them that call upon Him (Ps 86:5). Our LORD is nigh unto all them that call upon Him, to all that call upon Him in Truth (Ps 145:18). There has never been an instance where the people of God cried unto Him in Truth and He did not deliver them, when He did not stoop down to aid them!

*<sup>7</sup>Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.<sup>8</sup>Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto Me;<sup>9</sup>There shall no strange god be in thee; neither shalt thou worship any strange god.<sup>10</sup>I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.<sup>11</sup>But My people would not hearken to My voice; and Israel would none of Me.<sup>12</sup>So I gave them up unto their own hearts' lust: and they walked in their own counsels.<sup>13</sup>Oh that My people had hearkened unto Me, and Israel had walked in My ways!<sup>14</sup>I should soon have subdued their enemies, and turned My hand against their adversaries.<sup>15</sup>The haters of the LORD should have submitted themselves unto Him: but their time should have endured for ever.<sup>16</sup>He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee. (Ps 81:7-16)*

And yet, there is a period of pain, of self mortification, the very pain of the Fatherly chastening. For the pain of resisting temptation is often a form of the Fatherly chastening, for we are tempted because of our own lusts, because of hidden idolatries of the heart, which our Father does behold, and seek to expose, and destroy that he may yield a peaceable harvest of righteousness. The mortification of self entails obedience to the WORD of God. This obedience is manifested in word and/or deed, and if our hearts have not been made perfect surrounding the lie that we had believed, our hearts would struggle greatly against the desire of our faith, the faith of Christ, unto obedience to His commands. And thus the apostle Peter tells us to be sober and vigilant; because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: we are to resist him steadfast in the faith, knowing that the same afflictions are accomplished in our brethren in the world. But the God of all grace, who has called us into His eternal glory by Christ Jesus, after we have SUFFERED FOR A WHILE, will make us perfect, stablish, strength, and settle us. To Him be glory and dominion forever. Amen! (1 Pet 5:8-11). Sisters there is often a dark tunnel of obedience by faith through which the heart feels despair, through which the heart feels the death sentence. You are looking to Christ, You have heard His command, and in faith you do obey him, though all of your flesh resists it. You reach forth your hand to the Shepherd, you make your cry heard unto the heavens, you wave the white flag of surrender, being planted with Him in the likeness of His death, knowing that the old man is crucified with Him as you were baptized into His death. It is often a painful death, a thrust of heavenly gaze upon the risen Lamb through a sludge of quicksand underneath you. Here in this gaze you behold the Lamb of God lifted up on the cross, bearing your sin, the handwritten ordinances which were contrary to you, nailed to His cross. Surely He has become sin for us, He has carried our iniquities, He has become the curse for us (2 Cor 5:21, Gal 3:13)! And in behold your sin upon His shoulders, you are deeming it to be worthy of condemnation, the very vile thing for which your beloved LORD suffered for, that it has been destroyed, that it has been done away with on that cross! And when you have believed this in the power of the Spirit in Truth, you are set free to serve the living God!

In obedience to the King's death sentence upon our old "self" and the remnants thereof, we are personally condemning all that He has righteously and justly condemned. We are entering into a fiery baptism of death, casting ourselves upon His mercy, with no hope granted to the sight of

mortal eyes. Oh in this pain, will you obey, with all of your heart, soul, mind, and strength will you hearken unto His express command and obey though you feel this death sentence, though the chains of misery and gloom within you do defy His glorious Truth? For this one Truth ought to spur your on: if you be dead with Him you will live with Him!

If you go to your death, therein will you find life, therein will you be raised with the very mighty power, wrought in Christ, when God raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church (Eph 1:19-22)! In dying shall you truly live!

The reason to have the obedience of faith through the pain of self-mortification: if you be dead with Him you shall 1) live with Him and 2) be free from sin!

### Resurrection with Christ

- *Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should **walk in newness of life.** (Rom 6:4)*
- *For if we have been planted together in the likeness of his death, we shall be also **[planted] in the likeness of his resurrection:** (Rom 6:5)*
- *Now if we be dead with Christ, we believe that we shall also **live with him:** (Rom 6:8)*
- *But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also **quicken your mortal bodies** by His Spirit that dwelleth in you. (Rom 8:11)*
- *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, **ye shall live.** (Rom 8:13)*
- *It is a faithful saying: For if we be dead with him, we shall also **live with him:** (2 Tim 2:11)*

### Freedom from Sin

- *Knowing this, that our old man is crucified with him, that the **body of sin might be destroyed,** that henceforth we should **not serve sin.** (Rom 6:6)*
- *For he that is dead is **freed from sin.** (Rom 6:7)*
- *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;<sup>2</sup> That he no longer should live the rest of his time in the flesh to the lusts of men, but **[live] to the will of God.** (1 Pet 4:1-2)*

In the midst of the sorrow of self-mortification as you believe and obey, remember that He is coming! Oh He is coming soon, and when He comes, He shall cause His glorious voice to be heard,

and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones (Is 30:30). And by this you will know that the LORD has found favor with you, that He has received you, that He has covered you with the blood of His Son, the blood of His everlasting Covenant! “*But thou, O LORD, be merciful unto me, and raise me up, that I may requite them. By this I know that Thou favourest me, because mine enemy doth not triumph over me*”! (Ps 41:10-11). Oh that you might learn and know that our God is a God who saves and delivers, who dissolves the power of the strongest idolatries, who takes vengeance upon our enemies of the old man, and all, whether they be principalities or mortal beings, who would seek to resurrect him. Oh that you might be patient through the chastening of the pain of self-mortification. For no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed! (Heb 12:11-13). Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. (Is 35:3-6) Be patient; and wait. Obey through the pain and wait, ye worker of righteousness, ye who do love and obey the King of kings and LORD of lords! Surely you would faint, unless you believe to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and He shall strengthen thine heart: wait, I say, on the LORD! (Ps 27:13-14) Do reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom 8:18)!

*Oh that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence,<sup>2</sup>As when the melting fire burneth, the fire causeth the waters to boil, to make Thy name known to thine adversaries, that the nations may tremble at Thy presence!<sup>3</sup>When Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at Thy presence.<sup>4</sup>For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that **waiteth for Him.**<sup>5</sup>**THOU MEETEST HIM that rejoiceth and worketh righteousness, those that remember Thee in Thy ways: behold, Thou art wroth; for we have sinned: in those is continuance, and we shall be saved. (Is 64:1-5)***

Finally, there is one last consolation of the Spirit and WORD which I desire to declare to you: the One who has gone before you facing infinitely more forces of darkness, has shown Himself to be perfect, and it is His Spirit that does effectually empower you, beloved sisters! For without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory (1 Tim 3:16). The mystery of our Godliness, is that Christ has succeeded over sin and death, and thus He is the Captain of our salvation (do you not weep at the very term “Captain of our Salvation”?)!



We do see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should TASTE DEATH FOR EVERY MAN. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the CAPTAIN OF THEIR SALVATION PERFECT THROUGH SUFFERINGS! (Heb 2:9-10). Dear sisters, He has felt your death sentence; He has conquered it! He is risen from the dead, having been victorious over every scourge of temptation that you face and will face until that Day! This is the mystery of our Godliness: that Christ is the Captain of our Salvation! *For both He sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, Saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee. And again, I will put my trust in Him. And again, Behold I and the children which God hath given Me. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that has the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.* (Heb 2:17-18) The Captain of our salvation was made perfect through what He suffered! Forasmuch then as Christ hath suffered for us in the flesh, we must arm ourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God (1 Pet 4:1-2).

Christ our Captain, the Author and Finisher of our faith, whom we do look to, is able to be touched with the FEELING OF OUR INFIRMITIES, though the WORD of God does discern the thoughts and intents of the heart, condemning our unbelief, our false faith, our belief in lies. For all things, namely, the experience of your heart, is manifest in His sight, naked and opened unto the eyes of Him with whom we have to do. And our Christ was tempted LIKE AS WE ARE, in the days of His flesh, offering up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and He was heard in that He feared, and He did not cease from being sinlessly perfect! (Heb 4:11-15) Thus He has compassion on the ignorant, and them that are out of the way for He Himself was compassed by infirmity (Heb 5:2). Though He were a Son, yet He LEARNED OBEDIENCE by the things which He suffered; and being made perfect, He became the AUTHOR of eternal salvation unto all them that obey Him! (Heb 5:8-9)

Dear sisters, is the Spirit opening your eyes to the mystery of Godliness, that this Captain, this Author of our eternal salvation has gone before us, learning obedience through suffering, being perfected thereby, is therefore able to be touched by the feeling of our infirmity, the Spiritual travail of resisting and overcoming sin and principalities, while remaining sinlessly perfect all throughout...how compassionate He is upon the ignorant and them that are out of the way! Surely if we submit to the everlasting Father of our Spirits we shall live! If we endure the chastening by the hand of Him who has pioneered in majestic victorious sin conquering travails, sufferings, and

steadfastness, we shall indeed reap a peaceable harvest of righteousness. Oh how He understands your infirmity, oh how He understands your lameness telling you “*12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.*” (Heb 12:12-13). He knows. He understands. Oh how He understands! And yet He commands you to obey; He knows you can obey in Him; oh if you look to Him He will finish your faith. He knows how! He has done it! He has done it! Hallelujah! *Therefore let us come boldly unto the throne of grace, that we may obtain mercy, and find grace in time of need* (Heb 4:16). *Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them!* (Heb 7:25)

*Fully encompassed by the snares of sin, the fretting of my soul, for this lie had my heart believed.  
When this flesh burned in misery that devil spoke that the only way was for sin to in me be conceived  
I reached out my drowning hand above the seas which had overwhelmed my soul  
One look upon my Christ, for this I knew: He alone my fears and anguish could in due time console  
Ignorant, compassed by infirmity, poor and needy was I  
When I looked upon Him He told me “You have believed a falsehood. This is it” and so I knew it was a lie  
Thus made I straight paths for my feet performing righteousness, keeping the holy commandment in deed by faith  
It was a dark, sorrowful, painful, cumbersome step that I did first make  
I felt pressed beyond measure, despaired of life itself, felt the sentence of death down this narrow way  
But in the faith that the Captain of my salvation had granted me, I was constrained to trust and obey  
I endured, suffering but for a while, patient in tribulation, not knowing when, but that He would soon come.  
Knowing that suffering in the flesh would make me with sinning be done  
It was then that He overwhelmed me with His glory, feeding my fainting famished soul with His glory  
Streams of living water from the once parched land now were majestically flowing  
He did open my blinded eyes, and my heart comprehended the truth which stood against the lie I first believed  
When the Truth was evident in the brightness of His presence I grasped how thoroughly I had been deceived  
Thus was my heart turned wholeheartedly unto Him and the powers of the temptations were so dissolved  
And with deep wisdom and understanding I could thenceforth obey, yes, this I resolved  
For this was from the hand of the Captain of my salvation, who learned obedience and was made perfect through  
suffering.  
For He in His flesh suffered every manner of evil buffeting.  
He understood my infirmity, and thus He chastened me, and saved me to the uttermost as I came to God through  
Him.  
Indeed this is the mystery of Godliness: He was justified in the Spirit, finishing the Father’s given work, tasting death  
for every man.  
And thus looking unto Him, the Finisher of this frail faith, with innumerable temptations beside and beyond,  
continual victory, to overcome as He did, I also can*

## Love-the Fulfillment of all Righteousness

Beloved sisters, in this section I entreat the LORD to give our eyes a glimpse of that exalted platform of the love of Christ, that our hearts may remain there and be set free from the wiles of every lying vanity, vain imagination, and hardness of the heart of unbelief. Oh dear sisters, there is a Divine secret to maintain saving faith and the manifestations thereof: subjection, meekness, and holy fear (all incorporated in charity). The secret is simply this: to keep ourselves in the love of God. For the inevitable response is the containing of sacrificial & unconditional love for our husbands. This love of God within the woman for her husband is of the nature characterized by having reckless abandon, unconscientious self-denial, overflowing tenderness, zealous compassion, the covering of a multitude of wrongs, exquisite discernment of his soul according to what the LORD reveals... For was not the woman created of the man and for the man (1 Cor 11:8-9)?

So often we are testing ourselves, examining our behaviors towards our husbands, succeeding, failing, trying, falling, rising, critiquing our progress; we are so self-absorbed in our pursuit of being the excellent wife, so inward focused, so engrossed upon moral performance and success, sometimes to the extent that we are desiring our own well-performance above our husbands themselves! But oh sisters, there is a secret to overcoming all of these temptations, this internal Spiritual battle, this marital voyage, and this is to have the love of God for our husbands. To have the love of God for our husbands indicates that our heart is filled with the very same love and devotion of the LORD Jesus Christ towards our husband. What does this entail? The result of having this love, is that we no longer seek to perform well in our role as a wife simply for our own attainment of moral perfection, to acquire reciprocate charity, to reach our ideal of utopian marriage...but because we genuinely and sincerely desire the Spiritual prosperity of our husbands, and not just lightly, not just as a desire among many others, but as our sole desire under and for the sake of the will of God. Thus, for example, we no longer desire to be subject to our husbands because we are supposed to, or because this makes us “good wives”, but because we have received a gift of heavenly wisdom to see how our subjection is necessary for him, empowers him, uplifts him, confirms him, establishes him... And we are no longer appalled at the thought of our insubjection simply because it means that we have failed personally as a wife, but because we behold in the heavenly realms how this weakens his hands, puts weight upon his ankles in his race, even destroys him altogether—God forbid! This type of Christ-like love for our husbands is proactive and freeing; self has been forgotten and tossed aside. You are wholeheartedly intentionally forwardly pursuing the Spiritual prosperity--the fulfillment of the LORD’s will--of your husband! Oh sisters, we can become so self-righteous, so self-performance based, and I am not speaking here of the righteous zeal and earnestness to obey our LORD Jesus Christ and to do His will. For indeed we do not please men, but God who tests our hearts (2 Thess 2:4) and if we keep His commandments, we shall abide in His love; even as He has kept His Father’s commandments, and abide in His love (John 15:10). But in the simplicity and selfishness of our flesh, we are so prone to make our progress in excellence

as a wife “all-about-me”, and we end up being cast at our husbands’ feet in needy failure, having accomplished little for him—God forbid!

How I need the LORD’s wisdom to proceed! For I seek to prove to you in the Spirit and WORD that if you love your husband fervently from the heart you will, as a result, inevitably most-assuredly perform all things well! Are not we to teach one another to be sober, *to love our husbands*, to love our children (Tit 2:4).

Firstly, consider that the Scriptures make this clear. When a lawyer tempted Christ with a question asking, “*Master, which is the great commandment in the law?*” Jesus said unto him, “*Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.*” (Matt 22:36-40) All of the law and the messages of the prophets from the beginning of time were hung upon, born of, directly related from the wholehearted love for God and sacrificial selfless love for others! Similarly Paul tells the Romans to owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law (Rom 13:8) and love worketh no ill to his neighbor: therefore love is the fulfilling of the law (Rom 13:10). For all the law is fulfilled in one word, even this; Thou shalt love thy neighbor as thyself (Gal 5:14). Thus, let it be certain in your minds: if you have the true love of God in your hearts you will most certainly fulfill all things well pertaining to your role as a wife.

There is often some confusion as to the nature of this love of Christ which the Scriptures teach to be the fulfillment of the law. For in the carnal mind, when we consider carnal notions of love we deem it to be some kind of emotion which is devoid of reason and knowledge. Indeed the “love” of carnal men, which is no love at all, is devoid of reason and knowledge. It is a type of zeal without knowledge (Rom 10:2), a type of brutish beastly passion which is to no avail in the Spiritual prosperity of souls. But the love of Christ is of an exalted and alien nature: for contained therein is the wisdom and knowledge of God itself! In reality, the love of God grants us discernment, wisdom, understanding, and knowledge of how we are to obey, and of the will of God itself! Consider the following Scriptures: “*And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God*” (Phil 1:9-11) When love abounds, it does so in KNOWLEDGE and JUDGMENT unto the ability to APPROVE things that are excellent! Consider the portion of Paul’s prayer for the Ephesians “*And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God*” (Eph 3:19). Love passes, supersedes knowledge itself! Consider the anointing which we have received and the result of this anointing: “*And hope maketh not ashamed; because the love of God is shed abroad [the anointing] in our hearts by the Holy Ghost which is given unto us*” (Rom 5:5). What is the result of the anointing: the love of God shed abroad in our hearts! And what does this very anointing perform within us?: “*But the anointing which ye have received of Him abideth in you, and ye need not that any man teach*

*you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”* (1 John 2:27) The anointing of the love of God shed abroad in our hearts teaches us of all things! Thus, be certain dear sisters, that when you are containing the love of Christ within your hearts for your husbands you will have wisdom and understanding, of a Spiritual, practical, immediate, particular type, whatever type is necessary in any situation at any time to perform righteousness as a wife unto your husband! The LORD knows even when we have not learned the practical wisdom of meekness and subjection, but when we are filled with the Holy Spirit, possessed by the love of Christ, we will be meek and subject; we most certainly will, though we knew not how. We did not contain this wisdom beforehand. But His love teaches at those times. His love shed light upon the moral will of God and it came alive in our hearts!

*When I embarked upon the narrow way of this marriage I knew not how to make strides  
For in the ocean of righteous commands I was to perform I was lost in these tides  
I sought His face earnestly that He might turn again unto me  
That heart, soul, mind, and body may in the ocean of His perfect love be  
It was there that my King showed me my lord’s soul, oh his dear soul, that might see its necessities  
That my holy reverence, my fervent love, my soul’s subjection were unto him no mere amenities  
For his tender wounds from the Almighty, the pains in his soul, the rejection by men  
My meek and submissive love was to his panting soul a healing-balm-send  
His love taught me the ways to speak, to behave, to perform  
How I was for my lord’s sake my heart and will to his vision and purpose conform  
Laying aside all within my members that stood in his way from running hard after my dearest King  
I desire your success in His will, oh my lord, for this will I remain under your covering*

King David speaking of his dear friend Jonathan said “*thy love to me was wonderful, passing the love of women*” (2 Sam 1:26), indicating that the love of women whom he knew was wonderful, surpassed by the love of Jonathan, but wonderful nonetheless. And the degree of the value of the woman’s love is directly related to her excellence in her walk before the LORD. Had the women in David’s lives been more steadfast before the LORD than Jonathan, perhaps David could not have made the statement above. Though I would scarcely have considered it in the flesh, there is something about the sacrificial selfless love of a woman for a man that is unto him a strength, a crown, a healing balm, an accelerator of Spiritual forces of his labor: His works of faith, labors of love, and patience of hope (1 Thess 1:3), an enhancer of running speed, a completer of certain weaknesses, for indeed, the LORD God has spoken that it is not good that the man should be alone and so He made him an help meet unto him (Gen 2:18). The LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said concerning the woman that she was now bone of his bones, and flesh of his flesh: she shall be called Woman, because she was taken out of the Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (Gen 2:21-24) It is an

unfathomable mystery: the LORD has taken from him and created for him what he cannot live without, thus it is a just reason for him to leave his father and mother! And in the first man's introduction to his help meet: his words that she was bone of his bones and flesh of his flesh conveys that he possesses her and is the substance of her existence; that she has no independent entity, no substance of herself, no matter outside of that which was formed from him, of him, and for him! For him!

There is much that can be spoken of the Spiritual significance of the woman being created from the rib of a man, and not just any man, or "the man" in general, but from the man of God whom God has ordained from eternity past to be united with her in flesh and spirit. It is not any woman, even any Christian woman, that would be a help meet unto him, but only that particular woman who was created from his rib. Indeed in every marriage designed by the LORD, the woman, her soul, her gifting, her strengths, her weaknesses, her foreknown course of progressive sanctification... is designed for the help of her husband! Furthermore, each man of God is a living stone in the house of God to be a vessel meet for the Master's use, a soldier of the Commanding Officer, having a specific purpose, vision, and work prepared for Him by the LORD. In the manifold wisdom of God, a particular man of God is ordained for some special lot, some allotted course, some portion of His house to build and establish. And only the woman whom the LORD has Spiritually created from his rib, preparing of him, and for him is able to assist him in this eternal allotment of labour granted to Him. Even before she is brought unto him, she is Spiritually made of him, being imparted with necessary portions of this man's spirit, that is like unto the LORD taking the spirit which was upon Moses and putting it upon the other male heads that they should bear the burden of the people with him, that he would bear it not alone (Num 11:17). As surely as the LORD was preparing the man for His role in the Kingdom of God He was taking of the spirit of the man and forming the woman's soul as she is brought unto him! It is astounding! Oh sisters, forsake not such a precious miracle of the Father of lights with whom there is no variableness, neither shadow of turning, the Giver of every good and perfect gift; despise not Him who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began (Jam 1:17, 2 Tim 1:9)!

Such a helper is gentle with him, as a nurse cherisheth her children: being so affectionately desirous of him, that she is willing to impart to him, not the Gospel of God only, but also her own soul, because he is dear unto her (1 Thess 2:7-8). Do the Scriptures not say that she will win him without word by the chaste conversation of her life coupled with fear (1 Pet 3:1-2)? She is as a Spiritual type of Abishag, standing before her king, cherishing him, lying in his bosom, that her king may be granted Spiritual heat: zeal, Spiritual affections, vision, intensifying the burning of his inner coals. She is very fair, and her king greatly desires her beauty for he is her lord, and she reveres him (Ps 45:11). Her adornment is her hidden person of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price (1 Pet 3:3-4). She cherishes her king, and ministers to him, even aside from her making physical love to him. (1 Kings

1:2-4) Such Spiritual succouring that she performs unto him goes far beyond physical love making. LORD have mercy if her greatest help unto him is her lovemaking; she is in sin if this is the case! She must proactively and recklessly love his soul. She must labour that he might finish his course, being a cherishing ministering angel unto him all the while! Her role is likened to that of wisdom, which was with the LORD, as one brought up with Him: and was daily His delight, rejoicing always before Him; Rejoicing in the habitable parts of His earth. (Prov 8:30-31). For whoso findeth wisdom findeth life, and shall obtain favour of the LORD (Prov 8:35) and similarly whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD (Prov 18:22). Then will his fountain be blessed: and he will rejoice with the wife of his youth. She will be as the loving hind and pleasant roe; her breasts will satisfy him at all times; and he will always be ravished with his love. (Prov 5:18-19) His heart will safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life (Prov 31:11-12) She will be a comfort unto him as Rebekah was a comfort unto Issac after his mother's death (Gen 24:67).

How is this love manifested when her husband is in vile sin? Consider Tamar's response to Ammon when he tried to rape her: she answered him "*Nay, my brother, do not force me; for no such thing ought to be done in folly: do not thou this folly. And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee*" (2 Sam 13:12-13). She pleads with him in the fear of God, yet she is willing to surrender her life unto him, lest he destroy his own soul! When the woman follows in the footsteps of Christ, even without word, she can be enabled to convert her husband's disobedience, that he may return to the Shepherd and Bishop of his soul and be healed. When she performs this, she is performing the irresistible love of Christ unto him. How can he resist unless he be utterly hardened by the hand of God Himself?!

*<sup>20</sup>For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.<sup>21</sup>For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps:<sup>22</sup>Who did no sin, neither was guile found in His mouth:<sup>23</sup>Who, when He was reviled, reviled not again; when He suffered, he threatened not; but committed Himself to Him that judgeth righteously:<sup>24</sup>Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.<sup>25</sup>For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. (1 Pet 2:20-25)*

## Temptations and the Heart

The closing statement of the book of 1 John is a charge to the little children to keep themselves from idols, a statement seemingly out of place to the carnal man, but explicitly relevant to the purpose of this book, to expose the condition of a heart, namely, whether it is savingly related to Christ. What is an idol? It is a master who is not the great Master! It is an affection that competes with holy affection. It is a competing loyalty, a desire opposing the cry of the new man that His Kingdom would come and His will be done on earth as it is in heaven. It is any spiritual state or

device that promotes a breach in following the greatest and first commandment to love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength (Mark 12:30). For no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. We cannot serve God and mammon, any earthly thing. (Matt 6:24). Oh sisters, Christ must be sanctified in your thoughts, set apart as LORD, exalted, adored, worship, loved, exceedingly above all else. When the seat of such affection is corrupted, indeed one has not kept himself from idols, and damnation awaits him! What do you desire? What do your desire most? Do you desire meat, raiment...? How shall we escape if we desire not Him foremost?! Are we not promised that if we seek first the kingdom of God, and His righteousness; all these things shall be added unto us? (see Matt 6:25-34) If we desire Christ above all else, there will be no competing desires in the sense that when Christ is truly given sufficient worth in the heart of a man, everything will be “as a loss” and “as dung” in comparison, but when any desire supersedes the desire for Christ, to do His will, to know Him and be known of Him, for His glory, we are most certainly overcome! For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (Jam 2:10)! If a desire for anything other than the LORD of lords enters in and overcomes you, you surely have fallen from grace and your soul is in exceeding danger. For this reason we are commanded to keep our hearts with ALL DILIGENCE; for out of it are the issues of life (Prov 4:23)! Such desires (which are the essence of idolatry) are called lusts in the Scripture. To lust is to will against His will. To lust is to will against His will!

### **To Lust = To Will Against His Will**

Paul tells the Galatians that if they walk in the Spirit, they should not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that we cannot do the things we would. But if we are led of the Spirit, we are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, an such like...they which do such things shall not inherit the Kingdom of God! But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. (Gal 5:16-24)

Beloved sisters, our sinful flesh, the remnant of our old man, is corrupt according to the deceitful lusts, and thus we are commanded to put off concerning the former conversation the old man, not let sin therefore reign in our mortal body, that we should obey it in the lusts thereof, but put on the LORD Jesus Christ, and make not provision of the flesh, to fulfill the lusts thereof (Eph 4:22, Rom 6:12, Eph 4:22). Our sinful flesh is willing against the will of God! For this reason John the Baptist, the greatest man born to women (Matt 11:11), says “*He must increase, but I must decrease*” (John 3:30). Why? Because he, in his flesh, desires contrary to the Spirit of God, his LORD, his King, his Master, his Shepherd! These desires are like unto the cares of the world, the deceitfulness of riches, and the



lusts of other things which enter in and choke the WORD and it becomes unfruitful (Mark 4:19). For Christ to increase and ourselves to decrease, we must, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ (1 Pet 2:11, 2 Cor 10:5).

There is a specific consolation that the LORD does convey to us regarding temptation. Temptation is defined by Scripture as the trying of our faith by enticement of the lusts of our sinful flesh, the old man (James 1:3, 14). James tells us to count it all joy when we fall into divers temptations; knowing this, that the trying of our faith worketh patience. But let patience have her perfect work, that we may be perfect and entire WANTING NOTHING. In the midst of such trying of our faith, such enticements of the carnal lusts of our members, we may endure temptation and be blessed, and when we are tried, receive the crown of life, which the LORD has promised to them that love Him, or we can be drawn away of our own lust and enticed, and when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. (see James 1:2-4, 12, 14-15) When the lust is entertained and enticed and conceives, as will happen when we sow to the flesh and of the flesh reap corruption, we do end up falling (Gal 6:8). But when we endure, we are being patient, and when patience has her perfect work, we become perfect and entire wanting nothing. That is, when we endure through the resisting of temptation to give in to fleshly lusts, God is working to remove the lust itself! This principle is seen in 1 Pet 4:1-2 “*Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;*”<sup>2</sup> *That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*” And in 1 Pet 5:8-11 “*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*”<sup>9</sup> *Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*”<sup>10</sup> *But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*”<sup>11</sup> *To Him be glory and dominion for ever and ever. Amen.*” In resisting temptation, in resisting the devil, there is a time period of suffering in the flesh, of suffering “*a while*”, and after this, the LORD removes the lusts such that we are “*perfect and entire wanting nothing*”, no longer living the rest of our time “*in the flesh to the lusts of men, but to the will of God*”, for God will have effectually, in the respective lust, made us perfect, stablished, strengthened, and settled! In this way, as we are progressively sanctified, the lusts of the old man are unmasked by the trying of our faith, and as we are patient in suffering, even to the point of resisting blood (Heb 12:4), He is purging us of the lusts themselves, and the outcome is that temptations lose their power!

*I need Thee every hour,  
Most gracious Lord.  
No tender voice like thine,  
Can peace afford.*

*I need Thee, oh I need Thee*

*Every hour I need Thee!  
Oh, bless me now, my Savior,  
I come to Thee!*

*I need Thee every hour,  
Stay Thou nearby.  
Temptations lose their pow'r  
When Thou are nigh.*

*I need Thee every hour,  
In joy or pain.  
Come quickly and abide,  
Or life is vain.*

*I need Thee every hour,  
Most holy One.  
Oh, make me Thine indeed,  
Thou blessed Son!*

*Hymn: I Need Thee Every Hour*

For the foundation of the God standeth sure, having this seal, The LORD knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity. But in a great hoesue there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself of these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work. Thus we must flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the LORD out of a pure heart. (2 Tim 2:19-22) In closing carefully meditate upon and take to heart the following two charges:

<sup>34</sup>*And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.*<sup>35</sup>*For as a snare shall it come on all them that dwell on the face of the whole earth.*<sup>36</sup>*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:34-36)*

<sup>13</sup>*Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*<sup>14</sup>*As obedient children, not fashioning yourselves according to the former lusts in your ignorance;*<sup>15</sup>*But as He which hath called you is holy, so be ye holy in all manner of conversation;*<sup>16</sup>*Because it is written, Be ye holy; for I am holy.*<sup>17</sup>*And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: (1 Pet 1:13-17)*

***“Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine be done” (Luke 22:42)***

## **The Nature of Divine Provocation**

*Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great **provocations**; (Neb 9:18)*

*Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great **provocations**. (Neb 9:26)*

*Harden not your heart, as in the **provocation**, and as in the day of temptation in the wilderness: (Ps 95:8)*

*While it is said, To day if ye will bear His voice, harden not your hearts, as in the **provocation**. (Heb 3:15)*

This chapter addresses a vital revelation given to me from the LORD through my husband regarding the nature of Divine provocation. Upon the granting of this revelation, a former mindset was discarded, and a means to faithfulness in the bridling of the tongue in the midst of manifold temptation was given to me. So soul-preserving, peace-enduing, and power-bestowing was this revelation, that it is much needful for me to convey this revelation as an entire chapter. For this revelation is unto the fear of the LORD, and blessed is the one that fears the LORD, while always hoping in His mercy, that peculiar woman who fears the LORD, for surely she shall be praised (Ps 128:4, Prov 31:30)! The fear of the LORD is clean, enduring forever (Ps 19:9)!

### **Promises to those who fear the LORD:**

- The secret of the LORD is with them (Ps 25:14)
- The eye of the LORD is upon them (Ps 33:18)
- The angel of the LORD encampeth round about them (Ps 34:7)
- There is no want to them (Ps 34:9)
- They are pitied as a father pitieth his children (Ps 103:13)
- The mercy of the LORD is from everlasting to everlasting to them (Ps 103:17)
- The LORD takes pleasure in them (Ps 147:11)
- Their days are prolonged (Prov 10:27)

- Their fear of the LORD the beginning of wisdom (Prov 9:10)
- Their fear of the LORD is a fountain of life (Prov 14:27)
- Their fear tendeth to life (Prov 19:23)
- By their fear of the LORD and humility are riches, honour, and life (Prov 22:4)

Until I had this revelation I was under the impression that it was sinful thoughts, meditations, inclinations, desires, and longings within the heart that were the cause of great provocation to the LORD. Thus, I did not understand the wrath-provoking nature of the unbridled tongue and body. I deemed that the moment that sin entered my heart, all was lost, in that moment at the very least, and thus whether I were to speak or act rashly upon the sin within my heart was of none effect in the sight of God compared to if I were quiet. That is to say, I never considered that it indeed would provoke the eyes of His glory far more were I to speak my thoughts in rashness, in hopeless despair, in a complete abrogation of the care for the offense caused to the generation of the righteous, than if I, in the fear of the LORD, bridled my tongue, though the wickedness had already entered my conscious thought.

The revelation which I seek to describe in this chapter is this: the LORD is greatly provoked at the unbridling of the tongue and body, even compared to the sinful inclinations present within the heart. This is to say: the LORD is provoked, yes, when sin enters the heart, but He is far more provoked when the soul speaks out from the abundance of these lusts, or when the body commits rash deeds out from the abundance of these lusts. For as our LORD has said “*out of the abundance of the heart his mouth speaketh*”. (Luke 6:45) He does not say “whatever enters the heart will be spoken”, but rather that out of the abundance, or overflow, or excess, of the heart his mouth speaks. Sin must reach a certain level, what the Scripture calls “abundance”, before it will cause a man to speak. By the time this level has been reached, the man has dispensed with the fear of the LORD, and the man has refused to believe that there is a “way to escape” that he may stand under temptation (1 Cor 10:13). Thus, the man has called God as “a liar”, he has hardened his heart against his solid hope, and he has given up faith that the LORD will come to his deliverance. Thus, he speaks his thoughts and commits his meditations in utter rashness. Thus the Proverb says, “*a fool uttereth all his mind: but a wise man keepeth it in till afterwards*” (Prov 29:11)

Consider the great example of divine provocation: the temptations of the Israelites in the desert. These were they who were under the cloud, and passed through the sea, and were all baptized unto Moses in the cloud and in the sea; those who did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. (1 Cor 10:1-4). How was He their Rock, their Spiritual meat and drink? He was their Savior, and in all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. (Is 63:8-9) The temptations that they experienced, the afflictions in which He too was afflicted were primarily

those of being in the desert. The LORD humbled them by allowing them to go through periods of time during which their physical necessities and desires were withheld. He withheld food and water for short periods of time. Yet it was in His will to provide these in due time for to them was the promise also applied: seek first His kingdom, and His righteousness and all these things shall be added unto them (Matt 6:33). King David was young, and when he was old he declared that he had not seen the righteous forsaken, nor his seed begging bread (Ps 37:25)! Yet, in the days during whether these were withheld, he humbled them, and suffered them to hunger, and fed them with manna, which they knew not, neither did their fathers know, that He might make them know that man doth not live by bread only, but by every Word that proceedeth out of the mouth of the LORD doth man live. (Deut 8:3) Other temptations were the indefinite wait while Moses was upon the Mount Sinai receiving the Mosaic law which resulted in their apostasy with the golden calf, and the physical desire for meat, for the foods of Egypt... During these temptations, the withholding either of physical desires or needs, their faith was greatly tried, and indeed a way of escape should have been granted to them had they confessed their sins, the lusts of their eyes and flesh and pride of life, before the LORD, and cried out for mercy, for a Spiritual deliverance, lest sin reach peak levels in the heart, the Biblical “abundance” be reached, and the mouth utter forth the murmurings which led to their death and reprobation. Oh dear sisters, they had a way of escape in the midst of these manifold afflictions and temptations. For our God has promised, *“there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it”* (1 Cor 10:13). But these who displeased the LORD rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them. (Is 63:10). Thus were they overthrown in the wilderness: for their lust after evil things, their idolatry in sitting down to eat and drink, and rising to play, their committing of fornication, their tempting of Christ, their murmuring...these things resulted in them being overthrown, in falling, in being destroyed of serpents, of being destroyed by the destroyer... (1 Cor 10:5-10). All these manifestations of sin are given in Scripture, which also declares that all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. (1 Cor 10:11). Surely these manifestations of sin began in the heart, where they were drawn away of their own lusts and enticed; lust conceived and brought forth sin; sin conceived and brought forth death. (James 1:14-15). Yet the pathway from lust to enticement to the conception of sin to their death was not a path of no return, that is, there at the very lust itself, yes, even at the enticement of their flesh, their remained a way of escape that sin need not have been conceived. For it was when sin was conceived that the LORD killed them. Therefore, the Scripture warns against the unbridled mouth and the unbridled heart which results in outward commission of sin. So we are told to mortify therefore our members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for **which things’ sake the wrath of God cometh on the children of disobedience**: in the which we also walked some time, when we lived in them. But now we are also to put off all thee; anger, wrath, malice, blasphemy, filthy communication out of our mouth, to lie not one to another, seeing we

have put of the old man with his deed; and have put on the new man, which is renewed in knowledge after the image of Him that created him. (Col 3:5-10)

Dear sisters, there is a pathway from lust and enticement within the heart, to outward manifestations of sin which provoke the LORD even unto death, if He be repeatedly and utterly provoked thereby. The outward manifestations of sin are exhibited when lust and enticement are not restrained, when the way of escape is willingly not sought after, hoped for, and found, the fear of the LORD is absent, the man succumbs to the spirit of the antichrist, and sin is conceived. When sin is conceived and sin in word (the unbridled tongue) or deed (the unbridled body) are committed, the LORD is exceedingly provoked beyond His provocation by the lusts within the heart themselves. For surely there would have been a way escape provided to the struggling saint had he called upon the name of the LORD, had he come boldly to the throne of grace to find mercy and grace in his time of need! Surely we do have a high Priest who is able to be touched by the feeling of our infirmities who would succor us, who would save us to the uttermost when we come to God through Him!

*<sup>11</sup> Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. <sup>12</sup> Wherefore let him that thinketh he standeth take heed lest he fall. <sup>13</sup> There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. <sup>14</sup> Wherefore, my dearly beloved, flee from idolatry. (1 Cor 10:11-14)*

Indeed for a soul buffeted by many afflictions and temptations, when faith is maintained in a worthy measure, the man believes that there is a way of escape. For the deepest desire and longing in his heart is to please his Master, to willingly perform the will of the Master, to remain with God. Yes, surely for him it is good to draw near to God: he has put his trust in the LORD God, that he may declare all His works (Ps 73:28); when his heart and flesh faileth: God is the strength of his heart, and his portion forever (Ps 73:26)! Surely he trusts that his life is sustained by the WORD of God, and not by bread only! Surely he believes that his God will save him, bring him into the light, and he will behold His righteousness once more! His heart's cry is "*Though He slay me, yet will I trust in Him: but I will maintain my own ways before Him*" (Job 13:15), "*I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me*" (Ps 39:1), and "*set a watch, O LORD, before my mouth; keep the door of my lips*" (Ps 141:3). In the most fierce temptation and agony of the flesh they are as Daniel's companions who said "*If it so be, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*" (Dan 3:17-18). He had come to learn the wisdom that to suffer in the flesh is to cease from sin (1 Pet 4:1, see chapter 10)!

Furthermore, the fear of LORD is grounded and rooted within the bridled man's heart. He understands some worthy glimpse of the holiness of His tabernacle, the unapproachableness of His heavenly presence! Thus, it is unthinkable to him to pour forth the waste bin of the moral filth of his soul before the face of God with rashness of speech and deed! Oh He is so holy, beloved sisters, and we would do well to cover our shame before Him, to be as Noah's sons who covered their

father's shame! For the wise know that surely His eyes and ears are upon the righteous and their prayers, yet His face is turned aside from them that do and speak evil! For if any man among us seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain (Jam 1:26)! So the Scripture declares:

*"<sup>10</sup> For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: <sup>11</sup> Let him eschew evil, and do good; let him seek peace, and ensue it. <sup>12</sup> For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil. (1 Pet 3:10-12)*

Yet for the righteous, those who remain in a perfect state before Him it is spoken, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (Jam 3:2). Surely the righteous are not devoid of any sinful lusts and temptations at any time, for in many things we offend *all*. Yet the wise do not offend in word, in the rashness of the tongue. Consider again, the infamous and inherent nature of the tongue from this passage:

*<sup>3</sup> Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. <sup>4</sup> Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. <sup>5</sup> Even so the tongue is a little member, and boasteth great things. **Behold, how great a matter a little fire kindleth!** <sup>6</sup> **And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.** <sup>7</sup> For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind <sup>8</sup> **But the tongue can no man tame; it is an unruly evil, full of deadly poison. (James 3:3-8)***

Beloved sisters, if we are wise we will take heed to these truths: that the tongue left to itself, that is unbridled, un-ruled by the Spirit and mind of Christ within the saint, is inherently a little fire that kindleth great matters, a fire, a world of iniquity, a defiler of the whole body, an object that sets on fire the course of nature, and IT IS SET ON FIRE OF HELL! It is untamable by the strength of man; it is an unruly evil, full of deadly poison! It is unthinkable to the wise to give the tongue free reign! Surely by these descriptions we can understand that damnation for many would await!

*<sup>9</sup> Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. <sup>10</sup> Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. <sup>11</sup> Doth a fountain send forth at the same place sweet water and bitter? <sup>12</sup> Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. <sup>13</sup> Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. <sup>14</sup> But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. <sup>15</sup> This wisdom descendeth not from above, but is earthly, sensual, devilish. <sup>16</sup> For where envying and strife is, there is confusion and every evil work. <sup>17</sup> But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. <sup>18</sup> And the fruit of righteousness is sown in peace of them that make peace. (James 3:9-18)*

Finally, dear sisters, when the tongue is unbridled, the LORD is provoked because we do offend against the generation of His children! In closing consider and meditate upon the temptation and struggle of Asaph:

<sup>1</sup>*Truly God is good to Israel, even to such as are of a clean heart.*

<sup>2</sup>*But as for me, **my feet were almost gone; my steps had well nigh slipped.***

<sup>3</sup>*For I was **envious at the foolish**, when I saw the prosperity of the wicked.*

<sup>4</sup>*For there are no bands in their death: but their strength is firm.*

<sup>5</sup>*They are not in trouble as other men; neither are they plagued like other men.*

<sup>6</sup>*Therefore pride compasseth them about as a chain; violence covereth them as a garment.*

<sup>7</sup>*Their eyes stand out with fatness: they have more than heart could wish.*

<sup>8</sup>*They are corrupt, and speak wickedly concerning oppression: they speak loftily.*

<sup>9</sup>*They set their mouth against the heavens, and their tongue walketh through the earth.*

<sup>10</sup>*Therefore his people return hither: and waters of a full cup are wrung out to them.*

<sup>11</sup>*And they say, How doth God know? and is there knowledge in the most High?*

<sup>12</sup>*Behold, these are the ungodly, who prosper in the world; they increase in riches.*

<sup>13</sup>*Verily I have cleansed my heart in vain, and washed my hands in innocency.*

<sup>14</sup>*For all the day long have I been plagued, and chastened every morning.*

<sup>15</sup>***If I say, I will speak thus; behold, I should offend against the generation of thy children.***

<sup>16</sup>***When I thought to know this, it was too painful for me;***

<sup>17</sup>***Until I went into the sanctuary of God; then understood I their end.***

...

(Ps 73:1-17)

**Asaph's Lusts and Enticements:** he was envious of the foolish because of their earthly prosperity

**Asaph's Spiritual Danger:** his feet were almost gone, his steps had well nigh slipped

**Asaph's Temptation to Speak:** "*Verily I have cleansed my heart in vain, and washed my hands in innocency. For all day long have I been plagued, and chastened every morning*"

**Asaph's Bridling of his Tongue in the Fear of God:** "*If I say, I will speak thus behold, I should offend against the generation of Thy children*" ...when he thought to know this it was too painful for him!

**God's Way of Escape to Asaph:** Asaph entered God's sanctuary and understood their end!



Oh beloved sisters, I beg you to understand: in the midst of raging storms of temptation, if we would but humble ourselves and bear the pain, the agony of the flesh, and put a bridle upon our mouths and bodies in the fear of the LORD, not in hypocrisy, but in holy terror at the awareness of His holy gaze, He would surely, in due time, come speedily to our aid and restore unto us glorious peace and sweet rest, resounding praise upon our lips for great are His deliverances! Yet were we to abrogate His fear and speak the rashness of our souls, and commit rash deeds, we provoke the LORD of glory immensely, and we are set much far back from our course upon this narrow way. And it will be with much contrition and sorrow that we will regain our footing by His grace. If we would but trust Him and wait for His deliverance, He will bring us onward by His own hand, leading us in pastures of tender grass and by quiet waters. Surely goodness and mercy would follow us all of our days and we will dwell in the house of the LORD forever! Amen!

*Here I stand amidst manifold temptation*

*What I do henceforth will result in glory or provocation*

*Raging lusts for survival, pleasure, and self-glory do buffet my soul*

*Will I be dragged away and enticed by passions without Christ's control?*

*Were I to lose faith, to harden my heart to His voice*

*To declare to my soul, "I must sin, I have no choice"*

*Then would I the fear of the LORD dispense*

*And then from His saving tender mercy He would justly relent*

*I would be as the Israelites who murmured, and committed idolatry unto death*

*For the SWORD upon His holy side, He would surely whet*

*Thus were they destroyed of the Destroyer*

*If sin was conceived, and flesh had its way, there would before His throne be no worthy lawyer*

*So though I stand here tried and much afflicted*

*I will by His holy presence for my lusts be convicted*

*And so will I strive to yield my all unto Him*

*Who provides my way of escape from the conception of sin*

*I will call upon His name for mercy*

*So shall I be saved from the enemies of my soul with divine surety  
For He truly does give grace to the humble, to the poor man who cries  
That I may to His holy presence be forever tied*

## **An Outpouring on Reproof**

Beloved sisters, the LORD has taken me through a journey of understanding something of the nature of Spiritual reproof, that is, reproof that is delivered from the WORD, saints, and authorities, ultimately the very Godhead (Hos 4:4, 2 Tim 4:2, Jam 5:19-20). Surely the pillars of heaven tremble and are astonished at His reproof (Job 26:11)! What is reproof? It is the stretching out of His hand to bar our feet from turning aside, to prevent our ways from erring from His path (Prov 1:24) It is the Divine statement from His heavenly throne declaring that we must repent and return, that we must die and be conformed to Christ!

I am writing this chapter to convey to you whatever the LORD has shown me thus far through much trial and chastening concerning reproofs: what the sovereign purpose and design is concerning them, our need for them, the mysteries of iniquity in our flesh that would cause us to stumble upon them and the vessels of delivery (saints)...surely if we would but heed His reproofs faithfully until the end, we would be saved from self, sin, pride, and eternal death!

### **Reproof as a Mechanism of Light**

God is light, and in Him there is no darkness at all (1 John 1:6). There is a property of Spiritual light which involves the revealing of what lies in darkness, of sin. In Christ was life, and the life was the light of men. And the light shined in darkness; and the darkness comprehended it not (John 1:4,6). For this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, **lest his deeds should be reproved.** (John 3:19-20) Thus, light causes deeds to be reproved. Indeed Christ Himself is the very Light that has come into the world! He is the One described to have quick understanding in the fear of the LORD: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears. But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth: with the rod of His mouth, and with the breath of His lips shall He slay the wicked. (Is 11:3-4)

Thus, if we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin! (1 John 1:6-7) For He that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God (John 3:21). What then does it mean to walk in the light, to be as one who “*cometh to the light*”, It means that we lay our souls at His feet, before Him who reproofs the world of sin, and of righteousness, and of judgment (John 16:8). There we do confess our sins, and He is faithful and just to forgive us our sins, and to

cleanse us from all unrighteousness (I John 1:9). To walk in the light does not mean sinless perfection, for if we say we have no sin, we deceive ourselves, and the truth is not in us, and if we say that we have not sinned, we make Him a liar, and His WORD is not in us (1 John 1:8,10). Rather, walking in the Light means that we are turning from all sin that the LORD, our Light, does expose in the present moment. We do not refrain from coming to the light, which would cause our deeds to remain hidden, and damnable sin to remain alive, but we humble ourselves before Him, receiving His just indictments, and turning from all that He reveals to be unworthy within us. As we continue to walk in the light we become children of light, for we are ever with open face beholding as in the glass the glory of the LORD, the light, and are thus changed into the same image from glory to glory, even as by the Spirit of the LORD (2 Cor 2:18, 4:6, John 12:36). Surely the path of the just is as the shining light, that shineth more and more unto the perfect day (Prov 4:18).

Rejoice, oh precious daughters of light! For we had been as the people that walked in darkness who have seen a great light, as those that had dwelt in the land of the shadow of death, and upon us hath the light shined (Is 9:2). If we walk in the day, we stumble not, because we see the light of this world (John 11:9). He is the light of the world: if we follow Him we shall not walk in darkness, but shall have the light of life (John 8:12)!

What does it mean to walk in the light, to come to the light? It means to humble ourselves to the Spirit, to the WORD of Christ, to let deeds be manifest, to let ourselves be reproved, to turn at His reproof. For all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light (Eph 5:13). Thus a life of following Christ, the Light, is one of continual reproofs given in proportion to the light that He has shone upon us. To remain in the Light we must hearken to His reproof, to turn and follow and obey Him! The faithful are not those who are not reproved, but rather those who come to be reproved and repent and live! For the righteous have no fellowship with the unfruitful works of darkness, but rather reprove them (Eph 5:11). Thus, the proverb declares that the commandment is a lamp; and the law is light, and reproofs of instruction are the way of life (Prov 6:23) and Christ Himself is the way, the truth, and the life (John 14:6)! Christ, the Living WORD, is a lamp unto our feet, and a light unto our path (Ps 119:105). Thus all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim 3:16)!

What do these truths about walking in the light imply for you dear sisters? They convey to us that the very essence of what it means to walk in the light, to follow our living Christ, is to continually be wrought upon by the soul piercing WORD, the light, to allow deeds to be manifest, to be reproved, and to take heed to His reproof! Thus, we must expect our life hereon to be one of continual reproof by His Spirit and WORD, and to remain in the light we must place our souls near the edge of His SWORD near the flame of His candle, and allow ourselves to be purged, to be conformed, to be granted an ever-increasing intensity of light, and ever-increasing sensitivity to sin, and ever-increasing yield of inner righteousness! Surely it cannot be accomplished without reproof! Reproof is the mechanism, that Divine tool, to accomplish His greatest purpose in saving us: to conform us to the image of His Son, that He might be the Firstborn among many brethren (Rom 8:29)!

### **Reproof as Means of Salvation from Damned Self**

Those who understand the saving force of righteous reproof, would cleave to them as to sturdy holds upon a mountain climb, and floating devices upon a stormy sea, for the ancient saints' cry is "Ob save me from myself lest I perish." For he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal (John 12:25). He is in the way of life that keepeth instruction: but he that refuseth reproof erreth (Prov 10:17). Those who are wise understand that that there is a war between the Spirit and the flesh, between the old man and the new man, and that the ultimate destruction of themselves would occur, if flesh and the old man prevail. If the flesh so lusts against the Spirit that the soul is unable to obey Christ, the saint knows he will be damned. The wise saint understands something of the cunning craftiness of the enemy when the devil has been granted a foothold, the mysteries of iniquities of pride and fear that, if he were given over to them, he would fall headlong into destruction. Thus, a fear of God is wrought within his soul, and he is able to view reproof as the saving mechanism from the hand of God against the ultimate destruction of his soul, his second death, the irreversible state of reprobation. For he that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding (Prov 15:32). The wise saint has learned to glory not in any figment of flesh and self-righteousness, but rather in Christ and His righteousness alone. He considers himself all vile and unrighteous, and thus all his self-righteousness to be as loss, and dung compared to the righteousness that comes by the faith of Christ. And thus when he is reproved, he bypasses the common stumbling block of pride which would cause a foolish saint to stumble at reproof in attempt to preserve his self-righteousness, his standing among the saints, before a particular saint, etc. For the wise saint's glory is not in himself, but in another! In Christ! And thus reproof is nothing more to him than a means to be saved from his condemned self, his old man, and to remain in the light of Christ, wherein lies glory and grace, and so he declares "let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities" (Ps 141:5). The wise saint has ceased to glory in anything other than Christ! And thus he is in no wise offended by the reproof, because to him, all that is to gain is Christ, and in his holy terror, he desires to be free from sin, and self, and pride! He is in the way of life that keepeth instruction: but he that refuseth reproof erreth (Prov 10:17). He hears from his LORD, "as many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev 3:19).

<sup>22</sup> How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? <sup>23</sup> **Turn you at My reproof: behold, I will pour out My Spirit unto you, I will make known My Words unto you.** <sup>24</sup> Because I have called, and ye refused; I have stretched out my hand, and no man regarded; <sup>25</sup> But ye have set at nought all My counsel, and would none of My reproof: <sup>26</sup> I also will laugh at your calamity; I will mock when your fear cometh; <sup>27</sup> When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. <sup>28</sup> Then shall they call upon me, but I will not answer; they shall seek Me early, but they shall not find Me: <sup>29</sup> For that they **hated knowledge, and did not choose the fear of the LORD:** <sup>30</sup> They would none of My counsel: they despised all My reproof. <sup>31</sup> Therefore shall they eat of the fruit of their own way, and be filled with their own devices. <sup>32</sup> For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. <sup>33</sup> **But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil.** (Prov 1:22-33)

## The Response to Reproof as a Revealer of the Soul

Within the house of God we may lay hold of a truth that the faithful and wise are those who walk in the light, that is, those who follow and turn at the reproofs of God until the end. Whereas, the rebellious, the faithless, the proud, are those who harden their hearts to reproofs. Truly there are manifold reasons of deception for which the foolish would harden their neck to reproof: fainting in fear and despair, pride and arrogancy, confusion, misunderstanding...yet those who will be the wise who shine as the stars because they have turned many to righteousness are those who continually yielded to the Spirit of God, the reproofs of the living Christ, until the end! Recall chapter 5, and how the means by which the Bride is beautified, perfected, and saved is that she enters the holy washing of her Bridegroom, and yields herself to the rushing currents of His WORD which cleanse her of her defilements! For surely His voice is as the sound of many waters (Rev 1:15)! If she refuses to enter this holy baptism in the WORD of her Bridegroom she will perish. Yet if she desires any hope of beautification unto perfection for eternal salvation she must allow herself to be continually washed until she sees Him face to face! Speaking of the rebellious nation of Israel the LORD says, *“In vain have I smitten your children; they received no children: your own sword hath devoured your prophets, like a destroying lion”* (Jer 2:30)

Dear sisters, if we want to be saved we must expect to be reproved again and again with increasing intensity and based on increased sensitivity to personal sin **until** we see Him face to face. Oh sisters consider the following comparisons between those who receive reproofs and those who do not, between the foolish and the wise.

### Wise

- Whoso loveth instruction loveth knowledge (Prov 12:1)
- He that regardeth reproof shall be honoured (Prov 13:18)
- He that regardeth reproof is prudent (Prov 15:5)
- The ear that heareth the reproof of life abideth among the wise (Prov 15:31)
- A reproof entereth into a wise man than an hundred stripes into a fool (Prov 17:10)
- The rod and reproof give wisdom (Prov 29:15)
- Rebuke a wise man, and he will love thee (Prov 9:8)
- As an earing of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear (Prov 25:12)
- Reprove one that hath understanding, and he will understand knowledge (Prov 19:25)

### Foolish

- He that hateth reproof is brutish (Prov 12:1)
- Poverty and shame shall be to him that refuseth instruction (Prov 13:18)
- A fool despiseth his father's instruction (Prov 15:5)
- Correction is grievous unto him that forsaketh the way (Prov 15:10)
- He that hateth reproof shall die (Prov 15:10)
- A child left to himself bringeth his mother to shame (Prov 29:15)
- Reprove not a scorner, lest he hate thee (Prov 9:8)
- A scorner loveth not one that reproveth him: neither will he go unto the wise (Prov 15:12)

<sup>7</sup> Hear me now therefore, O ye children, and depart not from the words of my mouth. <sup>8</sup> Remove thy way far from her, and come not nigh the door of her house: <sup>9</sup> Lest thou give thine honour unto others, and thy years unto the cruel: <sup>10</sup> Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; <sup>11</sup> And thou mourn at the last, when thy flesh and thy body are consumed, <sup>12</sup> And say, How have I hated instruction, and my heart despised reproof; <sup>13</sup> And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! (Prov 5:7-13)

### **The Enlarging of Reproof within the Soul**

There is a common deception of the flesh which would cause us to be hardened against reproof, either through an ability to discern that it is of the LORD or a hardness to receive the reproof with wholehearted zeal and faith, specifically when the reproof is not readily understood, that is, when the recipient experiences confusion concerning the reproof. Yet there is something that the LORD desires to convey to us regarding the dimness with which we are able to understand His reproof at the time that it is delivered. It is that we need not expect to have a perfect understanding of it to receive it. He desires that we would discern that it is the LORD speaking, and to, with submissive faith and holy fear, receive what is spoken.

The reason why we are not always able to clearly understand His reproof is that the very deception of the flesh which caused us to be a just recipient of His reproof has blinded and may yet be blinding our eyes to the truth. Consider what the prophet Daniel prayed as he confessed the sins of the people, “O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee” (Dan 9:8). Even in the midst of Daniel’s humble cries and intercessions of repentance he speaks in present tense acknowledging that confusion of face belongs to them! He receives the confusion as a legal penalty for the sins of the people! Consider also the experience of Asaph in Psalm 73 in which he is tempted to envy the wicked for their earthly prosperity. When he receives the reproof of the Spirit by fearing to offend against the generation of the righteous, thereafter he says, “so foolish was I, and ignorant: I was as a beast before Thee” (Ps 73:22). Similarly as Job repents he says, “I know that Thou canst do every thing, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto Me. I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes” (Job 42:2-6) These repentant righteous men are understanding that they have not understood!

Consider that the LORD does not tell us that once His Spirit has been poured out upon us, we must turn at His reproof, but rather He says, “Turn you at My reproof: behold, I will pour out My Spirit unto you, I will make known My WORDS unto you” (Prov 1:23). There is a promise of an outpouring of His Spirit and a making known of His WORDS but it is upon the condition that the soul has turned at His reproof! Thus, even as we turn, there is a dimness to the holy rebuke, a potential for confusion, and clouds of darkness, yet we must turn with all zeal and fervency for it is from the mouth of the living God! Oh would we be subject to Christ and His Spirit in His prophets!?

Yet if we refuse to turn, because we do not understand the reproof clearly, or for any reason at all, the LORD says, “Because I have called, and ye refused; I have stretched out My hand, and no man regarded;

*But ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me: For they that hated knowledge, and did not choose the fear of the LORD: They would none of My counsel: they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simply shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil.” (Prov 1:24-33*

Beloved sisters, to the contrary, for those who turn at His reproof, there is an enlargement of the reproof in the soul thereafter. The Godly sorrow deepens. As Asaph said “*Thus my heart was grieved, and I was pricked in my reins*” (Ps 73:21). The understanding of the grief in the heart of God grows. The comprehension of the severity of personal transgression increases. The healing waters of the WORD work effectually. Righteousness is wrought within the soul! There is a divine experience of Godly sorrow that worketh repentance that is had when saints humbly turn at the reproofs of the LORD. And it cannot be had until the soul has received the reproof from the LORD. Oh if only we would humbly receive them, He would pour upon us a Spirit of grace and supplication! Confusion would be brought to rest. Forces of wickedness would flee. Deceptions within the soul would fade. Surely grace is given to the humble! Consider the following two passages:

<sup>5</sup> *Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?* <sup>6</sup> *But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.* <sup>7</sup> *Submit yourselves therefore to God. Resist the devil, and he will flee from you.* <sup>8</sup> *Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.* <sup>9</sup> *Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.* <sup>10</sup> *Humble yourselves in the sight of the Lord, and He shall lift you up. (Jam 4:5-10)*

**When we:**

- *Submit ourselves to God*
- *Resist the devil*
- *Draw nigh to God*
- *Cleanse our hands*
- *Purify our hearts*
- *Are afflicted*
- *Mourn*
- *Weep*
- *Let our laughter be turned to mourning*
- *Let our joy be turned to heaviness*
- *Humble ourselves in His sight*

**Then:**

- *The devil will flee from us*

- *God will draw nigh to us*
- *He will lift us up*

<sup>7</sup>Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will bear me. <sup>8</sup>Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. <sup>9</sup>I will bear the indignation of the LORD, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. (Mic 7:7-10)

**When we:**

- *Look unto the LORD*
- *Wait for the God of our salvation*
- *Sit in darkness*
- *Bear the indignation of the LORD*

**Then:**

- *God will bear us*
- *We shall arise*
- *The LORD shall be a light unto us*
- *God will plead our cause*
- *God will execute judgment for us*
- *God will bring us forth to the light*
- *We shall behold His righteousness*

**Turn You at My Reproof**

*You commanded that I turn at Your reproof  
That upon the outpouring of Your Spirit I may not from Your presence be aloof.  
The charge was granted thus so plainly for You grant grace to the humble  
But in the multitude of thoughts and words proud and resisted men do fumble.*

*For many snares lay privily in the way.  
Innumerable bents from that straight way do seek my soul to sway.  
And thus countless souls now damned and sunk in the ocean deep wrath do portray  
The manner in which fates are sealed when once bright souls are allured away into oblivion and dismay.*

*What is this manner oh my soul mark it well  
For of the similitude of rebellion and witchcraft, of stubbornness, iniquity, and idolatry the Scriptures do tell.  
As with King Saul there were deceptions regarding burnt offerings and sacrifices*



*Deceptions that these can be thus when the LORD's voice is not obeyed but the lust of the boast of self the deed of rebellion entices*

*Where the broken heart and contrite spirit is disregarded  
When noble men turn wroth, prophets are oppressed, and His voice is discarded  
When all His counsel is set as naught, correction was hated, for these would none of His reproof do.  
This reproof their hearts despise though their souls He does with His rod pursue*

*Innumerable lusts of the flesh emanating with pride do arise.  
Innumerable fears of man and self shame do the fearfulness of His WORD disguise.  
The corruption of the deceitful heart do lock this soul into incoherence, and an uproar of denial to turn.  
Oh I had forgotten the eternal pleasures that were at Christ's right hand when I did feel myself a worm.*

*LORD I cannot draw near in these manifold temptations which do prosper the pride that warrants Your resistance.  
What can I do but turn this battle at the gate, Oh King I cannot succeed with my army against Your's though I come  
with persistence.  
I may not overcome this Angel of the LORD lest I to His will conform  
And in Your righteousness You will a holy wrenching of this hip perform.*

*Oh hide me from the misinterpretation of the prophet that arises within me from the stumbling blocks that accompany  
Your WORD towards Your prophets.  
Let me see their noble intent as this wounded hip pains within its socket.  
I know that the living Christ grips me hard for it is Him  
Surely the pillars of heavens tremble and are astonished at this very reproof for my sin.*

*Would that poverty and shame not be mine, that I despise not my own soul, that correction be not grievous.  
I entreat that Your reproofs would enter within me, that I may abide among Your wise and get understanding of what  
was once mysterious.  
It is not man whom I seek to please, but the living Christ from whose mouth decreed the reproof of life  
So may I not with the prophet come into endless strife.*

*It is a chance to behold the glory of Calvary yet once more  
Reproofs are the stepping stones across this ocean of time until that beautiful shore.  
Make me a babe, oh My Father, I only seek to be with You, to hear Your voice as each sheep does  
That I may not fall into grief in contemplating the glorious shame of what I once was.*

*Garner a fire and lamp that I may hold fast to Your WORD.  
For I have seen that this is the manner in which You seek to pour out Your Spirit upon me  
Making me a recipient of the prophet's anointing oil  
Noble companions who do the works of the devil seek to foil.*

*Now all is at rest as fears of men and flesh subside and all I see is the Kingdom rising within my heart.  
Your WORDs of life, Your peace and love that surpass knowledge Your Spirit does now impart.  
Oh You have shown me grace, Your Son! He is alive and this Redeemer will soon arise and come upon the earth.  
Righteousness, honor, glory, and immortality, perfect and eternal, if I every reproof turn at, will in perfection come to  
birth!*

