



And the Two Shall Become One:

Division and Witness from Genesis to Revelation

Prophetic Words from Genesis Relevant to Final Preparation of The Bride

Maligning YHWH's Character and Creation

Consequences of the Sin in the Garden Misinterpreted

Division and Witness Metaphors

Institutional, Cultural, Familial, and Individual Strongholds That Maintain Division

Two Major Division Issues Currently Straining Toward Restoration: Jew and Gentile; Male and Female

His Purposes for Division Ultimately Leading to Witness and a Bride without Spot or Wrinkle

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Part 2 - Current Summary Statement of Book in Process

Those who are seeing the entirety of the message of the Word from Genesis to Revelation also see that Messiah and the Father are One, that their teaching is one and the same, otherwise, *Yeshua* couldn't be Messiah per the Word. The long period of exile is coming to an end as this separation is being brought together in *Yah's* timing, to ultimately provide two witnesses to the Truth of the Whole Word. Those of us who are part of this restoration have recognized a myriad of ways in which well-intentioned translations have never the less included cultural overlays and expectations that have shaded meanings toward a Greek mindset, rather than respecting the Hebraic source. Grammatical and linguistic interpretations have left room for misinterpretations that I believe were allowed for a season, perhaps in order to have this restoration of two witnesses' voices at this time. I further believe that the adversary has fanned the flames of these misunderstandings to increase enmity and division among people of the Book as long as possible. Still, it is all within YHWH's sovereignty and will conclude as He

has foretold, with the restoration of the two sticks as one in His Hand. (Good Resource: [Torah Rediscovered](#) by Ariel and Devorah Berkowitz)

The remaining basic division of the enmity between mankind, male and female, is being recognized by only a few voices within traditional Christianity and I have yet to see recognition of this needed restoration among the voices of Messianic or Hebrew Roots leaders. This remaining division and the need for it to be made *tov*—fully functional and good- is the focus in this work.

Most people are aware of the division and essential exclusion of women from leadership roles in most assemblies. Many women who try to express their spiritual gifts and callings have been treated shamefully in far too many situations over the centuries. This has caused untold pain and misery. It has silenced the input of half of mankind in carrying out the directives given to all.

As Genesis 2:26-27 and 5:2 make clear, man and woman both share the character and image of YHWH. Denying the contribution of women has robbed assemblies, families and individuals of the necessary balance to be able to walk after Messiah in His righteousness and *echad*. The adversary continues to feed this division as long as it is tolerated.

It has been not just an inconvenience to minimize or entirely lose the input of women, it is sin, refusal to walk in His paths of righteousness as defined for all, confusing the consequences of sin with YHWH's plan.

I submit that the subjugation of the voice of women within the assemblies of YHWH maligns His character and half of His creation and purpose in mankind. He created all things with purpose and gave direction to fulfill that purpose. To teach that women who share the same directives as men do not have a place to speak/teach abolishes *Torah* and tarnishes His Name.

This division is a direct result of the *nachash/serpent* in the Garden. Rather than continuing argument as to who was more "at fault" I submit that neither carried out their YHWH ordained role to preserve and protect the other as their strengths would allow. Whether deceived or willfully done, neither acted as YHWH had provided for them to do. There were consequences which have been misunderstood as YHWH's decrees to change what He had established as good.

The enmity which was a result of sin entering in, in this case, the exclusion of women's voice from the assemblies, has been used as justification for this enmity to continue, rather than recognizing it as an outcome of the sin. I believe this enmity has been used as justification for men sinfully dominating women and the view that relationships are essentially about power and control. I have heard a corresponding concern that to acknowledge women's status on a par with men would somehow lead to goddess worship. I believe this position to be based in fear, without providing adequate justification. The restoration is not about leaping from one ditch into the other, but rather to find the correct balance. It is about the quiet power of mature authority, as exemplified in our Messiah, as we all grow to be more like Him.

Enmity further empowers the people who have viewed women as inferior to men, dismissing the importance of balance between male and female strengths; excluding the gifts that God has given to women for the upbuilding of the body of the Messiah; ignoring the words of Solomon admonishing all to heed both Papa's and Mama's teachings. It has caused pain and ridicule for men who have recognized the importance of women's contributions and leadership within the Body of Messiah.

Very generally speaking, Papa's teaching involves knowledge of the Word while Mama's teaching involves character development and relational skills, though in maturity, each must also walk in both teachings. One without the other is not effective and does not utilize the full image of YHWH as created in mankind, male and female.

This ongoing enmity has been maintained partially on the basis of interpretations and linguistic translation errors that do not accurately represent the intended meaning; specifically the underlying definitions of "*kephale*" / "head" and "*ezer knegdo*" / "helpmate," among others. There are also errors in recognition of grammatical indications that refer to women, being misrepresented as referring to men only, true in both "Old" and "New" Testament examples.

This justification of silencing women's voices is an outcome of an eisegetic misinterpretation of a very small number of text references as overriding the primary message of the dignity and worth of all of YHWH's creation; in this case, specifically all of mankind, male and female. The irony of this being that those who support the equality of worth of both male and female are often accused of using eisegetic interpretation to support this conclusion. The specific nature of cautions, which include women speaking, have been inappropriately generalized, rather than recognizing them as remedial actions in troubled assemblies; while other assemblies doing well had no such restrictions. In one case, the text silencing women has been proven to be a later insertion, with no solid indication of its source.

This misinterpretation has been nurtured and fed by the adversary through institutional, cultural, familial, and individual strongholds for the purpose of maintaining a power and control model of relationships which have inappropriately empowered men over women. It matches the adversary's ways to maintain such an attitude. It does so by furthering the errant belief that men are somehow superior to women in YHWH's eyes. This is another aspect that abolishes *Torah* and tarnishes *Yah's* name and character.

This division has been permitted for a long season but I believe the time is here for restoration to become one again; and witness to the glory and character of our *Elohim*. *Behold! A new thing...a woman shall encompass a man.*

Just as I believe He is about the completion of His plans to restore all things in these days leading up to Messiah's return, I see that He is working to remove the enmity between all of His people in their two camps, Jews and Gentiles, and that it is time to remove the enmity between mankind—male and female—so that He can present to Himself a Bride without spot or blemish.

And the two shall become One.

Supporting Research on each topic to follow as the manuscript is completed.

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