



THE POWER OF SUBMISSION

*If you are ready to accept
the challenge to walk in
a new place in יהוה' then,
get ready to be lifted
through the power of
submission*

What is Scriptural submission?

During their final meal together, Yeshua performed an act of sacrificial love by washing the feet of His followers. Some of them were uncomfortable with accepting such a gesture of humility. What was the reason for their discomfort?

Contemporary wisdom dictates that submission is weakness; we would usually prefer to be served rather than serve. Yet, the paradox of **righteous living is that our greatest joy is to be found in serving others.** This world is upside down and everything SET-APART and powerful is looked at as weak and unprofitable.

Scriptural submission is often overlooked as a respectable virtue by many individuals. Yeshua demonstrated the essence of genuine love and honor by washing the feet of all his followers, including Yudas whom he was aware would turn against him at any moment. This was a vivid demonstration of the concept that those who are initially at the bottom may ultimately rise to the top, while those who start at the top may end up at the bottom.

One of the ways that we see the Ruach working in our lives is in the way that we put the needs of others before our own. Ruach-filled living is a commitment that all believers are called to make to each other, and it is a readiness to **imitate Yeshua by valuing others above ourselves** and looking not only to our own interests but also to the interests of others. **Submission is a quality of life among Ruach-filled believers.**

Putting each other first, symbolized in foot-washing, is the Scriptural pattern for married life. In the same way, men are called to love their wives. They are supposed to provide, protect, and lead. **This is יהוה's perfect design.** **Submitting ourselves to one another is a mark of the Ruach's work in our lives!**

Wives, when you are called to submit to your husband, יהוה is giving you the highest place of honour that you can receive. You get to perfectly live out the love of our Messiah. It is not weak, but powerful beyond comprehension.

Within the context of marriage, our responsibility is to align ourselves with the divine plan by adhering to our respective roles as husband and wife. This entails submitting to the will of the Almighty. In the context of marriage, submission is a duty not exclusive to the wife. Both the husband and wife are responsible for submitting to each other.

Eph'siyim 5

²¹ subjecting yourselves to each other in the fear of Elohim.

What does this mean?

When you submit, you learn to consider your spouse's opinion as equally important to your own when making major decisions. It can look like listening to your husband's stress, even though your own day has been equally stressful.

During our marriage, our happiest moments are when we put each other's needs ahead of our own. In our marriage, relationships, and daily worship, we have both discovered the joy that יהוה intended for submission.

Kepha suggests that wives should display submission towards their husbands, with the intention of serving as a positive influence on a husband who may not believe or follow instructions well, through their modest behavior, conduct, and dialogue. Individuals who use this particular scripture to enforce the unconditional submission of women tend to neglect its contextual nuances. Kepha is making reference to a husband who does not have faith in or fails to follow commands. Unfortunately, numerous individuals consider submission as complete compliance without raising any doubts or objections against the man. However, Kepha expresses a different opinion.

By relying on the assistance of יהוה, it is possible to confront one's partner when they are mistaken. A considerable aspect of matrimony revolves around

this. We progress and develop collectively as a unified entity. Iron sharpens iron. Having both partners devoted to יהוה and actively contributing to His mission is considered optimal in a marriage.

Scriptural submission between humans is not a weaker party serving a higher or stronger party. Submitting to one another is an act of service and is expected by both men and women. We are here to SERVE one another as Messiah served us.

Sometimes, submitting ourselves means seeking or granting forgiveness.

Many of us find it hard to admit when we have made a mistake or have done something hurtful. And, it can be equally challenging to extend forgiveness because there is a whisper in our minds that suggests that holding on to our anger will keep us from getting hurt again, or that our anger is justified, or that granting forgiveness is a sign of weakness. Submitting means we need to put our pride aside and acknowledge our mistakes. We must ask for forgiveness from our spouse, friend, neighbour, or leader. Submitting to one another also means setting aside our anger and resentment, in order to offer the mercy and favour/grace of forgiveness.

Kepha Aleph/1Kepha 5

⁵ In the same way, you younger ones, **be subject to elders.** And **gird yourselves with humility toward one another**, for “Elohim resists the proud, but gives favour to the humble.”

Galitiyim 5

¹³ For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but **through love serve one another.** ¹⁴ For the entire Torah is completed in one word, in this, **“You shall love your neighbour as yourself.”**

Philipiyim 2

³ **doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves.** ⁴ Each one should look out not only for his own interests, but also for the interests of others.

For His glory, we are called to give up our lives in every way. In every area of our lives, we should strive to be who He has called us to be. **As believers, we need to know and live out the fundamental principle of love: self-sacrifice.**

Serving others is serving the Most High.

When you are called to submit to your leader, יהוה is giving you the highest place of honour that you can receive.

Ib'rim/Hebrews 13

¹⁷Obey your leaders and submit to them, *for they are keeping watch over your souls*, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

Does submission mean never questioning and always agreeing or going along with authority? **Or does submission mean having a heart that is willing to yield out of love and respect?** Which type of submission does Scripture teach?

Submission to Authority

Kepha Aleph/1Kepha 2

¹³ Be subject to every institution of man because of the Master, whether to the sovereign as supreme, ¹⁴ or to governors, as to those who are sent by him for the punishment of doers of evil, and a praise for those who do good. ¹⁵ Because such is the desire of Elohim, that by doing good you should put to silence the ignorance of foolish men, ¹⁶ as free, yet not using your freedom as a cloak for evil, but as servants of Elohim. ¹⁷ **Respect all, love the brotherhood, fear Elohim, respect the sovereign.**

Kepha begins in verse 15 with the Greek adverb homoios, which means, “likewise/similarly/so.” He is drawing a parallel. The latter portion of Chapter 2 is concerned with the overall obedience towards those in a position of power. Those who truly worship the Elohim of Yisra’el are expected to exhibit good conduct or righteous deeds, according to verse 15. Kepha's message underscores the need to comply with the laws of our earthly rulers in order to honor יהוה. In essence, both men and women are required to submit themselves to these authorities.

In instances where government ordinances go against the teachings of יהוה, should we still comply with them as advised by Kepha? If we say yes, there are several instances from religious texts that we need to overlook or reinterpret with some remarkable theological contortions. One such example is from Kepha himself.

Ma'asei/Acts 5

29 “But Kepha and the other apostles answered and said: **“We ought to obey יהוה rather than men.”**

Kepha did not have conflicting thoughts. He possessed astute judgment, was imbued with the Ruach, and applied practical wisdom in imparting the teachings of Torah to his students. One who is committed to serving and loving יהוה will go to great lengths to be a positive influence as a witness, a caring community member, and a responsible citizen. However, being a servant of the Almighty does not imply being a passive object for malevolent oppressors to trample upon. This does not imply that individuals are obliged to yield to unjust decrees, leaders, rulers, or monarchs. Although it is not typical for someone belonging to יהוה to exhibit a rebellious nature, there are instances when rebellion becomes imperative for the sake of obedience. This may appear contradictory, but Scriptural accounts offer numerous illustrations of such scenarios.

Think about the midwives who defied Pharaoh's order to destroy newborn male Hebrews. Despite the decree of Pharaoh, Mosheh was hidden as a child by his parents. Abigail secretly meeting David without her husband's knowledge. Daniel defied the law of the Medes and Persians by petitioning/praying to יהוה. The rebellion of the Maccabees against the Seleucid rulers. Alternatively, the followers of Yeshua disregarded the orders of the Sanhedrin to refrain from spreading his teachings.

It is important to note that there is a significant distinction between open rebellion and standing against human laws that contradict the teachings of יהוה. This is evident according to the teachings of the Scriptures. We are to submit to those in authority over us because יהוה is the one that placed them

in these positions in the first place. Disagreeing with or disliking the way a government operates or rules isn't rebellion. **Complying with the authorities is required unless they demand the rejection of יהוה's Torah. יהוה does in no way expect one to obey laws or decrees that are contrary to His Word,** knowing it will bring curses or severe consequences. If the authorities force you to harm your child or disrespect God's sanctuary, it is important to prioritize obedience to יהוה over obedience to human rulers. Otherwise, you would be defying יהוה completely.

You might not understand, agree, or like a certain Torah commandment, but you can submit and obey out of reverence for יהוה. You are even free to question Him and ask, "why?" He may or may not answer, but at least we can rest in the fact that He is perfect and infallible. We can trust Him completely.

Even those in positions of power and influence can make mistakes, as humans are prone to error. An individual in a position of authority who refuses to be questioned or advised suffers from a significant pride problem, which stems from an ungodly fear. They are not יהוה. **They need accountability.** If a man thinks he is the middleman between his wife and יהוה, he has completely misinterpreted the concept of Scriptural power and obedience.

Acting in accordance with יהוה's Torah by not violating them, even if it means not following the orders or laws of an authority, does not constitute rebellion. Essentially, by doing this, one is acknowledging and bowing down to a supreme power - יהוה