

## ***Patriarchal system will disappear?***

“The anti-patriarchy is going to undo ten thousand years of history. You watch. The time has come. Women...are going to take charge of society and they couldn't juxtapose a better villain than Trump. He is the patriarch...This is a definitional moment in culture. It'll never be the same going forward.” Steve Bannon.

See at 2:20 in the link below.

<https://www.youtube.com/watch?v=DIQN6-Uv4gQ>

## ***Patriarchy What is it?***

Heb. 7:4 Now consider how great this man was, unto whom even the ***patriarch Abraham*** gave the tenth of the spoils.

Acts 2:29 Men and brethren, let me freely speak unto you of the ***patriarch David***, that he is both dead and buried, and his sepulchre is with us unto this day.

Note: Patriarch—progenitor for a specific purpose, Christ, And as a system ended with His birth. There's a difference in meaning between being the progenitor of a family or a nation, and being the Patriarch of Christ.

Mark. 12:35 And Jesus answered and said, while he taught in the temple, ***How say the scribes that Christ is the Son of David?*** 36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and ***whence is he then his son?*** And the common people heard him gladly.

Isa. 9:6 For unto us ***a child is born***, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

1Tim 3:16 And 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, received up into glory.

Rom. 1:3 Concerning his Son Jesus Christ our Lord, which was made of the ***seed***

*of David according to the flesh;* 2Tim. 2:8

Gal. 3:16 Now to *Abraham* and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And *to thy seed, which is Christ.*

Jacob had learned from his mother of the divine intimation that the birthright should fall to him, and he was filled with an unspeakable desire for the privileges which it would confer. It was not the possession of his father's wealth that he craved; the spiritual birthright was the object of his longing. To commune with God as did righteous Abraham, to offer the sacrifice of atonement for his family, *to be the progenitor* of the chosen people and *of the promised Messiah,* and to inherit the immortal possessions embraced in the blessings of the covenant—here were the privileges and honors that kindled his most ardent desires. His mind was ever reaching forward to the future, and seeking to grasp its unseen blessings. {PP 178.2}

Heb. 2:16 For verily he took not on him the nature of angels; but *he took on him the seed of Abraham.* 17. 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.

Heb. 2:9 But we 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

1John. 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that *Jesus Christ is come in the flesh* is of God.

Phil. 2:7 But made himself of no reputation, and took upon him the *form of a servant, and was made in the likeness of men:* 8 And *being found in fashion as a man,* he humbled himself, and became obedient unto death, even the death of the cross.

1Tim. 3:16 And 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, received up into glory

Matt. 1:1 The book of the generation of Jesus Christ, ***the son of David, the son of Abraham.*** 2 **Abraham** begat Isaac; and Isaac begat **Jacob**; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat **David the king**; and David the king begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Luke 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph,

which was the son of Jonan, which was the son of Eliakim, 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the *son of David*, 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34 Which was the *son of Jacob*, which was the son of Isaac, which was the *son of Abraham*, which was the son of Thara, which was the son of Nachor, 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, *which was the son of God.*

THUS the divine Son of God came into this world—born of a woman. The mystery of his glorious incarnation is among the wonders which the angels desire to look into. 1Pet.1:11,12. Here the skeptic grows facetious, and the ribald scoffer waxes merry over his innuendos concerning the miraculous conception and birth of the Son of Man. Could such overcome the vacuity of their minds long enough to bestow a serious and sensible thought upon the subject, they might be asked, on the hypothesis that a plan of redemption was to be devised, *how they would propose to accomplish that purpose. Given this condition to be met, that a divine being is to come into this world on the plane of humanity, taking upon himself the nature of man, how would they have this change effected? Could there be a member of the human family not born of a woman? Could a divine being become a man among men without being born into this plane of existence? And to this end, what kind of woman would be chosen? Would it be any other than a pure and lovely youthful virgin, as the Scriptures assure us the virgin Mary was, who was the mother of Jesus?* Let, then, all cavilers retire abashed before the unavoidable conditions of the case, and the divine condescension revealed in its accomplishment. Instead of seeking some point at which to jeer and mock, as skeptics do, as the turkey-buzzard scans the landscape, not for its honeyed fruits and flowers, but for some putrid carcass on which to prey, the Christian enters rather into the spirit of the song which the angels sang, and the declaration made by the heavenly messenger when he said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of

David a Saviour, which is Christ the Lord." Luke 2:10,11. Pressed with a burden of sin, and a longing desire for freedom from its power, the thoughtful penitent is only too glad to know that a way was devised whereby a divine being, to be called "Jesus," because he would "save his people from their sins," could come to his help—too glad for this, to be tempted to stop and indulge in ribald quibble over the means by which God chose to bring it to pass. {LUJ US 25.1}

### ***Here's what those should evidence who claim to be a Patriarch.***

Eph 6:4 And, ***ye fathers***, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

1Tim. 3:2 A bishop then must be blameless, ***the husband of one wife***, vigilant, ***sober***, of ***good*** behaviour, given to hospitality, apt to teach; 3 Not given to ***wine***, ***no striker***, not ***greedy*** of filthy lucre; but ***patient***, ***not a brawler***, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

### ***Not Equal?***

God Himself gave Adam a companion. He provided "an help meet for him"--a helper corresponding to him--***one who was fitted to be his companion***, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, ***nor to be trampled under his feet as an inferior, but to stand by his side as an equal***, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, ***she was his second self***, showing the close union and the affectionate attachment that should exist in this relation. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it." Ephesians 5:29. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one." {PP 48.2}

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles

are recognized and obeyed in this relation, marriage is a blessing; *it guards the purity and happiness of the race*, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature. {PP 48.3}

Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect in symmetry, and very beautiful. {3SG 33.2}

*Woman was the crowning work of the Creator*, when she came from the Maker's hand, God Himself pronounced her very good. She who was the highest, falls the lowest in sin, and as her power for good is unlimited when God directs, so she drags men to the brink of hell when her heart is possessed by Satan... {1905 SNH, SSP 291.1}

Note: Abraham's council with Sarah wasn't the sin to which he became a part of. But what of Female Prophetesses, Miriam, Deborah, Huldah, or others whom God used, Esther etc. and the decisions they made for Israel.

2Kings 4:9 And *she said* unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually. 10 *Let us make* a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.