

## Scripture Reveals Mary's Role in the Church 6 of 7

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October 22, 2018

Lord, you have opened our hearts and eyes to Your mother's mission. Continue to teach us the hidden beauties of our faith; things that were taken away by men, but that you are restoring through Your grace. Amen.

Well, Dear Heartdwellers. There's a lot going on this week.

A lot of prayer. a lot of new prayer. And I just have the

deep, deep gut-sense that we MAY be given a little more time. Not three years. But possibly a little more time. The Lord has not spoken to me about that yet. It's just a certain 'settled' feeling I've had for two days. I'm sharing it with you, just so you're aware. We'll see what He has to say, but in no way should we cut back on our prayers and travail for this nation, because this is the critical point. We need to keep that up, and that's highly pleasing to Him. There are a lot of graces that come from traving prayer, that's for sure.

There's some new music I'm going to be writing that I think will really help us get very deep and close to the Lord.

So, I want to begin by looking into the duality of the Lord's messages, through His actions.

At the Last Supper, the Disciples were already half-way through the Passover meal when Jesus got up from the table, wrapped a towel around His waist, and began to wash His Disciples' feet.

Well, this is odd timing! Normally, when a guest arrives, their feet are washed immediately. So, why in the world would the Lord wait until the middle of the meal to wash their feet?

John 13:2-5 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

What is the obvious meaning of this act? Well, first of all, dirty feet? Coming to this special meal with dirty feet, possibly? A cleansing, even perhaps a spiritual cleansing could be assigned as a metaphor.

But what was the REAL reason He washed the disciple's feet? Were they that dirty? I don't think so.

In the next line, He reveals it. Continuing on in verse 6: He came to Simon Peter, who said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"

He was a piece of work...lol. Peter was a piece of work!

Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "Not all of you are clean." John 13:6-11

So, here He eludes to a spiritual cleansing. However, when he sits down, He teaches them the real intention of this humble act.

When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. John 13:12-15

This was a bold proclamation of what it meant to occupy the office of an Apostle. Man's tendency is to lord it over others; Jesus was demonstrating the heart of one called to lead in the office of Apostle.

This calls to mind when the mother of Zebedee's sons requested that they sit on His right and left hand in the Kingdom.

When the ten heard about this, they were indignant with the two brothers. Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave--just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Matthew 20:24-28

This qualification was so vital for them that He gave them as a memorial, a living example, during His last day with them.

So, now the Lord reveals the true meaning of why He washed the Apostles' feet. These last narratives of the acts of Jesus, at the end of His life, are profoundly meaningful. There is a deeper meaning to each one.

Taking that into account, let's look at what Jesus did before He gave up His Spirit, in the 19th chapter of John:

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, "Woman, behold your son," and to the disciple, "Here is your mother." From that time on, this disciple took her into his home." John 19:25-27

We wonder why none of Jesus' so-called brothers and sisters were at the foot of the Cross? If He had so many brothers and sisters, why weren't they at the foot of the Cross? And why did Jesus have to make provision for His mother? If she had a big family, certainly she'd be provided for. Hadn't she given birth to numerous children, according to other reports? That He had brothers and sisters. Surely, they would take her into their homes.

But again, as in Jesus washing the Disciple's feet, there is a deeper meaning.

To John He said, "Here is your mother." John was the only representative of the Apostles at the foot of the Cross. And when Jesus spoke these words, the deeper meaning was that she would become the mother and protectress of the budding Church. This is also confirmed by her being named as present at Pentecost, when the Holy Spirit, who was her Spouse, descended upon all the Disciples and onlookers, and they spoke supernaturally in different tongues.

Don't we today have church mothers? Women who've been married to pastors, or their children are pastors. And they're highly respected in the church. People go to them for prayer.

So, I asked the Lord, "Do You have anything to add, Lord?"

Jesus began, *"There are few on Earth that have the depth of understanding to comprehend who My mother is to them, to the world, and to the Church. The homosexual hierarchy that took over the governance of My Church is largely responsible for this, when they banned women from ministry. It was never My intention that ministry should be only for men. From the very beginning, I made it clear that this cultural taboo on women did not stand in My eyes. Rather, I went out of My way to demonstrate, through example, just how much women meant to Me--beginning with My mother.*

*"Speaking of which. I would prefer that those on this Channel called you Mother Clare. 'Cause you are no longer a sister; you are a Mother. And I would ask you to sign off as Mother Clare. Never mind the naysayers. I'm not a people pleaser--and you shouldn't be either.*

*"But going back to this taboo on women ministering. It reflected the culture of those times, where women were suppressed and treated as something owned; rather than as someone equal, but different in purpose. How very unfortunate for men in those days, who did not hearken to the wisdom of their wives!*

*"For instance, Nabal (whose name means 'Fool') was saved by his wife Abigail when David and his men were on their way to slaughter all the men of his house. She intervened by bringing ample supplies for David's army."*

That's in I Samuel 25.

*"Pilate was warned by his wife, (in Matthew 27:19). While Pilate was sitting on the judge's seat, his wife sent him this message: 'Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.' But in his foolishness, wanting to secure his position on Earth, he lost his position in Heaven.*

*"When I said 'it is not good for man to be alone; I will give him a helpmate', I was not just talking about bearing children and cooking meals. Very often, women have a higher sense of right and wrong, and are more spiritually attuned than men, because their surroundings are protected. Men must fight in the world and associate with all manner of corruption, so they don't always have the luxury of being spiritually attuned. Their lives are lived, for the most part, on a grosser level. Providing and defending.*

*"However, when they make the choice to separate from this morass of filth, and hearken to My Words, they are exceptionally receptive.*

*"But I knew all this from the beginning, and made the female to also be a confidant. A soft and tender heart to calm the day's chaos and comfort the stressed-out mind, and even offer wisdom from her heart. This has made them exceptionally well-suited to ministry, providing they never step away from the righteous husband's covering and wisdom.*

*"But the culture was still rather barbaric in those days, and women were not thought of as I think of them. This is why I made it a point to turn men's minds towards the wisdom of a righteous woman. If you want to see the demeaning attitude right up front, recall how the men reacted to Mary Magdalene when she told them she had seen Me. I sent her to tell them, but because of her gender, they looked down on her.*

And this is from the Scripture: On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: 'The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.'" Then they remembered his words.

When they came back from the tomb, they told all these things to the Eleven and to all the others. It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense. Peter, however, got up and ran to the tomb. Luke 24:1-11

When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. She went and told those who had been with him and who were mourning and weeping. When they heard that Jesus was alive and that she had seen him, they did not believe it. Mark 16:9-11

Jesus continued, *"The testimony of women was considered weak and unreliable, and I saw this as something that had to be changed. So, I deliberately chose women for some of the most important messages, such as: I had risen from the dead. Such as: "I am the Messiah..."I am he who you speak of..." to the Samaritan woman."*

Well, at this point, I had been busy looking up Scriptures as the Lord would put an incident on my heart. And I would go and look up the Scriptures for it. So that it would be fleshed out for you.

But I want to share with you some notes that I ran across, from an article by a lady named Barbara Leonhard. Who is a Franciscan, from Franciscan Media.

LOL this one's really funny!

She says, "Jewish culture in the first century was decidedly patriarchal. The daily prayers of Jewish men included this prayer of thanksgiving: 'Praised be God that he has not created me a woman.' I really got a kick out of that...!"

"A woman's place was thought to be in the home. Women were responsible for bearing the children, rearing them and maintaining a hospitable home. Men were not to greet women in public, women should never leave the home except to go to the synagogue." Or the well...

"Marrying young, a woman was almost always under the protection and authority of a man: her father, her husband or a male relative of her husband if she was a widow.

"Women had little access to property or inheritance, except through a male relative."

Well now, she says that. But I've heard a different story. Property was passed through the women. Well, I don't know.

"Any money a woman earned belonged to her husband. Men could legally divorce a woman for almost any reason, simply by handing her a writ of divorce. A woman, however, could not divorce her husband.

"In the area of religious practice, women were in many ways overlooked. Men were required to pray certain prayers daily, but women were not. While the study of Scripture was regarded as extremely important for men, women were not allowed to study the sacred texts.

"Rabbi Eliezer, a first-century teacher, is noted for saying, 'Rather should the word of the Torah be burned than entrusted to a woman.'"

How terrible! That's really terrible... And also, the other thing is, I know that Mary was acquainted with the Scriptures, because of the Temple, where she grew up. So, that's not altogether true.

"At the Temple in Jerusalem, women were restricted to an outer court, separated from the men and not permitted to read aloud. They were not allowed to bear witness in a religious court.

"But Jesus defies these expectations in at least four ways.

### **Jesus Speaks With Women in Public**

"He refuses to treat women as inferior. He recognizes their dignity, their desires and their gifts.

He steps forward in a crowd of mourners to speak with the widow at Nain, and to call her son back to life (Luke 7:11-17).

"He cures a woman who had been crippled for 18 years, laying hands on her in the Temple and saying, 'Woman, you are set free of your infirmity' (Luke 13:12). When the leader of the synagogue becomes indignant that Jesus has healed a woman on the Sabbath, (oh boy...) Jesus uses a title of particular dignity for her, 'daughter of Abraham'. (Luke 13:16).

"While the expression 'son of Abraham' was often used to indicate that a male Jew was recognized as bound by covenant to God, women had never been called 'daughters of Abraham.' With this title, Jesus recognizes this woman as having equal worth.

"In John 4:4-42, Jesus ignores two codes of behavior. He initiates a conversation with a foreigner, a Samaritan. In addition, this foreigner is also a woman. Her surprise is included in the narrative: 'How can you, a Jew, ask me, a Samaritan woman, for a drink?' (John 4:9).

"Jesus not only speaks with her but also enters into a prolonged dialogue, a dialogue which recognizes and honors her thirst for religious truth. Ultimately, he reveals his identity as the Messiah."

Wow! He didn't do that with anyone until that time with Peter. When the Lord said, "Who do YOU say that I am?"

"When his disciples return, they are clearly uneasy with Jesus' behavior. John includes the questions they are afraid to verbalize: 'What are you looking for? Why are you talking with her?' (John 4:27).

"The Gospel writer does not hesitate to conclude the story with a comment that, although in Jewish thought a woman's testimony was not trustworthy, here the Samaritan woman's excited words are heard and acted upon. 'Many of the Samaritans of that town began to believe in him because of the word of the woman who testified' on his behalf (John 4:39).

"Jesus refuses to view women as unclean or especially deserving of punishment. Women who were menstruating or persons who had any flow of blood were considered ritually unclean. In this condition, women were not allowed to participate in most religious rituals. Anything or anyone she touched was deemed unclean. A woman in this state who had a flow of blood for 12 years (Luke 8:43-48).

"The Lord, on the way to heal the synagogue official's daughter, this frightened, suffering woman, who has been ill and consequently isolated for years, touches Jesus cloak. Jesus turns his attention from the synagogue official to the woman. He wants to know who touched his garment. By religious norms, the woman's touch--even of his cloak--rendered Jesus unclean.

"If the woman expects him to be angry with her for approaching, she is greatly surprised. He says nothing of her ritual impurity, but instead addresses her as 'Daughter,' says that her faith has saved her and tells her to go in peace (8:48)." Isn't that beautiful?

"Jesus recognizes the dignity of women in situations that seem by ritual law to demand judgment. For example, the sinful woman who anoints Jesus (Luke 7:36-50) and that of the woman caught in adultery (John 8:3-11).

"In both cases., He sees the person as someone deserving compassion. In Luke's narrative of the anointing woman, after Jesus is touched and anointed by a woman who is a recognized sinner, we hear the expected reaction from Simon, his host. This prominent religious leader, a Pharisee, is dismayed and says, 'If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner.' (Luke 8:39).

"Not only does Jesus tell the woman that her sins are forgiven, but he also uses her actions and the love which prompted them to teach his offended host! Jesus' question is pointed: 'Do you see this woman?' (Luke 8:44).

And He lists the things that should have been done in greeting him at the door that they didn't do--like wash His feet. But that she now is making up for with her tears and oil.

"Jesus clearly teaches that the one who keeps all the rules is not necessarily the better person. 'Her many sins have been forgiven; hence, she has shown great love.' (Luke 8:47).

"Third, Jesus steps over expected boundaries between men and women by his acceptance of women as disciples. Unlike rabbis of his day, Jesus taught women about Scripture and his way of love. Matthew tells of Jesus' mother and brothers asking to speak to him. 'He said in reply..., "Who is my mother? Who are my brothers?" And stretching out his hand toward his disciples, he said, "Here are my mother and my brothers"' (Matthew 12:46-50). His use of both masculine and feminine words clearly indicates that some of his disciples were women.

"The familiar story of Martha and Mary in Luke 10:38-42 Jesus' acceptance and blessing of Mary's desire to learn. She is described as one who "sat beside the Lord at his feet listening to him speak" (Luke 10:39). This is the typical position of the male disciple. To sit at the feet of a rabbi meant that a person was one of his disciples.

"Martha, on the other hand, takes the expected woman's role of providing hospitality. Perhaps she herself thinks it improper for Mary to act as a disciple. Regardless, Jesus will not deprive Mary of her opportunity. 'Mary has chosen the better part and it will not be taken from her.' (Luke 10:42).

"Of particular interest is the fact that Jesus not only taught women, but some women traveled with him and ministered to him. (Luke 8)

"Mark, too, says of the women present at Jesus' crucifixion, "These women had followed him when he was in Galilee and ministered to him" (15:41). This picture of women disciples is astounding, given that Jewish women at this time were not to learn the Scriptures or even to leave their households.

"Not only did Jesus have women disciples, but the Gospel writers also assure us that they were prominent recipients of Jesus' self-revelation. Jesus tells the Samaritan woman at the well that he is the Messiah.

"In all of the Gospels, women disciples are the first witnesses to the Resurrection. Mary Magdalene sees Jesus but is not believed (Mark 16:11). In John's account (20:11-18), she recognizes Jesus when she hears herself called by name, testifying to the close relationship they had. Jesus tells her to go to the other disciples and tell them, 'I have seen the Lord.'

lol. Oh, boy. I love the way that was done in "Jesus of Nazareth." Great actress delivered those lines. Very, very convincing.

So, I don't mean to belabor the point, but you have to understand that women were WAY looked down upon in that time.

Let me see, I'm going to - oh yes. There's one more point I want to make here. This is very interesting that she make this point.

"A now-familiar parable that Jesus told about a woman captures it best. 'The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened' (Matthew 13:33). A woman, not a man, is mixing leaven with wheat until the whole batch is leavened and the Kingdom of Heaven is produced. How much clearer could the Lord be? We are Mothers in the Church, our roles are distinctly tempered by our gender, yet there should be nothing appropriate to caring for the flock that women be denied to have..."

...even such as the priesthood. I think that was my line...

Jesus continues, *"In all of this, My people, understand I was bringing women up to the status of equals but with different assignments and missions in life. And I chose for My disciple, Mary of Nazareth. She is the model of discipleship from beginning to end. Her faith, stamina, and courage; her belief in what God was doing. Her belief in My mission and her cooperation. Her final sacrifice of giving Me into the hands of sinful men."*

*"Her life after My ascension into Heaven, her life in Heaven and her mission on Earth. For she was faithful with the talent given her; therefore, in Heaven, she is given much more. The offering of Me into the hands of evil-doers for the salvation of sinners brought her into a co-redemptive position with Me, just as I expect all of My Disciples on this Earth to also join their lives to Mine in seeking the salvation of the world."*

And I just want to make a point here. JESUS is the One who redeemed us. And she acknowledges that Jesus is her Redeemer in a prophetic word, just after she'd become pregnant. But when we join our hands, our lives - everything that we have - to the Lord's work... We are co-redemptors. We are helping in that work of redemption. Jesus did the work and finished it. But someone's got to deliver it!

And then the Lord went on to say, *"Who is My mother, My brother, My sister? Those who do the will of the Father. And they are your mothers and brothers and sisters, as well. But her mission, which she executed faithfully, was yet the most important of all: to give birth and raise the Father's only begotten Son. And that puts her in the unique position of also mothering the Church."*

*"That is why I said 'Woman' to her rather than 'Mother'--which is what I said to John, who was the only Apostle at the foot of the Cross. For truly, she had now become his mother, as well as the Church's mother."*

*"Eve was the physical mother of all mankind, but she lost the Kingdom through sin. Mary is the new Eve, who cooperated in redeeming sinful man by her obedience even to the end, making it possible for the Kingdom to be regained. Her heart is one with the Father's, and to this end, she has embraced her eternity and chosen to spend it bringing the Sons and Daughters of Abraham into the New Covenant and beyond--into the espousal relationship that is so very dear to Me."*

*"She has only My best interests at heart, as many of you have already discovered. She is a worthy and holy mother to the offspring of My Father. For it is written, 'No one is able to come to Me unless the Father, the One having sent Me, draws him. And I will raise him up in the last day.'"*

*"The journey beginning when one comes to Me, and walking through life with Me to the end, is a long one. And it is her heart to accompany you on the way."*



And that was the end of the Lord's message about that.

I would like to add that receiving and sharing messages every day with you, precious family, is a tremendous amount of work for me at 72, almost 73. But my heart is to seek His face every day and bring you fresh manna. With all my heart, I want to see you in the arms of our Beloved, and hearing Him clearly. Living for Him in His strength.

In doing this, it has become necessary to have 5 full-time employees. I very much appreciate any donation you send to us, and I want to let you know that what we need the most is monthly donors who are faithful to uphold this work and all it requires of us.

The Lord is very strict with us. And not many people would understand this. As soon as our bills and salaries are paid, we must give everything left over away to the poor. That's pretty amazing. We cannot have savings, we cannot tuck it away and save it for next week; we must live from week to week and give everything else to the poor.

Recently that meant purchasing jackets and boots for all the children on the Taos Indian Reservation. They have a rule there that no-one can wear used clothing. So, every year we need to buy them new clothes.

So, I am asking you, dear ones. If these messages have changed your life and brought you closer to the Lord, would you please consider our needs on a monthly basis?

He who gives to a servant of God, receives a servant of God's reward. And all that you have done to get Our Lord's words out and support us will result in your reward being the very same as mine. The reason being that I could never do what I do without your prayers. Never in a million years could I do this alone! And that is why you will receive a reward for being a part of this ministry. Your prayers, dear ones, have raised me up off the sick bed more times than you know. The attack here is ferocious, but the Lord triumphs especially when you gather together and pray for us.

One more thing I want to mention. Please be aware that Christmas has become a materialistic holiday that does very little to honor the Lord's birth. So, when you are planning for Christmas, please remember the Lord and the poor, and try not to make it an occasion of taking in everything the world has to offer. I have been so guilty of that. But make an offering to Him of your love by putting Him in the center of your celebrations, and even remembrance of the poor around the world.

I love and pray for you every day. Ezekiel and I both pray for you every day. And am so very blessed by your feedback. Thank you for staying with us. And may the Lord bless you through His words.

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