

Not Your Job! III

In the beginning of these articles, “Not Your Job,” there was intent to establish a well-known, if not received, truth that no one can do everything they want to do simply because they want to. The process has been tedious, to say the least. After reviewing the “rights” individuals claim to have, one of the tools of the opponents is to use terminology that attempts to undermine the intelligence and/or moral conclusions of those who oppose them, i.e., “What’s that smell? It’s a practice that stinks...It is odoriferous. It stinks. It reeks. The smell gets into the clothing. It gets into the furniture. It’s in our hair. It hangs in the air. Thus, charging the Churches of Christ Folks (that they) Have Gotten Used to the Smell” (authentictheology.com). Judge you: for what purpose is the use of such rhetoric (designed to have a persuasive or impressive effect on its audience, but often regarded as lacking in sincerity or meaningful content | Oxford Languages)?

The last two articles have been intended to set the stage for some of the trials that have found their way into the body of Christ, i.e., among those who are called out of the world individually, as well as collectively.

Relationships are defined by the Lord: 1) Man’s individual obligation to himself before God and man (Acts 23:1; 24:16; Lk. 2:52; 1 Cor. 7:24; Rev. 22:12). 2) The Man and woman’s obligation: 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). In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety. (1 Tim. 2:9-15). 3) The family unit: “considered as a single entity within society” ([Family Unit](#); used 125 times in the Law and the Prophets, and 3 times in the New Testament epistles). In this family unit: a) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh (Gen. 2:24). b) Let each man have his own wife, and let each woman have her own husband (1 Cor. 7:1-2). c) For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man: for this cause ought the woman to have a sign of authority on her head, because of the angels. Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God (1 Cor. 11:7-12); Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged (Col. 3:18-21); But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it (Eph. 5:24-25). The man (husband), the woman (the wife), the children (off-springs of the divinely defined family unit). 4) The government: Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. (Rom. 13:1-4). Everything God created has order: God is not a God of confusion, but of

peace (1 Cor. 14:33); But let all things be done decently and in order (1 Cor. 14:40). Who would charge the Creator with negligence in His order of things? ret