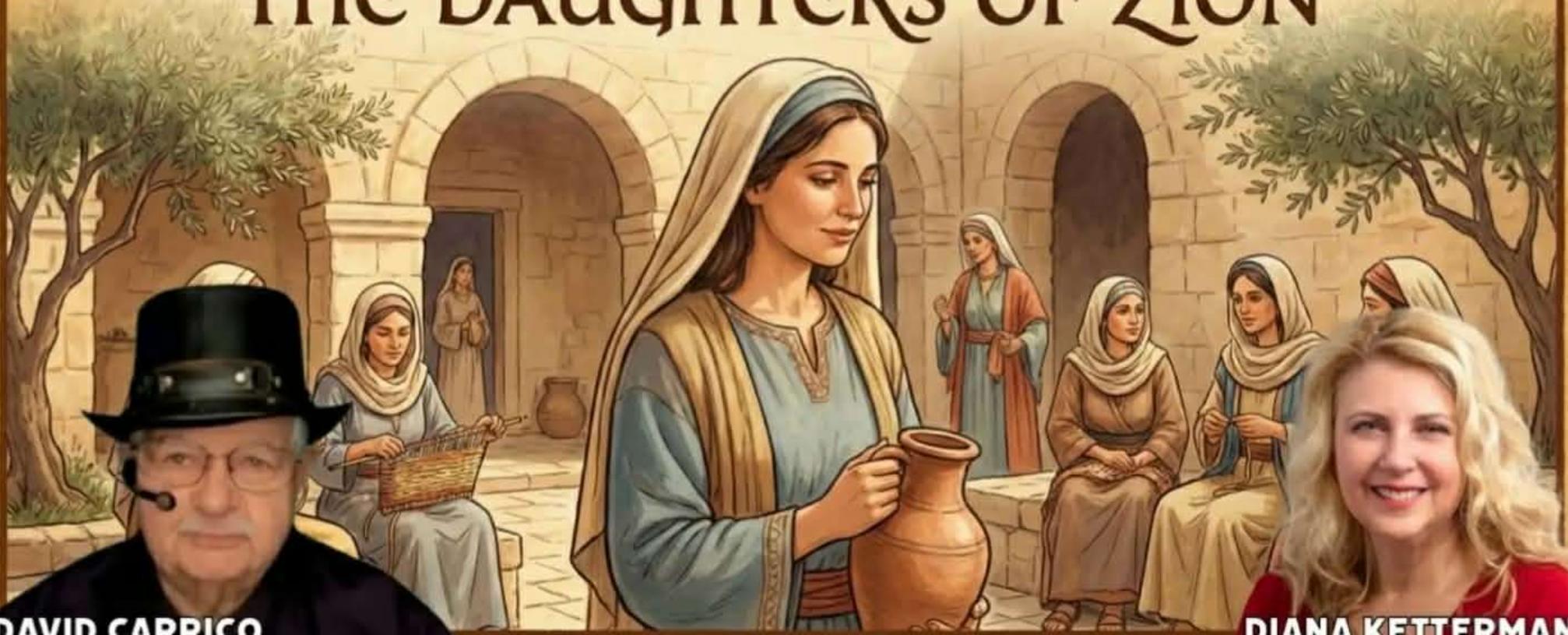


COMPLETING THE BODY THE DAUGHTERS OF ZION



DAVID CARRICO

DIANA KETTERMAN

The Record of Church History in the Public Ministry of Women

- Eve and her husband had **joint lordship** over the earth.
- Eve ruled with her husband as a **fully equal partner**, sharing dominion with him.
 - And God said, Let us make man in our image, after our likeness: and let **them** have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
 - So God created man in his *own* image, in the image of God created he him; male and female created he **them**.
 - And God blessed **them**, and God said unto **them**, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
Genesis 1:26-28

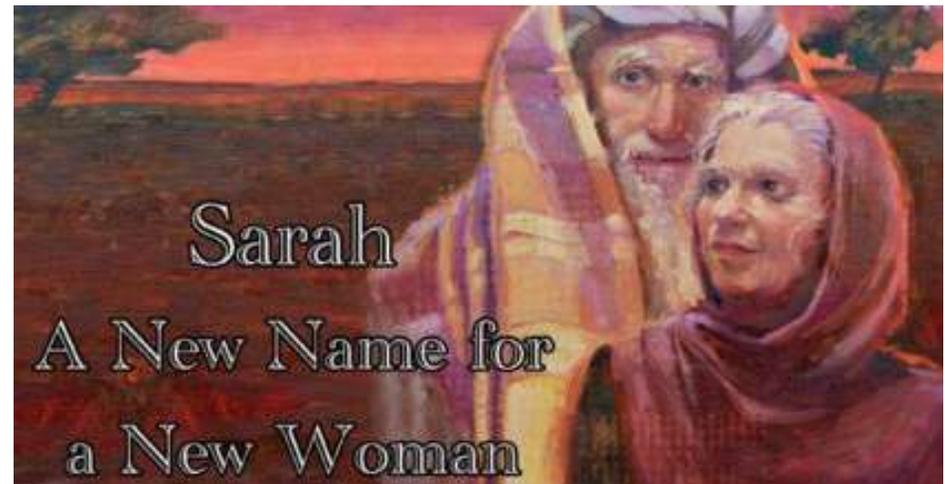


SARAH

- Sarah was the **mother of nations**, the matriarch of all those who walk and live by faith.
- Sarah is a **type of the New Testament church**, the **heavenly Jerusalem**.
 - For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
 - But he *who was* of the bondwoman was born after the flesh; but he of the **freewoman was by promise**.
 - Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
 - For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
 - **But Jerusalem which is above is free, which is the mother of us all.** Galatians 4:22-26



- God changed **Sarai's name to Sarah**. The H has the sound of "**JAH**", which means dominative, changing her name to change her NATURE which means "a female noble, princess, queen."
 - And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name **Sarai, but Sarah shall her name be.**
 - And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a **mother of nations**; kings of people shall be of her. Genesis 17:15-16



- **Rachel** was the mother of **Joseph and Benjamin** (Genesis 29-31)
- **Joseph** - a type of Jesus
- **Benjamin** – a type of the church

The Sons Of
Rachel: Joseph And
Benjamin.

Genesis 35-24





Jochebed's children was **Moses, Aaron, and Miriam** who became great leaders. (Exodus 1-2)

- **Miriam was a prophetess.** She was used of God along with Moses and Aaron to redeem and lead His great nation from the house of bondage.
 - And **Miriam the prophetess**, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
 - And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. Exodus 15:20-21
 - For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and **I sent before thee Moses, Aaron, and Miriam.** Micah 6:4



- The five daughters of Zelophahed asked for and **received equal inheritance** with the sons of Israel.
 - Our father died in the wilderness, ...and had no sons.
 - Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession **among the brethren of our father.**
 - And Moses brought their cause before the LORD.
 - And the LORD spake unto Moses, saying, "The daughters of Zelophehad speak right: **thou shalt surely give them a possession of an inheritance among their father's brethren;** and thou shalt cause the inheritance of their father to pass unto them." Numbers 27:3-7



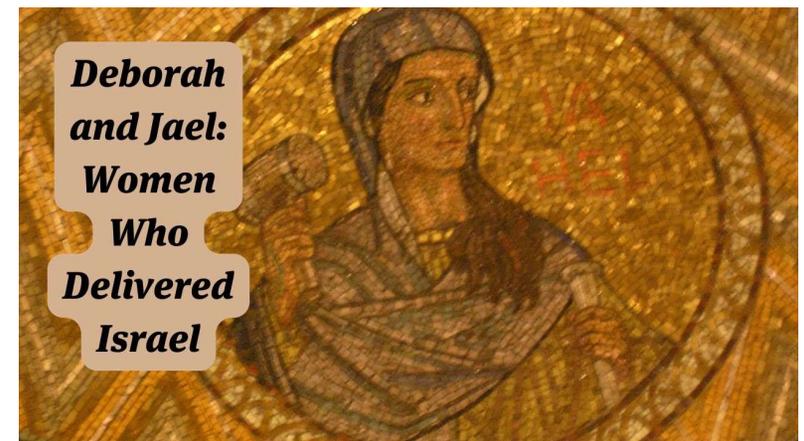
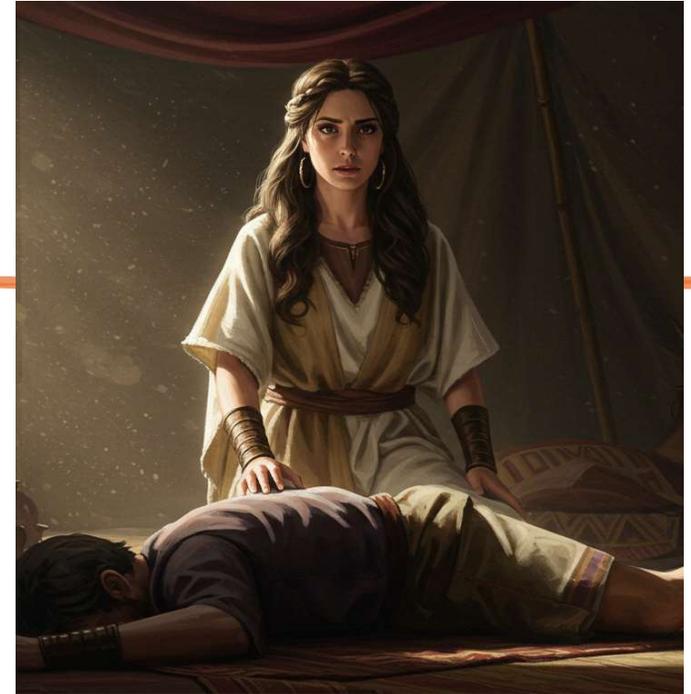
- Rahab is credited as being "one of Israel's early saviors" due to "her allegiance to God and Israel" and saving the spies **as she directed them to go out another way.**
- She was saved to become the wife of Salmon and the mother of BOAZ who was in the line of Jesus.
- She is listed in the hall of fame in Hebrews 11 (Josh 2; 6:17-25, Hebrews 11:31; James 2:25)
 - And **she said unto them**, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. Joshua 2:16
 - Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and **had sent them out another way?** James 2:25





- **Deborah** was a **great prophetess**, a **judge**, and **military commander** who judged Israel for 40 years. (Judges 4-5).
- Deborah delivered Israel from oppression under King Jabin of Canaan and his commander, Sisera
- Her name means “**bee**” denoting ORDER and INTELLIGENCE.
- She was a **MILITARY LEADER** and was the **ONLY judge** to carry the title of a prophet before Samuel.

- Jael was **Deborah's assistant**. She was married to a Benjamite, Heber.
- Jael was the courageous woman who **killed the heathen general** Sisera (Canaanite King, an ancestor of a family of temple slaves).
 - Then **Jael Heber's wife took a nail of the tent**, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.
 - And, behold, as Barak (an Israelite, **military commander appointed by Deborah**) pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail was in his temples. Judges 4:21-22

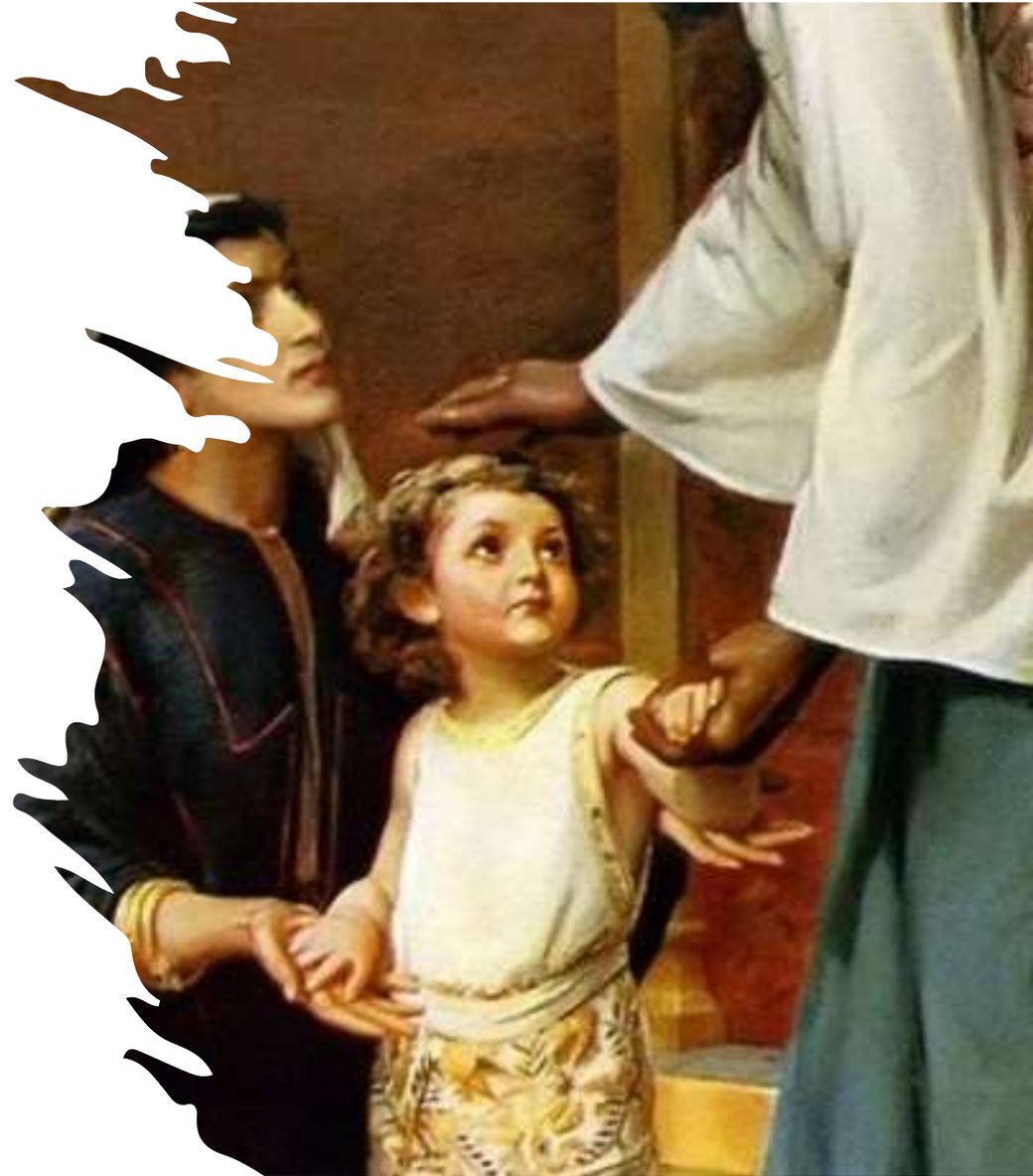


The Moabite, Chosen for the Line of Christ

- **Ruth** was the wife of Boaz, brought out of the land of Moab.
- Ruth was the great grandmother of King David and the **ancestress of Jesus Christ** (Ruth 1-4).



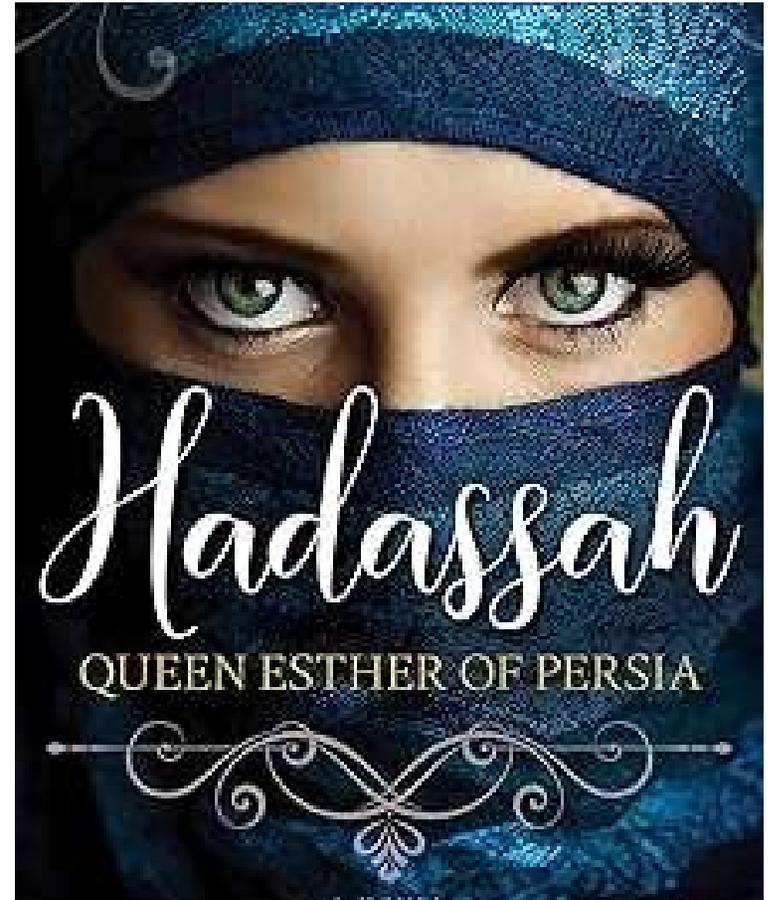
- Hannah **taught her son Samuel to worship God as a child.**
- Samuel grew into the manchild and faithful priest who restored Israel's greatness and later anointed King Saul and King David.
 - [Hannah said] For this child I prayed; and the LORD hath given me my petition which I asked of him:
 - **Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. 1**
Samuel 1:27



- Huldah was **a great prophetess** who could interpret and authenticate the Word of God.
- Huldah sparked King Josiah's great national revival that restored true worship to Israel.
- Upon the direction of KING Josiah (a righteous king), Hilkiah the PRIEST and other **MEN sought the Word of the Lord from Huldah.**
- Huldah gave the word of the Lord to the **KING** through the **PRIEST**.
 - So Hilkiah **the priest**, and Ahikam, and Achbor, and Shaphan, and Asahiah, **went unto Huldah the prophetess**, ... (now she dwelt in Jerusalem in the college [SMART LADY];) and **they communed with her.**
 - And **she said unto them**, "**Thus saith the LORD God of Israel**, Tell the man that sent you to me [KING JOSIAH],
 - "**Thus saith the LORD**, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read..." 2 Kings 22:14-16; 2 Chronicles 34:22-33



Esther (Hadessah)
became the Queen of
Persia and saved the
Jewish nation from
extermination.
(Esther 1-10)



- The Psalmist mentions “A **GREAT COMPANY OF WOMEN!**” who would **PUBLISH** the Word.
 - The Lord gave the word: **great was the company of those that published it.**
Psalms 68:11 KJV
 - The Lord gave matter to the **WOMEN** to tell of the great army. (Geneva Bible)
 - The Lord doth give the saying, “The **FEMALE PROCLAIMERS** are a numerous host.”
(Young’s Literal Translation)



What was Jesus' attitude
toward women?

- Jesus recognized His daughters' personal worth and their hunger for God.
- Jesus healed women and showed them mercy.
- Jesus met females without fear. In John 4, he talked publicly with the Samaritan woman, who was considered “a nothing” by pious Jewish males.
- Jesus defended the widows and used the sacrificial giving of a widow's mite to illustrate the principle of true giving.
- Jesus touched “unclean” women.
- **Jesus allowed women to minister to Him!**



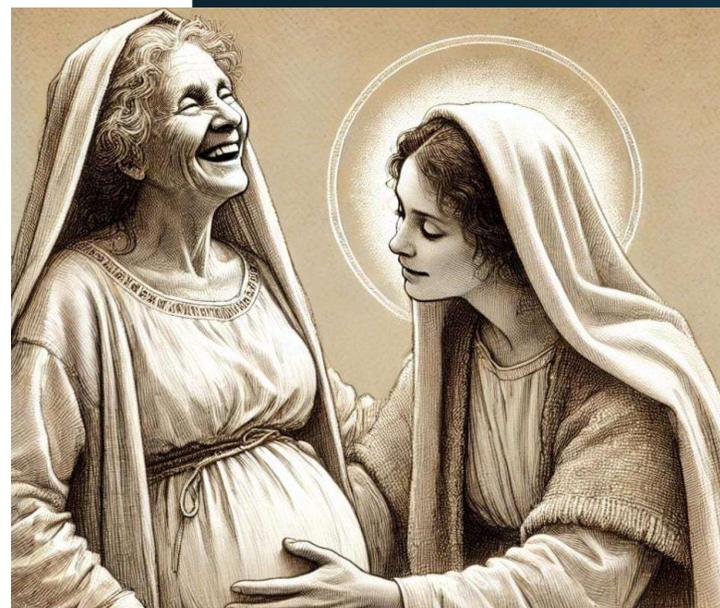
- Jesus had women disciples.
 - And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and **the twelve were with him, And certain women**, which had been healed of evil spirits and infirmities, **Mary** called **Magdalene**, out of whom went seven devils, **And Joanna** the wife of Chuzas **Herod's steward**, and **Susanna**, and **many others, which ministered unto him** of their substance. (MINISTERED UNTO HIM MEANS "TO MINISTER UNTO AS A **DEACON**") Luke 8:1-3
- **These women were also present at key moments** in Jesus's ministry:
- **They followed him** from Galilee to Jerusalem (Mark 15:40-41).
- They **stood at the cross** when most of the male disciples had fled (Mark 15:40-41; Matthew 27:55-56).
- They were the **first to visit the empty tomb** on Easter morning and the **first to witness and proclaim the resurrection** (Mark 16:1-8; Matthew 28:1-10; Luke 24:1-10; John 20:1-18)
- It was **Mary Magdalene**, and **Joanna**, and **Mary the mother of James**, and **other women** that were with them, **which told these things unto the apostles**.
- And their words seemed to them as idle tales, and **they believed them not**. Luke 24:10-11
 - Jesus later rebuked His male apostles for not believing the testimony of the women!
- Afterward he [Jesus] appeared unto the eleven as they sat at meat, and **upbraided (TAUNT) them with their unbelief and hardness of heart, because they believed not them (the women) which had seen him after he was risen**. Mark 16:14



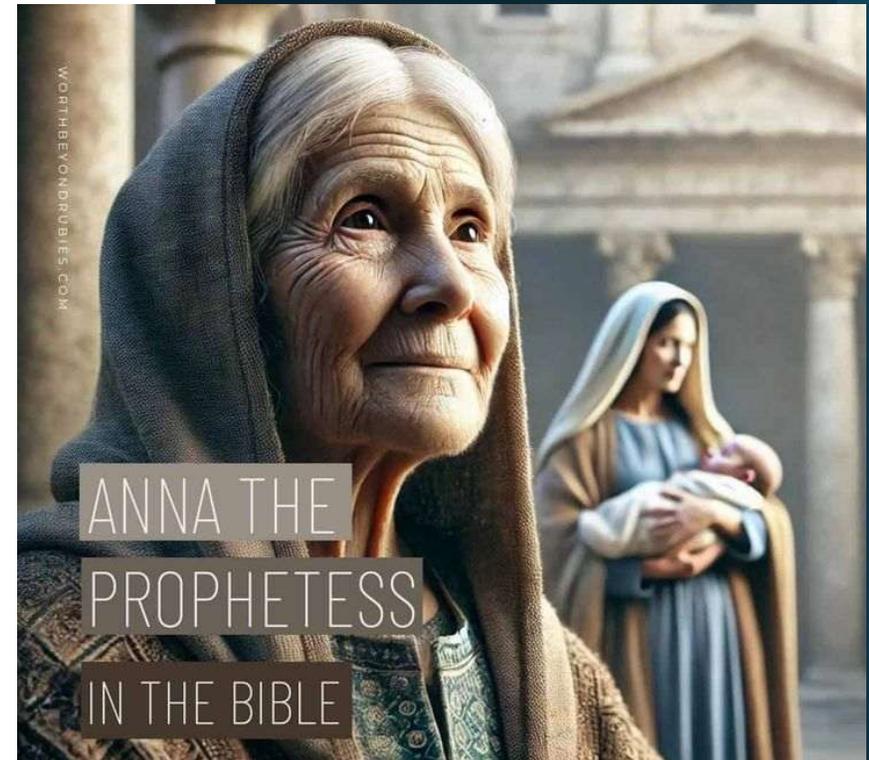
- Jesus instructed Mary to go and proclaim His resurrection to the disciples (male and female believers).
 - **Jesus saith unto her**, Touch me not; for I am not yet ascended to my Father: **but go to my brethren**, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
 - **Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.** John 20:17
- **Mary was the first preacher of the good news of the resurrection.**
- There is no proof that Mary Magdalene was a prostitute.
- Some church fathers called Mary Magdalene “**the apostle to the apostles**”!
- Jesus restored dignity and honor to women.



- Jesus constantly overrode the rabbinical laws to proclaim the truth.
- Nowhere in any of the Gospels does our King in any way suppress or put down the opportunity for women to minister to Him or publicly tell others about him.
- **Elizabeth**, the mother of John the Baptist, prophesied.
 - Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, **Blessed art thou among women**, and blessed *is* the fruit of thy womb. Luke 1:41-42
- **Mary** the mother of Jesus had a prophetic song. (Luke 1:46-56)



- The **prophetess Anna** was the first person to **publicly preach** Christ after His birth.
 - And **there was one Anna, a prophetess**, ...And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and **spoke of him to all them that looked for redemption in Jerusalem**. Luke 2:36-38
- **Mary and Martha** served Jesus in their home. (Luke 10:38-42)
- The Great Commission promises supernatural signs and wonders would follow **THEM** (men and women) who believe. (Mark 16:15-20)



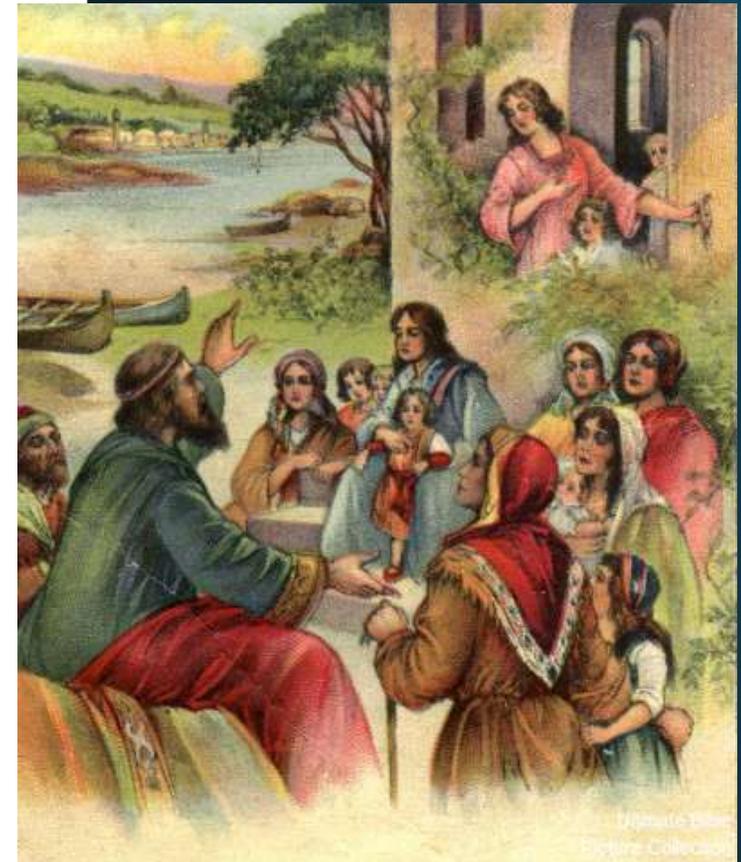
- There were **women, along with Mary** the mother of Jesus, who were **boldly praying alongside the men** in the upper room.
- These **daughters** and **handmaids** were filled with the Holy Ghost and publicly declared the works of the Lord.
 - And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alphaeus*, and Simon Zelotes, and Judas *the brother of James*.
 - These all continued with one accord in prayer and supplication, **with the women, and Mary the mother of Jesus, and with his brethren.** Acts 1:13-15



- **Christian women** were unmercifully dragged from their homes and imprisoned for the sake of their gospel witness.
 - As for Saul, he made havock of the church, entering into every house, and **haling men and women** committed *them* to prison. Acts 8:3
- **Dorcas** was a disciple and famous dressmaker in Joppa, whom Peter raised rom the dead.
 - Now there was at Joppa **a certain disciple named Tabitha**, which by interpretation is called **Dorcas**: this woman was full of good works and almsdeeds which she did. (Acts 9:36-43)



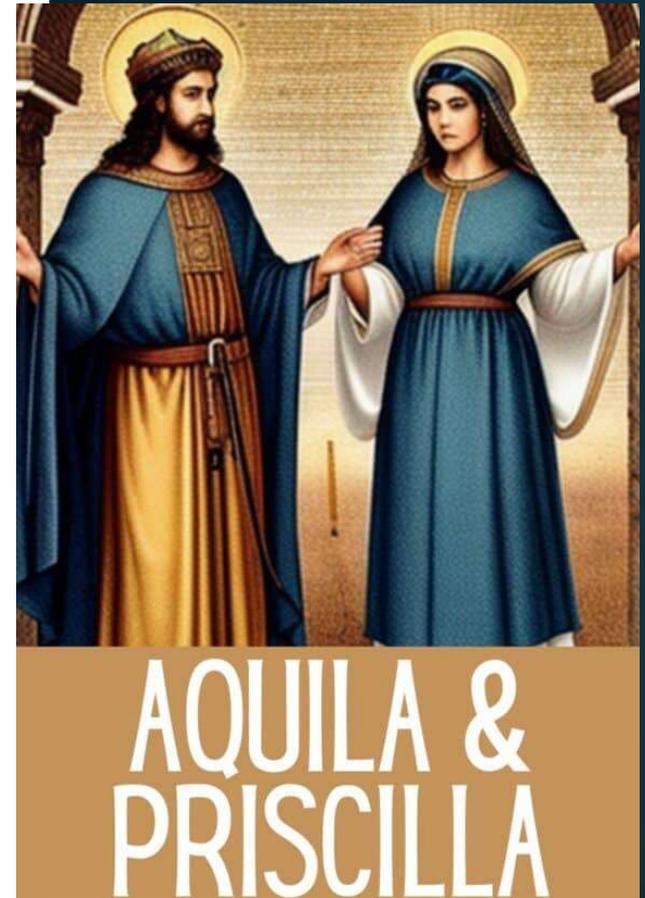
- When Peter was delivered from prison, he went **straight to the house church of Mary**. It was there that the **damsel Rhoda** believed when all the men had no faith.
 - And as Peter knocked at the door of the gate, a **damsel** came to hearken, named **Rhoda**. And when **she knew Peter's voice**, she opened not the gate for gladness, but **ran in, and told how Peter stood before the gate**. And they said unto her, **Thou art mad**. But she constantly affirmed that it was even so. Acts 12:13-15
- **Lydia** was Paul's first Philippian convert, who was **the famous businesswoman who assisted Paul in his ministry**.
 - And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and **spake unto the women** which resorted *thither*.
 - And a **certain woman named Lydia**, a seller of purple, of the city of Thyatira, which **worshipped God, heard us: whose heart the Lord opened**, that she attended unto the things which were spoken of Paul.
 - And when she was baptized, and her household, **she besought us**, saying, If ye have **judged me to be faithful to the Lord, come into my house, and abide there**. And she constrained us. Acts 16:13-15
- **Her house became the base of operations** for the mission team while they were in Philippi.
 - And I intreat thee also, true yokefellow, **help those women which laboured with me** in the gospel, with Clement also, and *with other my fellowlabourers*, whose names *are* in the book of life. Philippians 4:3
 - And they (Paul & Silas) went out of the prison, and **entered into the house of Lydia**: and when they had seen the brethren, they comforted them Acts 16:40



- The **women of Berea** were passionate students of the scriptures.
 - And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.
 - These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and **searched the scriptures daily**, whether those things were so.
 - Therefore many of them believed; **also of honourable women which were Greeks**, and of men, not a few. Acts 17:10-12



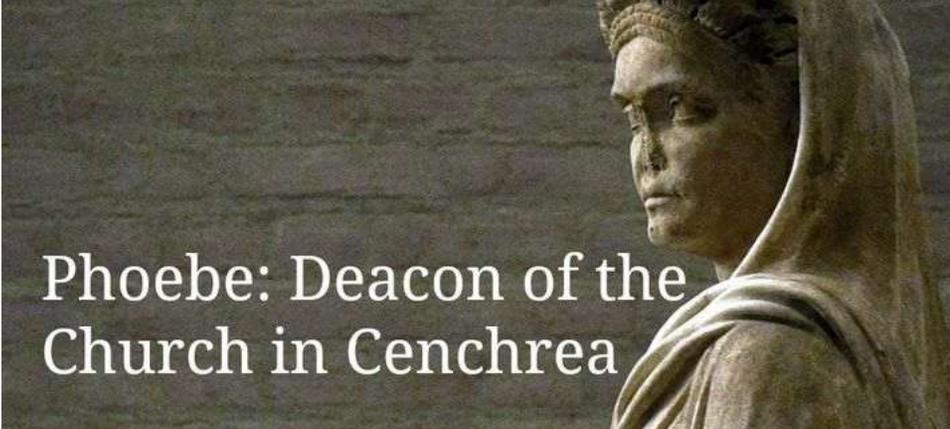
- **Priscilla** (sometimes mentioned first because of her prominence) worked with her husband **Aquila** to expound the way of God more accurately to the great teacher Apollos.
 - And a **certain Jew named Apollos**, born at Alexandria, **an eloquent man, and mighty in the scriptures**, came to Ephesus.
 - This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, **knowing only the baptism of John**.
 - And he began to speak boldly in the synagogue: **whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.** Acts 18:24-26
- Aquila and Priscilla co-pastored **a church in their house**, and she is also called Paul's "helper" or "co-laborer".
 - Greet **Priscilla and Aquila my helpers** in Christ Jesus:
 - Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.
 - The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, **with the church that is in their house.** Romans 16:3-4; 1 Corinthians 16:19





- The evangelist Philip had **four daughters who prophesied**.
 - We entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.
 - And the same man had **four daughters, virgins, which did prophecy**. Acts 21:8-9

- **Phebe** was a “servant” or “**deaconess**” at Cenchrea (Corinth). She delivered Paul’s epistles to the saints at Rome.
 - I commend unto you **Phebe our sister**, which is **a servant of the church** which is at Cenchrea:
 - **That ye receive her in the Lord**, as becometh saints, and **that ye assist her in whatsoever business she hath need of you**: for she hath been a succourer (**WOMAN SET OVER OTHERS, PRESIDING OFFICER**) of many, and of myself also. Romans 16:1-2



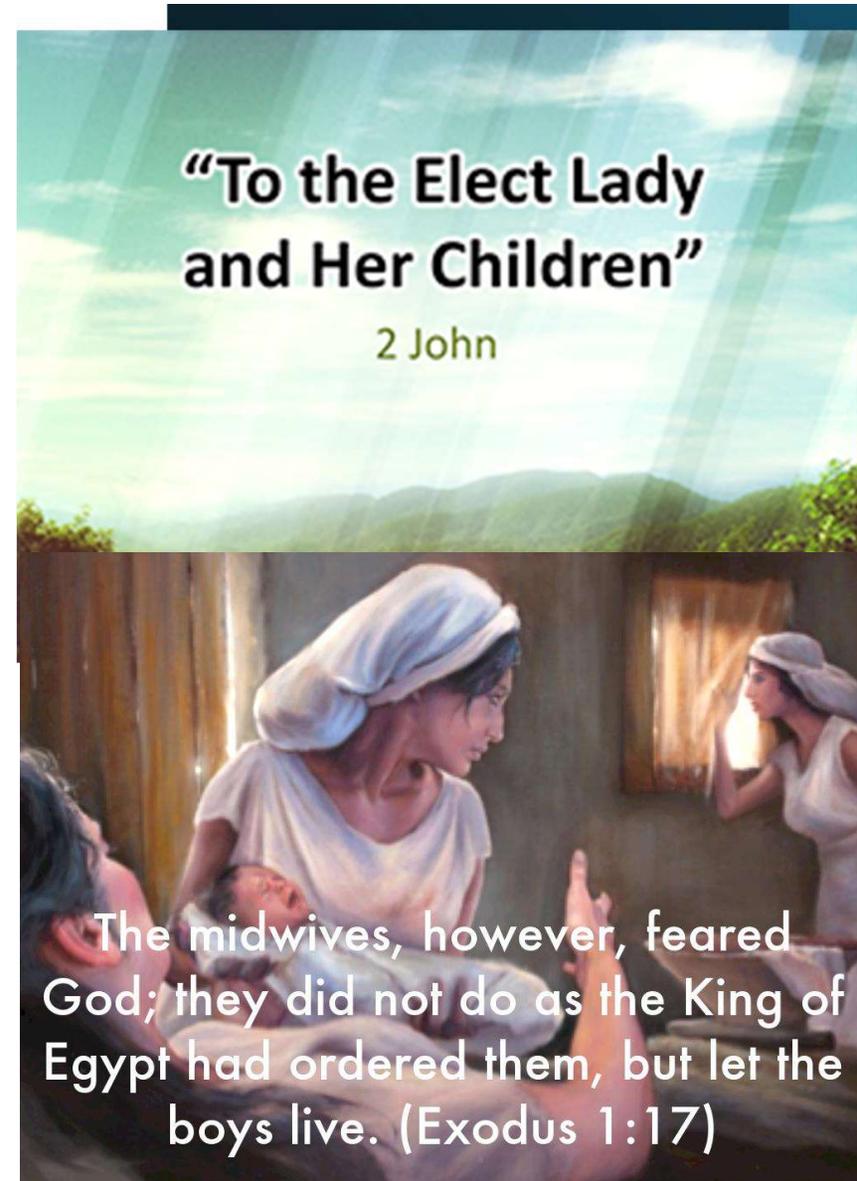
Phoebe: Deacon of the Church in Cenchrea

- **JUNIA** was imprisoned with Paul.
 - Salute Andronicus and Junia (**A CHRISTIAN WOMAN**), my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. Romans 16:7



- **Paul** recognized other women.
 - Greet **Mary**, who bestowed much **labour** on us.
 - Salute **Tryphena** and **Tryphosa**, who **labour** in the Lord. Acts 16:6,12
- Pastor **Chloe's** people reported to Paul.
 - For it hath been declared unto me of you, my brethren, by them *which are of the **house of Chloe***, that there are contentions among you. 1 Corinthians 1:11
- When Paul gave the qualifications for the office of bishop (overseer or elder), **his introductory statement leaves this office open to both sexes.**
 - This *is* a true saying, If a **man** [TIS – “**ANYONE, WHOEVER**”] desire the office of a bishop, he desireth a good work. 1 Timothy 3:1
- **Jesus** used this specific word (TIS) to designate those who are born of water and the Spirit meaning **WHOMSOEVER!**
 - Jesus answered and said unto him, Verily, verily, I say unto thee, Except a **man** [TIS] be born again, he cannot see the kingdom of God.
 - Jesus answered, Verily, verily, I say unto thee, Except a **man** [TIS] be born of water and *of* the Spirit, he cannot enter into the kingdom of God. John 3:3,5

- The “**elect lady**” and the “**elect sister**” were terms that may have been addressed to a female overseer or church officer.
 - The elder **unto the elect lady and her children**, whom I love in the truth
 - The **children of thy elect sister** greet thee. 2 John 1,13
- There were many **unnamed women** heroes in the Bible.
 - Noah’s wife and his sons’ wives ruled the earth with their husbands (Gen 6-8)
 - The Hebrew midwives fearlessly brought forth a mighty nation in spite of the Pharaoh who didn’t know Joseph.
 - And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:
 - And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.
 - **But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.** Exodus 1:18-21



- **Pharaoh's daughter** adopted baby Moses.

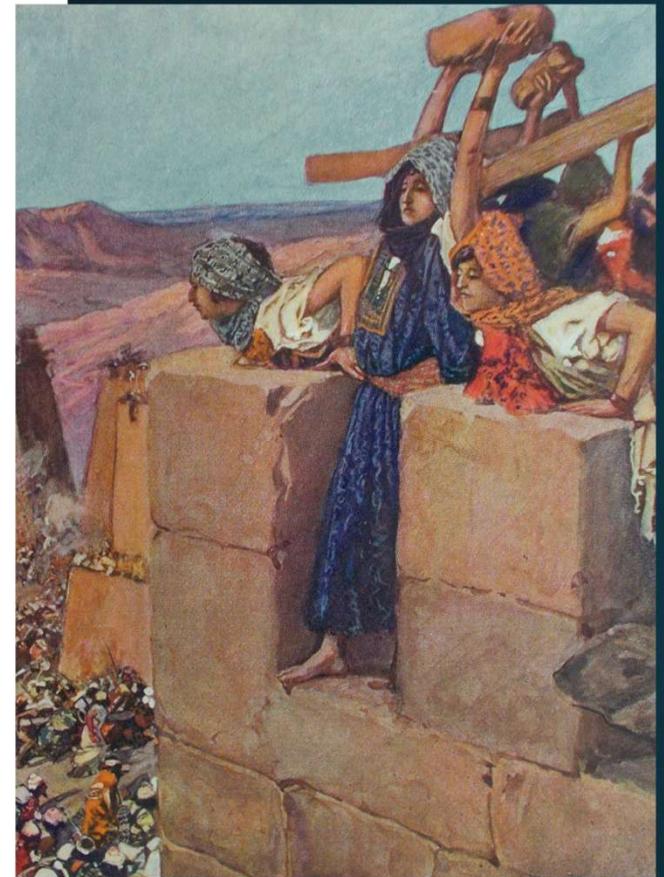
- And when he (Moses) was cast out, Pharaoh's daughter took him up, and nourished him for her own son. Acts 7:21

- Women could take the Nazirite vow of separation to the Lord.

- Speak unto the children of Israel, and say unto them, When either man or **woman** shall **separate themselves** to vow a vow of a Nazarite, to separate *themselves* unto the LORD. Numbers 6:2

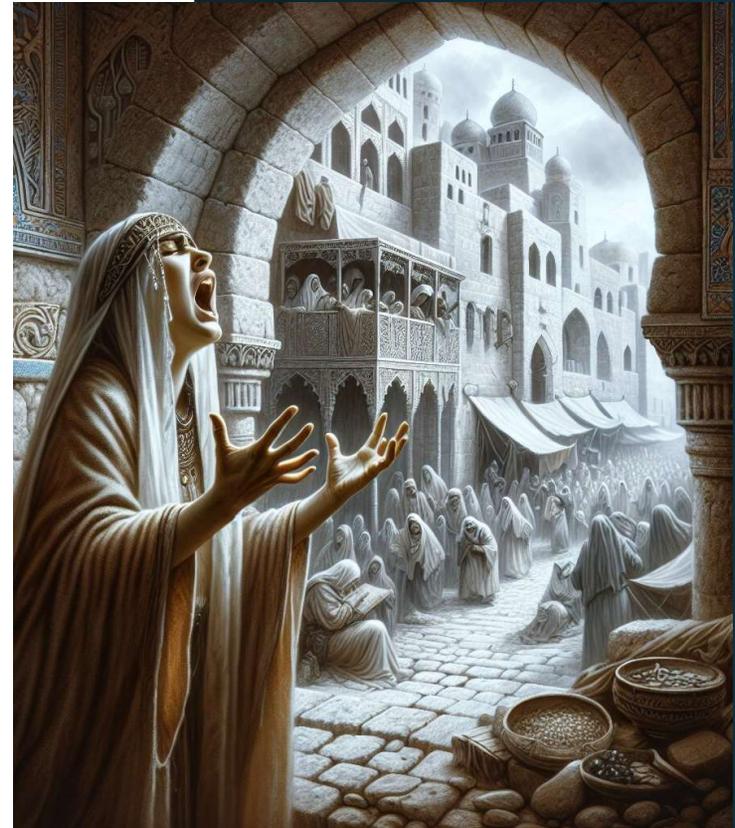


- A woman slew the wicked judge Abimelech.
 - And a **certain woman** cast a piece of a millstone upon Abimelech's head, and all to brake his skull.
 - Then he called hastily unto the young man his armourbearer, and said unto him, **Draw thy sword, and slay me, that men say not of me, A woman slew him.** Judges 9:53-54



- The **wise woman of Abel** was famous in speaking to **Joab**.

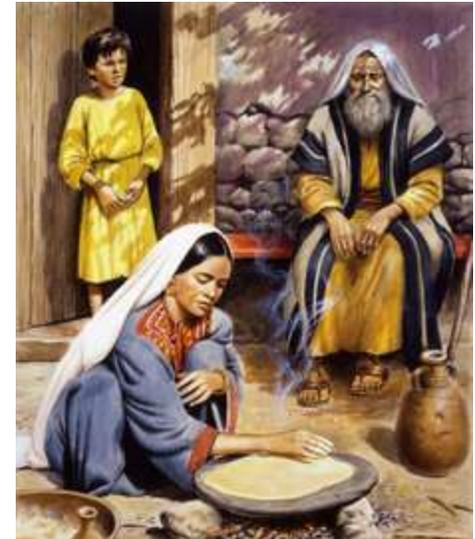
- Then cried **a wise woman** out of the city, Hear, hear; say, I pray you, **unto Joab [General of David's Army]**, Come near hither, **that I may speak with thee**.
- And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, *I am he*. Then she said unto him, **Hear the words of thine handmaid**. And he answered, **I do hear**. 2 Samuel 20:16-17



- The Queen of Sheba sought wisdom.
 - And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, **she came to prove [TEST, TRY, PUT TO PROOF] him with hard questions.** 1 Kings 10:1



- The **woman of Zarephath** sustained the great prophet Elijah during the famine.
 - But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a **woman that was a widow**. Luke 4:26



- The **three daughters of Herman** publicly sang in the house of the Lord.
 - All these *were* the sons of Heman **the king's seer** in the words of God, to lift up the horn. And God gave to Heman fourteen sons and **three daughters**.
 - **All these were under the hands of their father for song in the house of the LORD**, with cymbals, psalteries, and harps, for the service of the house of God. 1 Chronicles 25:5-6
- Singing women ministered with the Levites.
 - and all the singing men **and the singing women** spake of Josiah in their lamentations to this day, and made them an ordinance in Israel. 2 Chronicles 35:25



- Female construction workers helped their father Shallum repair Jerusalem's city walls.
 - And **next unto him** repaired Shallum the son of Haloheh, the ruler of the half part of Jerusalem, **he and his daughters**. Nehemiah 3:12.



- Job's daughters **received an inheritance along with their brothers.**
 - He [Job] had also seven sons and three daughters. ...and their father gave them inheritance among their brethren. Job 42:13-15

- **Isaiah's wife was a prophetess.**
 - And I [Isaiah] **went unto the prophetess**; and she conceived, and bare a son. Isaiah 8:3



The Pauline Passages

“Thy Word is TRUTH.”

John 17:17

- As demonstrated, Jesus came to liberate women into life, liberty, and ministry.
- With all the New Testament evidence of public women's ministry, did Paul intentionally contradict all of this with two sentences?
- Was the Apostle Paul a bitter old bachelor who disliked women and felt threatened by them?
- Did two brief verses from Paul's epistles sew up the veil that Jesus rent and bind women again to the law of sin and death?

- There are only two Biblical limitations to women in the ministry.
- **First**, in **learning**, in **receiving**, she is to be **silent**.
- **Second**, in **ministering**, the woman is to be **covered**; submissive under the authority of her **husband** and the local church **eldership**.
- That's it!
- So why is sexual prejudice still so prevalent?
- Let's look at the first passage in Paul's letter to the church at Corinth.

- **Let your women keep silence in the churches:** for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.
- **And if they will learn any thing, let them ask their husbands at home:** for it is a shame for women to speak in the church. 1 Corinthians 14:34-35
- Isolated, these verse could be interpreted to mean that no woman can play an instrument, make a prayer request, given an announcement, preach, greet a visitor, calm a baby, or even cough in the house of God.

However just three verses prior in 1 Corinthians 14:31, Paul just said that **ALL** (male and female) COULD and SHOULD prophesy.

For **ye may all prophesy one by one, that all may learn**, and all may be comforted.

- Chapters 11 to 14 of First Corinthians **provide instructions for the meeting together of believers in the public assembly.**
- Chapter 11 – the foundation of Jesus Christ must be remembered in the **breaking of bread.**
- Chapter 12 – describes the **flow of spiritual gifts** and **unity** within the body.
- Chapter 13 – reveals **the love of God**, the **fellowship** and **motivation** of having public gatherings.
- Chapter 14 – highlights the **function of the Holy Spirit** in the operation of spiritual gifts for the edification of ALL.
 - I would that ye **ALL** spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Verse 5

- For ye may **ALL** prophesy one by one, that **ALL** may learn, and **ALL** may be comforted. 1 Corinthians 14:34
 - The TESTIMONY OF JESUS is the Spirit of Prophecy. Revelation 19:10
- God is not the author of confusion and disorder. (v. 33)

- Partiality against women ministers have fostered frustration and strife within the body.

- When Paul said, “**Let your women keep silence in the churches...**” (1 Corinthians 14:34) to whom was he speaking?

- The word “Women” means “**a woman, married or unmarried, widow, virgin, wife, wives, woman**”.

- This **specific reference** in 1 Corinthians 14:34 means **a wife**. G1135 in the Strongs.
- Paul is **referring to the women who were married**. Those with husbands.
- The parallel text is found in 1 Timothy 2:11-12 (which we will talk about in more detail later in this message.)
 - Let the woman **learn** in silence with all subjection.
 - But I suffer not a woman to teach, **nor to usurp authority over the man, but to be in silence**.
- Again, this also refers to “**women**” **with husbands**.

- These married women were not to keep completely silent in the Church, because **Paul already encouraged them to PRAY and PROPHECY.**
- He says in 1 Corinthians 14:26, “How is it then, **brethren?** when ye come together, **every one of you** hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.”
- The word, “Brethren” refers to a **COMMUNITY** based identity – a **GROUP** of brothers and **SISTERS.**
- Men **AND WOMEN** could bring a song, a word of instruction, a revelation, a tongue and interpretation.

- Wives are to keep silence, or hold their peace, only while **receiving** or **learning**.
- This is the **sole dimension** in which they are not permitted or allowed to speak.
- This is the **only context** in which they are to be under obedience or subordinate in the local assembly – **in public**.
- While **receiving** instruction, the **married** woman, is under her **husband** and the local **elders**.
- In **ONE** respect alone (in **learning**) is **the woman to keep quiet in the church.** **She is not to keep silence all the time.**

- The purpose for this is that her **speaking out while learning would reflect upon her husband** and show a lack of confidence in his priesthood of the home.
- The woman needs to **defer to her husband in PUBLIC.**
- Paul was after an **attitude**, a **spirit** that was in certain **married** women **who did not want to submit to their husbands** or the local church **leadership.**
- Jesus has redeemed women from the curse, but **there is still a divine order.**

- When **learning**, wives (**and husbands** as well) need to maintain the **attitude** of a **meek** and **quiet** spirit.
- When **men and women do not submit to one another** in the fear of the Lord there will be **confusion** and **every evil work**.
 - **Submitting yourselves one to another** in the fear of God. Ephesians 5:21
- Let's look at this primary verse again.
 - Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, **as also saith the law**. 1 Corinthians 14;34

- In that day, Judaizers were bringing circumcision and other Jewish traditions into the church.
- They were bringing the Mishna (oral traditions) which evolved into the Talmud compiled by the Jewish rabbis.
- The Talmud declared, “It is a shame for a woman to let her voice be heard among men; women are but made to bear children.”
- The Talmud also declared that “the testimony of 100 women is not equal to that of one man”
- But what about the testimony of the ONE woman after meeting Jesus at the well?

The Testimony of the ONE Woman

- And upon this came his disciples, and marvelled that he [JESUS] talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?
- The **woman** then left her waterpot, and went her way into the city, and **saith to the men**,
- **Come, see a man, which told me all things that ever I did: is not this the Christ?**
- **Then they went out of the city, and came unto him.** John 4:27-30

- Another example from the Talmud is the “wisdom” of Rabbi Eleazer, **“Let the words of the law be burned than rather they should be delivered to a woman.”**
- Yet the apostle Paul entrusted his great Epistle of Romans to a woman **deaconess, Phebe**. [G5402]
 - I commend unto you **Phebe our sister**, which is a servant of the church which is at Cenchrea:
 - **That ye receive her in the Lord**, as becometh saints, and that **ye assist her in whatsoever business she hath need of you**: for she hath been a succourer (**A WOMAN SET OVER OTHERS**) of many, and **of myself also**.
Romans 16:1-2

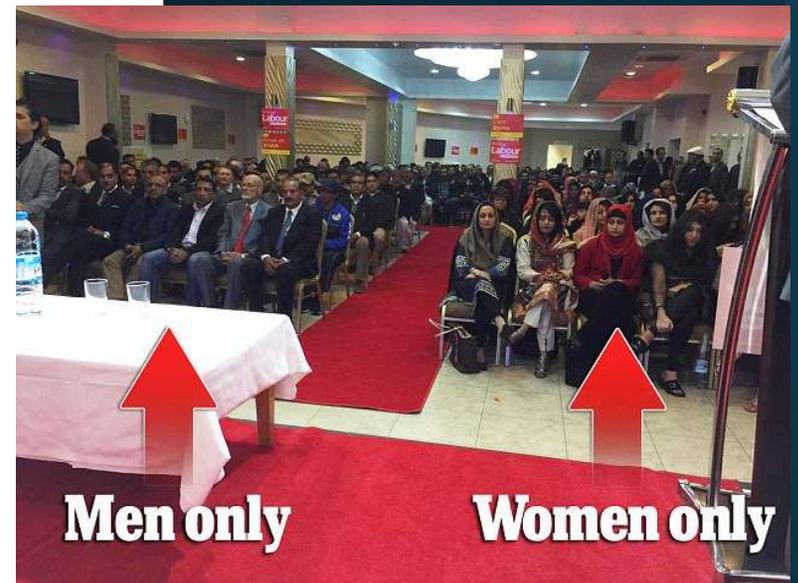
- And **JESUS** who entrusted a **WOMAN** to be **the first messenger** of His resurrection – **Mary Magdalene**.
 - **Jesus** saith unto her (**Mary**), Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
 - **Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.** John 20:17-18
- Additionally, **there is not one verse of scripture** in the entire **Old Testament** that says women were not permitted to speak.

- Many maintain that Paul in 1 Corinthians 14:34-35 where he prohibited women from speaking, that he was referencing the traditions of the **Judaizers** (the oral law).
- The phrase, “**it is not permitted**” points to the **oral law** which forbade women to speak.
 - Let your women keep silence in the churches: for **it (the oral law) is not permitted** unto them to speak; but *they are commanded* to be under obedience, **as also saith the law**.
- Paul was **QUOTING** the **Judaizers** at Corinth.
- Paul later stated that **believers are delivered from the law**.
 - But now **we are delivered from the law**, that being dead wherein we were held; that **we should serve in newness of spirit**, and **not *in* the oldness of the letter**. Romans 7:6

- And if they will **learn** any thing, let them **ask their husbands at home**: for it is a shame for women to speak in the church. 1 Corinthians 14:34-35
- So Paul is telling wives to keep silent in the church and if they wish to “**learn**” something they should **ask their husbands** in the home.
- **Learn** here means to **learn as a disciple**, to **learn by inquiry** or **observation**. Otherwise, **it is a disgrace to speak out those QUESTIONS in the public assembly**.
- Compare this to Paul describing a **woman** who is not **covered**
 - Every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head (**HER HUSBAND**): 1 Corinthians 11:5
- The husband is the covering (the Head) for the married woman.

- **Some** believe the Corinthian passage is an injunction against **women chattering** in the house of the Lord, **careless** or **contentious** talking, talking that causes **distraction** and **confusion** in the **public assembly**.
- **Others** believe that Paul may have been referring to the **uncontrolled** ecstatic **outcries by new converts** that had been carried over from their **previous pagan worship**.
- **Either way, the Corinthian women WERE allowed to minister under proper leadership, but some had evidently carried their liberty too far.**

- Some scholars believe that men sat on one side of the place of meeting and the women on the other.
- Historically, the Jewish temple did have a **separation of the sexes**. This was symbolized by different courts.
 - Court of the Women
 - Court of the Gentiles (which did not exist in Solomon's or Zerubbabel's temples)
- **Herold's rebuilt temple was totally separated** based upon the Rabbinical interpretation of Zechariah 12:12.
 - And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;



- It is believed by some that perhaps women were **calling out to their husbands** across the room during the services.
- In that day, **women were not educated**, so they appealed to their spouses who were.
- Also, the format of teaching sessions in that day were **question and answer format**. At times there were **heated debates**.
- The main point is that Paul wanted more **quiet** women; **submissive** students of the Word, where **both men and women could learn without interruption**.

- There is a difference between being **UNDER** a covering and **OVER** a man.
- The difference is in **attitude** and **action**.
- Some women seek to subtly manipulate and cunningly control the man, to dominate him, and to work **her own way**.
- The sharing of the scriptures from a woman with these attitudes are often **abrasive**, harsh, demanding, and intruding.
- Paul noted in 1 Timothy 2:9-10 that **women under spiritual authority** will **dress becomingly** or modestly, **adorning themselves with good deeds**.
 - In like manner also, that **women adorn themselves** in modest apparel, with **shamefacedness** and sobriety; not with braided hair, or gold, or pearls, or costly array;
 - But (which becometh **women professing godliness**) with good works.

- Women under **spiritual authority** will be **instructed by the Holy Spirit** and not by the dictates of **humanistic** standards of holiness.
- Paul did not want the women to **put their confidence in clothes**.
- These Ephesian women whom Timothy was shepherding were following the current fad of **dressing like the goddess Diana**, who had her skirt tucked up around her waist.
- **Nudity** and **sexuality** had been the previous forms of worship for many of these new converts, and they were in need of much practical instruction.

- The Greek word for “**adorn**” in 1 Timothy 2:9 means “kosmeo”, (compare with the English word, **cosmetic**), which means “to put in proper order, **decorate**, arrange.
- The **modest apparel** and **good behavior** of the Christian woman is to be in agreement with who she is as the **King’s daughter**; clothed with an **internal nature of grace**, causing **the glory of God to tabernacle on her**.
- Again, there are **only two limitations** to the women’s vast **public** ministry: In **learning** (receiving) she is to be **quiet**; in **ministering** (giving), she is to be **covered**.

- Let's look closer at Paul's second passage to his spiritual son, Timothy.
 - Let the **woman learn in silence** with all subjection.
 - But **I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.** 1 Timothy 2:11-12
- **This is the strongest statement by Paul used by men to keep women out of the pulpit.**
- **Yet**, many **church meetings** were held **in the houses of women** – Chloe, Lydia, Mark's mother, Nympha, Priscilla, and others.
- Do you believe these hostesses were obliged to regress into absolute silence during meetings in their own homes?

- Remember, Paul is addressing **women who are married**, emphasizing the **basic requirement** of all ministry to reflect the **diving order of the home and family**.
- The word “**learn**” in this passage also means the same as in the previous passage, to “**learn as a disciple**”.
- With the **women being uneducated**, it was most likely difficult to teach, for **both Jews and Greeks** considered **female ignorance** to be a virtue.
- Paul brought to them a **revolutionary opportunity**, vindicating them from the **bondage of simple-mindedness**, when he said, “**Let the women learn!**” (1 Corinthians 14:35)

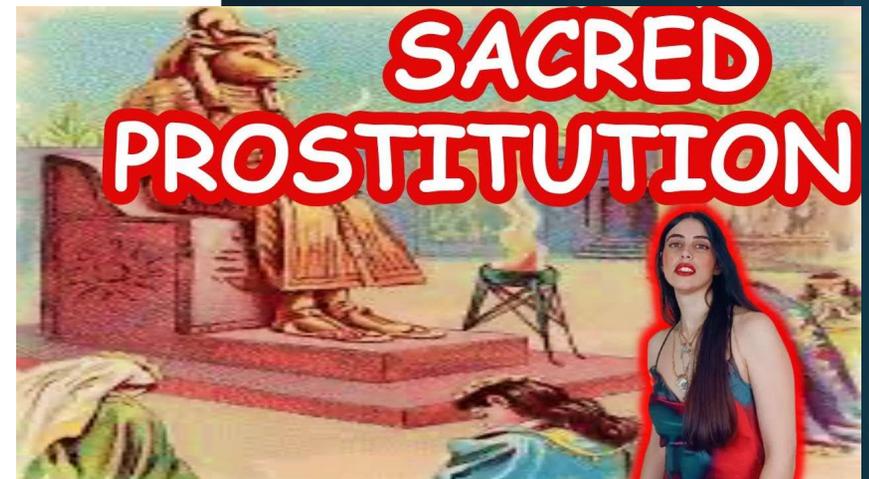
- “**learn....in silence**”, means “**stillness**, desistance from hustle or language, **undisturbed**”.
- Paul was reiterating that **married Christian women** while **learning**, are to be **quiet, under authority to their husbands**. **He was not supporting their illiteracy as did the rabbis**, nor did he put them down as silly, gossipy females.
- **Paul encouraged women to learn.**
- The passage, “**But I suffer not a woman to teach, nor to usurp authority over the man...**” is a powerful but difficult passage.
- If it is **used correctly**, it can be a **mighty, liberating force**; if **mishandled**, it becomes a **horrible, binding power**.

- “But I suffer not a woman to teach, nor to usurp authority over the **man**” [G435]
- The word “**man**” here is **singular**. It does not refer to just any man or all men, but rather **it specifically refers to the Christian woman’s husband**.
- She is not to “usurp authority” over her husband; rather **she is to dialogue with him at home**.
- The early Greek meaning of “**authority**” referred to one who killed others or himself, and it also had sexual overtones.
- The word later came to mean to act on one’s own authority.
- It can mean self-directed **domination**, gaining **power** through violence or sex.
- Paul was saying, “I do not allow a woman to teach **to have dominion over her husband**, to control him, but women should be **peaceable** in the home”.
- It underscores the **spirit of meekness**.

- There were **Gnostics** at Ephesus who **enticed their male students with sexual overtures.**
- These groups accepted **sexual license** as **Christian** behavior.
- The **city of Ephesus** was renowned for the **shrine of Diana** and its thousands of **temple prostitutes.**
- **Paul's words warn that he would not permit a woman to teach men by using female trickeries or use her sexual advantage against her husband to get her own way.**
- We must understand the **historical** and **cultural** background of First Timothy.
- These scriptures may have had merely a local or even a temporary application.

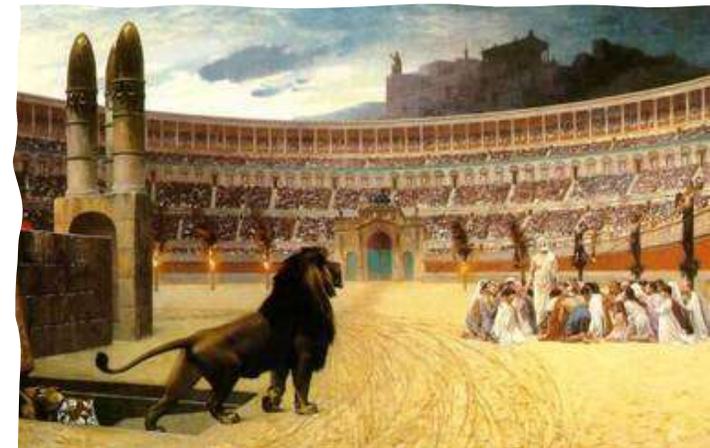
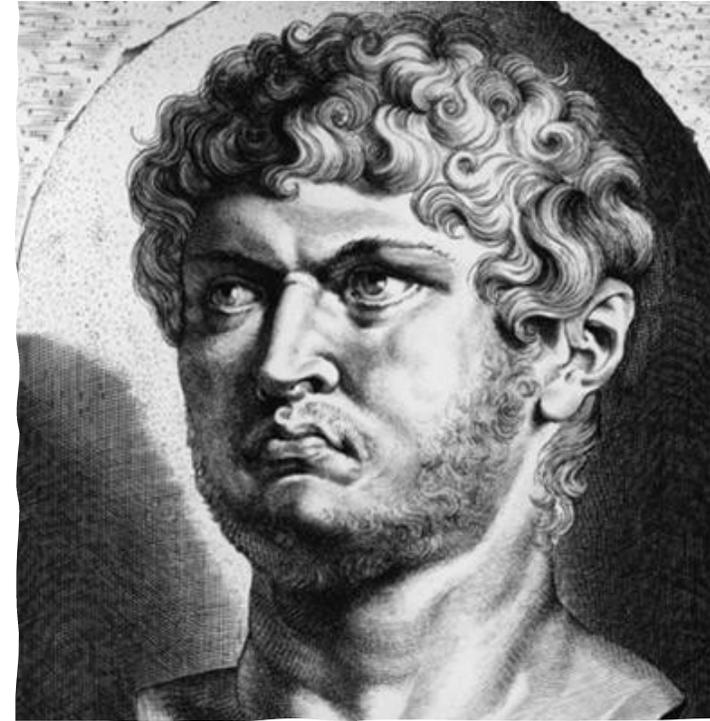


- The passages that SEEM to restrict women can be confined to those **to whom the letters are addressed - the new Christians** living in **pagan Corinth and Ephesus**.
- **Gnostic heresy** was rampant in these cities, setting forth the belief that the **female was a deformed male**, even prohibiting physical contact with women.
- Greek and Egyptian influences embedded **heathen practices** within **Christian** services.
- Therefore, **converted Gentiles had to learn correct behavior because their culture was one of great festivity**.
- Morality standards were **diverse**, and **prostitution was a hallowed institution**.

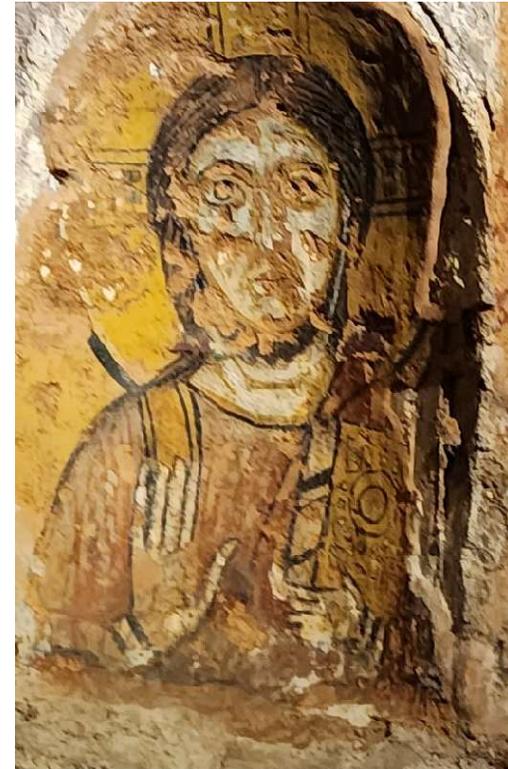


- **Excessive perversion** existed in their non-Christian world and lifestyle as a **form of worship**.
- There were extremes in **cross dressing**, ecstatic worship, clamor, and **hallucinations**.
- **Paul's dressing restrictions may have had two motivations:**
 - 1) to control the excessive pagan style
 - 2) to conceal the Christians from the enemy
- This epistle of First Timothy was **written about three years after the outbreak of persecution against the Christian church** by the infamous and barbarous **Nero**.

- **Nero** was the **madman that butchered thousands of Christians**.
- He had married a Jewess.
- The **Christian women were free**; the Jewish women were not.
- With the dawn of Christianity, women were raised to the same equality as men, so Christians could be recognized by the actions of their women.
- **Paul wanted Christian women to pray and worship but not call attention to themselves.**
- He did not want them to dress or act in a manner that would cause them to be conspicuous.
- He wisely asked them to keep a low profile, because their lives depended on it!



- **Roman soldiers were looking for Christian women.**
- So, for **Christian women to be overly aggressive** in that day would have **jeopardized their families** and the **whole Christian community.**
- However, in the **catacombs**, where believers were living and worshiping, women were actively involved in the services.
- Some of these walls have found **etchings** and **paintings** depicting **women** preaching and serving communion.
- So, the phrase, “**I suffer not a woman to teach...**” appears to be for that time period and situation.
- The verb in the Greek text is PRESENT, and thus reads, “I am **not presently** permitting a woman to teach.”



- Nero is dead!
- Sadly, those who have **taken the words of Paul out of context** substantiate their **man-made traditions** and **put down the public ministry of women.**
- **For Adam was first formed, then Eve.** 1 Timothy 2:13
- In this same chapter, Paul is using the example of Adam and Eve to show the domestic order. **Adam and Eve were one in the beginning.**
- Adam was created “first” in time. They were **both** “formed, molded or shaped”.

- And Adam was not deceived, but the woman being deceived was in the transgression. 1 Timothy 2:14
- “**Deceived**” means “cheated, deluded, beguiled”.
- Adam **knowingly walked** into the transgress **with his eyes wide open** – and that was worse!
- He was “with her” in the temptation. **The serpent tempted the man and the woman.**
- The results of the fall happened to **BOTH** of them at the same time.
 - And the serpent said unto the woman, Ye shall not surely die:
 - For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
 - And when the **woman** saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and **gave also unto her husband** with her; and **he did eat.**
 - And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. Genesis 3:4-7

- To blame Eve for the fall and to attribute the consequences to her deception fosters a prejudice against women that hasn't yet been lived down.
- **Eve was not more ignorant than Adam**; she was newer in the time of her creation and more vulnerable.
- **Adam sinned with understanding**. His was a conscious choice based upon knowledge.
- **Adam failed to teach his wife**; therefore, Paul might have been admonishing the men not to make the same mistake.
- **Adam and Eve BOTH sinned – they were in it together.**
- God called **THEIR** name Adam, and **BOTH** male and female were driven from the garden.

- And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Genesis 3:15
- **The woman would be saved through the Child that she would bear** – the Seed of the woman would bruise the serpent's head!
- **Jesus, the divine Child, was born of a woman** and became our Savior, **forever liberating women** from the tyranny of **religious** ignorance and superstition.
- **Women can pray, proclaim, and learn.** They are no longer under the shadow of Eve's deception any more than men are under the shadow of Adam's willful sin.
- **Jesus redeemed the man and the woman from the curse.**

- Jesus closed the door to the **Old Covenant** and ushered in a **New Covenant** wherein **there is neither male nor female** – only **oneness in Christ**.
 - There is neither Jew nor Greek, there is neither bond nor free, **there is neither male nor female:** for ye are all one in Christ Jesus. Galatians 3:28
- He set the captives (both men and women) free from all the bondages of sin, the curse, and religion.
- The apostles nor Jesus said that women cannot teach.
- The **Judaizers** declared this, relying **on their oral law**.
- **The women serving under the ministry of Jesus** were not bound to the Jewish traditions.
- Nowhere in the Bible does God forbid any woman from serving him in any capacity to which He calls and prepares her.

- And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons **and your daughters** shall prophesy, your old men shall dream dreams, your young men shall see visions:
- And also upon the servants **and upon the handmaids** in those days will I pour out my spirit. Joel 2:28-29
- This scripture provides the clearest biblical definition of real revival. **It includes the daughters with the sons, and the handmaids with the servants!**

- **In Christ** there is **neither male nor female**.
- The will of the Father is for **men and women to walk together as one**.
- Paul said in 1 Corinthians 2:2, “For I determined not to know any thing among you, save Jesus Christ, and him crucified.”
- We must know each other **through Jesus Christ**, as **one body**.
- Jesus came to deliver us from sexual bias. He loves men and women, boys and girls.
 - Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons. Acts 10:34

GOD IS A SPIRIT

John 4:24

We tend to think about **PHYSICAL** characteristics rather than **SPIRITUAL** characteristics.

For ye are all the children of God **by faith (spiritual)** in Christ Jesus.

For as many of you as have been baptized into Christ have **put on Christ (New Creation - Spiritual)**.

There is **neither Jew nor Greek (physical)**, there is **neither bond nor free (physical)**, there is **neither male nor female (physical)**: for ye are all one in Christ Jesus **(spiritual)**.

And if ye be Christ's, (spiritual) then are ye **Abraham's seed (spiritual)**, and **heirs (spiritual)** according to the promise.

Galatians 3:26-29



God is a SPIRIT – John 4:24

- God does not have male and female **PHYSICAL** characteristics.
- God has **male** and **female SPIRITUAL** characteristics.
- So God created man in **his own image**, in the image of God created him; **male** and **female** created he **them**. Genesis 1:27

• Mother's Love

- Neither do I condemn thee

But we were **gentle** among you, even as **a nurse cherisheth her children**
(Paul's Ministry) 1 Thess 2:7

MERCY
LAMB



Father's Love

Go and sin no more John

As ye know how we exhorted and comforted and charged [IMPLORE] every one of you, **as a father doth his children** (Paul's Ministry) 1 Thess 2:11

Correction
LION

God is the **WORD!**

- In the beginning was the **Word**, and the **Word was with God**, and **the Word was God**. John 1:1
- God *is* a **Spirit**. John 4:24
 - [G4151] Personality, the WORK, the POWER, characteristics of **SPIRIT of TRUTH!**
- **“Thy Word is TRUTH.”** John 17:17
- If the **WORD** spoken (whether by a physical male or female) if it is the **WORD of GOD**, then it is **TRUTH**, and it **IS GOD**.
- The spoken or written WORD of GOD is not identified as a **physical** MALE or FEMALE who wrote or spoke it, but as a **SPIRIT (LIVING WORD)**, which **IS GOD** with male and female **spiritual** characteristics (Lion and Lamb).
- And they that worship him must worship *him* in **spirit** and in **truth**. John 4:24 (**CHARACTERISTICS OF GOD**).

May we be **ONE in CHRIST!**
United by **HIS WORD!**

There is neither Jew nor Greek, there is neither bond nor free, there is **neither male nor female**: for ye are all one in Christ Jesus. Galatians 3:28