

MIRACLE DELIVERANCE

Christian Women's Spiritual Abuse and Discrimination

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," (Acts 4:12).

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A Zeal for His Work

By Pastor Pat Holliday on March 1, 2011

Sermon by Pastor Pat-" A Zeal for His Work"

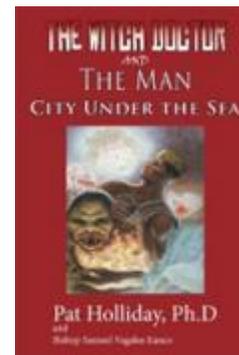
CHRISTIAN WOMEN'S ISOLATION

First and foremost, I want to thank all the Godly Christian men and women who have supported the ministry that our Lord and Savior Jesus Christ called me do. You have made it possible for me to fulfill my call.

Notwithstanding the secular women's movement of today, what is going on in the Christian Church? When the author became a Christian in the seventies, the most shocking thing that I discovered was the fact that the Church was a boiling pot of discrimination against women! I guess that pastors were trying to everything that they could to keep the secular, rebellious women's revolution out of the church. Conservative Christian women were being told, "Just submit to your husband, no matter what kind of life he leads and everything will work out." Many women began to submit to ungodly men and were being abused by them. Many were submitting to every evil thing under the sun that was asked of them by unconverted men. Every single family problem was said to be happening because the women were rebellious.

I remember ministering in a church during the seventies and the associate pastor made broad statements to the women to "submit to your husbands, period."

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When I asked him should a women submit totally to unbelieving man who might ask her to go to the bar, should she submit to him? He answered, "Yes!" What if a woman's husband asked his wife to submit to a wife swapping situation, should she submit to her husband? He replied, "Yes!" I said to him, "I totally disagree to these ungodly teachings. The Bible says that women should submit to their husband, as unto the Lord." Little did I realize that many male ministers were interpreting this Scripture as **"the Lord" begin the husband and not Jesus being the Lord!**

This pastor said to me in a very humiliating as if I was a second-rate person. "Who are you that you should question me?"

The associate pastor exclaimed authoritatively, "the woman must submit, even to a wife swapping situation!"

I replied, "Pastor, the Bible says that God's people should be holy as God is holy. You are telling these women to do unholy things because their unbelieving husbands tell them to sin with him."

I was asked to leave that church because, "I was in rebellion to the associate pastor because I disagreed with him."

Do these preposterous abuses still occur today? Yes! Just recently in a certain lady went for counseling in her church. She was being beaten by her husband. She was told to "go home and submit to her husband." She did. She was again beaten by her husband. Unfortunately, even secular counselors are giving better advice than this. Nevertheless, this type of counseling over the years has caused Christian women to become "Christian zombies" and just try to work through their mistreatment.

This is not just a modern problem. Women have invariably looked down upon by many of the church men. For instance, the Catholic author, C. S. Lewis wrote claims discriminate against women being able to be active in bringing the Gospel to the Church. Lewis' essay, "*Priestesses In the Church*" Lewis concludes, "One wearing the masculine uniform can (provisionally, and till the *Parousia*) represents the Lord to the Church: for we all, corporately and individually, feminine to Him."

Lewis says a priest is, "a double representative, who represents us to God and God to us." Women can speak "to God for us" but they cannot 'speak to us for God," because "a good woman may be like God, but God is not like a good woman."¹⁰

Where are those political correct people when we need them!

This is one example of male composition of segregation that has caused God's women to sit on the pews with a cause. Many developed this type of reasoning that is spiritually dumb but had for centuries been the popular stance of many of the men in the Christian Church.

PAUL OBJECTS TO WOMEN PROPHESYING OR PRAYING?

"Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the law says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church," (I Cor. 14:34,35).

It is so important not to lift these or any other verses out of their immediate context. First of all. Note that one of Paul's primary concerns in this chapter was to deal with the problem of confusion (I Cor. 14:33) and disorder (I Cor. 14:40). The same verb which in verse 34, is translated "**keep silent**" is also directed toward some who were misusing tongues (I Cor. 14:28) and prophecy (I Cor. 14:30). It is apparent that one of the sources of confusion and disorder in Corinth was certain women creating some kind of disturbance in the assembly of believers.

We can only conjecture about the details of the original situation. Perhaps women who had been involved in various pagan religions had come to Christ and become part of the Corinthian congregation. Female deities were a part of these religions (see Acts 19: 24-28) and women were often made spectacles in their rites.

Such women would have had to learn to behave differently in the assembly of believers. Or perhaps there were uneducated women, both Gentile and Jew, who were constantly asking others out loud to explain what was going on or being taught (Acts 19: 35). In any case, their speech was out of order!

Another important evidence is given in (Acts 19: 35), when Paul suggested that these women learn from their husbands at home. Obviously he was speaking to married women. (There is but one Greek word to speak both of any adult female and of a wife. The reference to "husbands" in (Acts 19: 35), guides us as to the usage in both verses). It is likely that the disturbance caused by these wives in part involved disrespectfulness toward their own husbands. It is also strongly suggested by Paul's wording that they were spiritually ignorant while their husbands were well grounded in the truth. They could learn much from their husbands if they would acquire a teachable attitude.

Since apparently, according to (I Cor. 11). Paul does not object to a woman's prophesying or praying aloud in the Christian assembly, provided she has her head covered, the reader is understandingly surprised to find a few pages later a passage which categorically orders women to keep silent in the assemblies.

As in all the churches of the Saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home for it is shameful for a woman to speak in the church," (I Cor. 14:3, 35).

Some authors try to settle the contradiction by declaring that in Corinthians Chapter 11. Paul mentions merely the fact that women prophesy and pray In

Corinth, without judging its lawfulness, since he is dealing only with the rule that women should cover their heads. They further claim that in Chapter 14, when the opportunity arises to pass judgment on the fact that women speak in the Christian assembly, he formally condemns this abuse.¹¹

This explanation does not stand criticism. If Paul really considered it an abuse for a woman to speak in the Christian assembly, he had, without a doubt, the change to make this point in Chapter 11. Instead of arguing for the custom which required that women cover their heads in public, he would have taken advantage of such a strong argument against the supporters of a mistaken understanding of the equality of men and women.

Really the contradiction has a simpler solution. Although eliminating a text to eliminate a difficulty is always bad, in the present instance both the external and the internal evidence suggest that the verses cited above, (I Cor. 14:34-35), are an interpolation which has nothing to do with the genuine text of chapter 14 as Paul's true thought. In some important manuscripts these verses are given at the end of the chapter 14, after verse 40. Since (verse 36) logically follows after (verse 33), the verses in question break the continuity of the reasoning process. Several lexicographic and syntactic details are unusual in Paul's vocabulary and style, such as the formals as even the law says," (*Katos ho nomos legei*).

Finally, some of the ideas of this text disagree with what Paul says elsewhere about women. This short passage actually means that in the assemblies women must not speak, in the most natural sense of the word. If they do not understand something, all they have to do is to ask their husband at home. They should not indulge in whispering or interrupting the speaker or disturbing the meeting in any way. This type of behavior would be unbecoming and contrary to the subordinate condition in which the law intends they should remain.

WOMEN FORBIDDEN TO SPEAK

If the text in question, forbidding women "**To speak**," (*Lalein*) and requiring them "**to keep silence**," (*sigan*) had been inserted precisely at the end of the (chapter 14 of I Cor.), it undoubtedly would have been due to the fact that this section deals extensively with "speaking," and "keeping silent." The origin of this interpolation can probably be ascribed to the Jewish Christian milieu.¹²

The reference made to "the law," without further distinction and the antifeminist tendency manifested in the formulation of this rule point to late Judaism rather than to a tendency manifested in the formulation of this rule point to late

Judaism rather than to Hellenistic society.

The addition is certainly very ancient, not only because it is found in all manuscripts, although not always in the same place, but also because (I Tim). Repeats it, warning women to **“learn in silence.”** And forbidding them not only to speak but also to teach. “Let a woman learn in silence with submissiveness. I permit no woman to teach or to have authority over men: she is to keep silent. For Adam was formed first, the Eve and Adam were not deceived, but the woman was deceived and became a transgressor.”¹³

That Paul is but quoting the language of the Judaizers in (I Cor. 14:34-35), is inharmony with previous parts of the epistle. Again and again from chapter 5 on to end of (chapter 14), it can be seen that he is replying to a letter of questions sent to him by the Corinthian Church. As can be clearly seen in the Conybeare-Howson translation, in instance after instance it can be detected that the reference to the questions is repeated whenever a new point is taken up. We need to remember that in the Greek manuscripts there were no capital letters to words, no quotation marks, and no punctuation such as we have in our English versions of the Bible. Professor Sir William Ramsey, the most widely accepted authority on St. Paul in the early 1900's says "we should be ready to suspect Paul is making a quotation from the letter addressed to him by the Corinthians whenever he alludes to their knowledge, or when any statement stands in marked contrast either with the immediate context or with

Paul's known views." Considering Paul's views on the ministries of Priscilla, Phoebe and others referred to earlier, it is clear that Paul believed in equality of women in ministry.

Moreover, (I Cor. 14:34,35), if taken totally literally, cannot refer to the Old Testament Scriptures when speaking of the Law for there is not one trace from Genesis to Malachi of any such prohibition of women to literally keep silent in the church nor is there a single word in the whole "law of Moses" dealing with the subject. Therefore the words, "it is not permitted" and "as also saith the Law" must refer to some "rule outside of Scripture. There was no other but the Oral Law of the Jews appealed to by the Judaizers in the church in their efforts at that time to bring Christianity back within the confines of Judaism. The Jewish Oral Law did teach the silencing of women.

The Talmud also taught that it was "a shame for a woman to let her voice be heard among men." However, the Oral Law of the Jews is not Scripture. Again, the reference to the "law" is, of itself, sufficient to show that the Apostle who labored so earnestly to free the Christian Church from the very shadow of Judaism was not expressing his own conviction in the language attributed to him. Paul never appealed to the "law" for the guidance of the Church of Christ, but, on the contrary, declared that believers were dead to the law by the body of Christ" (Ro. 7:4) that they might serve in newness of spirit and not the oldness of the letter (Ro. 7:6).

SUBMISSION

This “recasting,” is manifestly far from the idea of (I Cor. 14:34-35). It has, nevertheless, a resounding effect; the theologians of later centuries have nearly always interpreted (I Cor. 35:34), in light of (I Tim. 2:11, 12). They have also retained the two reasons which motivated the interdiction against women in this second text: That woman was created after man and that she was primarily responsible for original sin. ¹⁴

(1 Tim. 2:11, 12), possesses a number of similarities to (I Cor. 14:34, 35). These verses in (I Ti 2), read as follows, "Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet." The context again alerts the Bible student to the fact that the truth being emphasized has to do with the marriage relationship which was given in creation. "For it was Adam who was first created? and then Eve. And it was not Adam who was deceived, but the woman being quite deceived fell into transgression.

But women shall be preserved through the bearing of the Child (Jesus) if they continue in faith and love and sanctity with self restraint" (I Tim. 2:13-15).

The exhortation in verses 11 and 12 quite possibly has in mind what takes place in the assembly of believers. However, the point is not to exclude women from ministry but to call for behavior that gives evidence of husbands and wives being in proper relationship to each other. The vocabulary and wording of verse 12 strongly suggests that what Paul disallowed was women putting themselves forward as teachers over men (or their own respective husbands since "men" and "husbands" are translated the same and depend entirely on contextual meaning). The verb in (V. 12), translated in the NAS version "*exercise authority over*" is probably much stronger and could be rendered "domineer over."

THE WOMEN OF (I Tim. 3:3-11).

While referring to (chapter 11 of I Cor.). It would be profitable to discuss briefly (verse 3). "But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ." Some have tried to use this verse to teach a male over female hierarchy in the Church. However, it simply violates the rest of the New Testament to assert that the male stands in relation to the female as Christ stand in relation to the male. The female believer has the same personal relationship to Christ as the male (Gal 3: 26-29; Col 2:6-14; I Tim. 2:5).

Christ is her spiritual authority as He is the authority over the male (Rom. 14:11, 12). What, then, is this verse about? Paul again was reminding wives of their proper relationship to their own husbands. He illustrated submission within oneness by referring to the Son's relationship to the Father. Christ the Son is equal with, and one with the Father, and yet His will is submitted to the will of the Father. The mention of Christ as head of the man was not to place man between Christ and the woman, but to make it clear that whatever authority the husband has is to be exercised under the Lordship of Christ.

Since women were not permitted, “to teach or to have authority over men,” they were naturally excluded in the Pastoral Epistles from the functions of *Episkopos* and presbyter, whose purpose was the management and instruction of the community. Were there other functions in which their zeal found an outlet? A direction in this matter is actually found in (chapter 3 of I Tim). which deals with the qualities required for an episkopos and deacon? The middle of this section regarding deacons contains the following sentence: The women likewise must be serious, no slanderers, but temperate, faithful in all things (*gynaikas o 'saut's semnas, me' diabolous, ne'phalious, pistas en pasin*).¹⁵

This sentence interrupts the development relative to deacons and C. Spicq, who tends to be rather conservative in his exegesis, in this commentary on the Pastoral Epistles, does not discard the possibility that a marginal note was inserted in the text here.¹⁸ Actually, the whole problem of the composition of the Pastoral Epistles should be raised at this point. More than once Spicq, notes that I Timothy is “poorly composed,” or that such a vers breaks the logical development”¹⁶ and it is true that the continuity of ideas in many parts of this letter is logically less than satisfying. Spicq, though, does not in every instance consider the litigate verses strangers to the original text; after all, if they had to be deleted from it, almost nothing of the Epistle would survive. Why than make and exception in the case of (I Tim. 3:11).¹⁷

According to J. G. Davis,¹⁸ this sentence refers to women in general, an opinion which cannot be seriously supported, since, whether it be from the pen of the principal writer of the Epistle or whether it was inserted there by some interpolation, the place itself of the sentence that in the mind of the author, these women have a certain relation with deacons. Many interpreters think that this sentence refers to the wives of deacons.¹⁹ Nothing, though, is said earlier about the wife of the *episkopos*; and if that were the meaning, another formulation would be expected, such as *hai de gynaikas out I on est'osan semnai*, for example, instead of *gynoikas 'osautos* without any determination.²⁰

The parallelism between the formulation of (verses 8 and 11), on the one hand 23 and between the qualities required of deacons and of the women in question on the other hand, 24 shows that the author refers, after the *episkopos* and the deacons,

to a new title and are simply referred to as “the women,” the context is sufficient to indicate that those women carried out a function in the community. The nature of this function cannot be known precisely, but the fact that these women are mentioned along with deacons strongly suggests that their service was analogous to that of deacons. ²¹ (More concerning this later).

To complete this consideration of verses usually used to support the exclusion of women from many important ministries In the Church I must touch upon (I Tim. 3:1 and 8). "It is a trustworthy statement; if any man aspires to the office of overseer, it a fine work he desires to do Deacons likewise must be men of dignity, not double tongued, or addicted to much wine or food or fond of sordid gain." Are women absolutely excluded from serving as overseers and deacons? I do not believe so. I would submit as evidence, first of all, the principle of ministry in Christ which is set forth in (Ro 12, I Cor. 23 and 14 and Eph 4). The ministry principle woven through the New Testament provides the larger context for interpreting the verses immediately before us. Further, there are features of these verses which present problems for the person choosing to make them absolute rules of exclusion.

It is not too difficult to see how one could conclude from verse 1 that no woman may aspire to, or fulfill the responsibility of an overseer or elder or pastor. (For evidence for the interchangeability of these three terms (see Acts 20:17, 28 and I Peter 5:1, 2). Nevertheless, that conclusion is not explicitly stated in (verse 1). If there was an absolute exclusion of females from this ministry would we not find an unequivocal statement to that effect here or elsewhere in the New Testament? Notice, also, that the thrust of the whole passage (verses 2~7) is the moral and spiritual qualifications of the overseer.

Of course, should the moral and spiritual qualifications be met, a husband would appear to be the most fitting candidate for the ministry of overseer, and the best example for a discussion of the role, for at least two reasons. First of all, as Paul suggested in (verses 4 and 5), the home seems to be a unique training ground for spiritual leadership and the husband is the leader of the home. Second, the proper roles and relationships within marriage are not being contradicted, at least in an obvious way, by a husband who serves as an overseer.

Is the Intention of the passage, though, to state not only moral and spiritual qualifications but also to include earthly or natural characteristics as part of the requirements for a prospective overseer or pastor? I do not believe this is the intention of the passage. A literalistic approach to this passage would seem not only to eliminate women as persons available to God for this ministry, but also to eliminate unmarried men and childless married men. (As a footnote I would observe that the churches and denominations, of which I am aware, which say they believe the passage sets absolute requirements in terms of natural characteristics do

not practice that position consistently. The call of single young men into the pastoral ministry is encouraged and endorsed by them. Many of the women they send to home and foreign mission fields serve as pastors though they are given some other title).

DEACONS

Regarding deacons (verses 8-13); the same principles of interpretation apply. In addition, verse 11 may actually refer to women deacons. As has been noted previously, there is only one Greek word to speak of adult females in general and married women in particular. The structure of the sentence favors "women" ("deacons" understood) as much as it does "wives ("of deacons" understood). Relevant here is Paul's identification of Phoebe as a deacon (or, deaconess) of the church which is at Cenchrea" (Rom. 16:1). (Gal. 3:28), states clearly the truth of who we are in Christ. "There is neither Jew nor Greek. There is neither slave nor free man. There is neither male nor female; for you are all one in Christ Jesus." This verse virtually sums up the Letter to the Galatians.

There is only one basis for becoming a child of God. There is only one basis for the ongoing life of the fellowship of believers. That one and only basis is Christ Himself! This verse virtually sums up the Letter to the Galatians. There is only one basis for becoming a child of God. There is only one basis for the ongoing life of the fellowship of believers. That one and only basis is Christ Himself!

ONE IN CHRIST

We are all one in Christ! We are one person in Him. All earthly distinctions are done away with when it comes to how God regards us and how we regard each other in Christ. Religious, racial and national distinctions do not exist in Christ. Social and economic distinctions are done away with. Furthermore, sex is not at all determinative of our position in Christ! Regardless, it is a fact that earthly differentiations are not a part of the eternal kingdom. There is no favored status, no rivalry, and no hierarchy.

There is only Christ. Male believers and female believers are one in Christ.

WOMEN ARE UNIQUE IN JESUS CHRIST

I do not believe that God calls a woman to do His work because He cannot find a man to do His Work. He did not call Mary because He could not find a man. He called her for His unique plan for her life. I believe He calls

men and women to do his work for particular reasons and He works with them in mysterious ways.

Many religious men work day and night to keep women from answering their calls and some work to make them feel like criminals for answering God and speaking the name of Jesus; some even claim that woman are going to hell if they preach in the name of Jesus. They will take one isolated scripture and build entire doctrines around it to stop God's work in a woman's life. Scriptures must have more than one scripture to build a doctrine because scriptures, interpret scriptures.

Pagan and heathen people are getting saved, healed, filled with Holy Spirit but they claim she's out-of-order and told to put a napkin, piece of paper or towel over her head and be in subjection to all the Christian men. I was called to be in subjection to only my husband... I'm telling you their false teachings are absolutely insane. Especially the covering on her head since the Bible talking about the woman's long hair and it is a shame for her to shave her hair; as the Bible also says it is a shame for the man to cover his head by growing long hair; have you ever noticed the Jewish men all put a Yarmalka (skull cap) on their heads. Why don't all Christian men put a Yarmalka on their heads?.It may shock you to know but there is a group of OSAS cultic men on the internet that are teaching that women that preach with a head covering will go to hell. Insane.....? ... It's happening, now."

While the world is going to hell, so-called Christian men, spend all their time demanding that God's woman should keep "silent" and if the woman is working in God's Kingdom, they call those women Jezebels, (which means that they are witches). They don't believe that Jesus' blood is not strong enough to redeem women from the law but only men?

There are hundreds of thousands of men that have answered His call at the same time He that God called me because He wanted to use me. Not because of weak men would not answer Him..... There are many very strong men that love Jesus and striving everyday to answer their calls. They are unique, wonderful saints and I love them dearly. He placed them in their man positions to get their inheritances, which is the souls of lost/

Some women are working very hard to raise the children, many have been pushed into the market place so their children can eat, both parents are working... Most women are not in the position to work in God's Kingdom and are doing what He has called them to do. As for me, I was extremely blessed with a wonderful husband that supported my ministry and encouraged me to grow in the Lord.

Thank God for such a fine man that saw the talents that God blessed me with and always support Him and me in developing them and bringing forth

the ministry.... Thousand have been saved, healed, delivered, received the Holy Spirit because God gave me His blessings and His special invitation into the Christian ministry... I think my life will stand before the Judgment Seat of my Lord and Savior Jesus Christ... I Thank God for all these wonderful gifts that Jesus has used in lost dying people's lives because I answered His invitation to become a female minister for His cause; I have never been sorry. Jesus has done a lifetime of Miracles and deliverance and preaching around the world.

Just because a few confused men rage and rant and twist scriptures, would never stop me from doing God's work. They didn't give me the gifts of miracles, deliverance, discerning demons and casting them out; and they'll never take them away. If Jesus wants them only He can take them away. No sir, Jesus' women ARE NOT JEZEBELS because they obey God and do His work... Brothers and Sisters that is the dark gospel of the devil; as for me and my house, we will serve the Lord Jesus Christ.

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