

MIRACLE DELIVERANCE

Women, Veils McDonald's Napkins and Jezebels

[1 Corinthians 11:14](#) Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

[1 Corinthians 11:15](#) But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.



Holy Women are called witches

<http://www.miracleinternetchurch.com/category/pastor-pat-sings> **Pastor Pat Sings**

MASTERS OF DECEIT ~ "REPENT FOR HAVING JEZEBEL ON YOUR SHOW."

Satan seeks to subordinate women under a master or king (male human spirit).

Satan Hates Women's Freedom and Has Twisted Headship

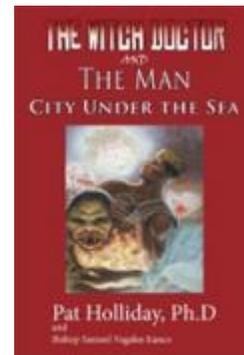
This is the following message sent to a radio TALK SHOW host that Dr. Pat is invited to speak on: **"REPENT FOR HAVING JEZEBEL ON YOUR SHOW."**

After that this egotistical MAN, discriminating against women's ministry went on to quote the isolated scripture: **"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence,"** 1 Timothy 2:12, saying **"[women are not to preach]."**

Then this disgusting religious spirit- angry spirit went on further to hurl charges and accused me as being a "Jezebel," even insinuating that Jesus Christ placed me in the very same category that his sick mind, calling a woman Jezebel is calling her a witch!

The Witchdoctor and the Man [Kindle Edition]

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The Witchdoctor and the Man [Kindle Edition]

[Dr Pat Holliday](#) (Author), [Bishop Vagalas Kanco](#) (Illustrator)

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AUDIO

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He goes on to take a scripture and accuse me by his low views and religious standards,

“Now consider what the LORD JESUS CHRIST says in Rev 2:20 "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

SETTING FIRES IN THE MINDS OF WOMEN AND MEN EVERYWHERE

I had a Christian woman Judge and a Christian woman physician in our church Sunday. These women were black and these smart women could have never achieved these positions had they been born in my generation. We were bound by the powers of ignorant, untrained men and misinterpretations of the Bible that simply followed their traditional doctrines. Even today, when these classes of educated business women go into many Christian Churches, they have to step down to a lower cultural standard than the systems of the word. Male Doctors and Lawyers do not treat them as if they are mindless women and their words cannot challenge the men’s opinions. They are equal when you come into their positions of power.

I fought together with many Christian women for the intellectual and spiritual freedoms when I was a young woman. Today, brilliant women have achieved their highest dreams and goals because many Christian-Conservative women and men fought for their opportunities and their equality because they were women. Today, both of these professional women are wonderful, faithful mothers of two young boys. I was not a Christian when I fought in the trenches of these discrimination wars. I ran for the Florida State Legislation to defend my own daughters’ futures. During these times, I was invited to the White house to Presidential and the State house Governor’s events’ helped in Senator and Congressional races, sat equally at tables with high level individuals in our city as an equal.

However, when I was supernaturally saved by Jesus, Christian Pastors tried to destroy my call into the ministry given to me by Jesus Christ. Yes, they called me Jezebel, prostitute, a lesbian, bewitched and every ungodly thing you can think of but remember the religious charlatans called Jesus the very same things. During this time, Christian women were very discriminated as women, aside from the Muslims in the world.

Well, I pushed thru their twisting of the Word of God and simply yielded myself to His Word and Jesus taught me the ministry... In the American Christian Churches, I was black balled by these twisted doctrines but let me tell you, I was received one hundred percent on the mission fields by Christian pastors. I can tell you of thousands of miracles, conversions and deliverances that were witnessed by those who worked with me...

Now, I am old, and many woman are being called to fulfill Joel Chapter Two and Acts Two by the Spirit of God ...28And 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:

Joel 2: 29-32 And also upon the servants and upon the handmaids in those days will I pour out my spirit. 30And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. 32And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in

Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

And Jesus confirmed His Word in:

Acts 2:16, But this is that which was spoken by the prophet Joel; 17And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: 21And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

I feel very sorry for these religious blinded, hardened hearted men that are treating that God's holy Christian women bought with the blood of Jesus like second class citizens calling them Jezebels. I think that Jesus is angry with them every single day. I would suggest that they repent before they have to stand before the Judgment seat and hear them say.... "Forgive me Jesus, I called every Christian woman that You washed with Your blood and denied them their rightful positions because I hated women. I listened to demons accusing them and believed the demons instead of Your Word. I know now that Your blood was sufficient for them. I know now, that I am nothing apart from You."

Many of these women, standing, arguing and agreeing with these religious men do not understand the ramifications of their extra-biblical doctrines. They are placing women back under the law and believing that women have to do something more to achieve God's grace. They teach them to put napkins, towels and hats on their heads and without it they are unable to minister for Jesus. They believed these twisted doctrines of devils. Women are free and just as purified by the blood as these men are; saved; delivered by Jesus without hats on... Women have been used in churches only as cooks and maids and been demeaned with men twisting of the Word of God... So they can argue about these things... But I address them because I have walked through hell and back just to preach and fulfill my call from Jesus... I have trudged the jungles of Africa, Third World countries to find men and women so thankful that Jesus stood with on my feet for hours, casting demons out and seeing Jesus do the most incredible miracles, healing the people and saving the lost.

This is why I am so firm about this issue, it just not Biblical ladies.

MUST WOMEN OBEY?

Born Again women must obey Jesus Christ and His Word. He is our spiritual head and freed us as surely as He did all men in His Word. He redeemed women from the curse of the Oral Law; plus find me a curse in the Old Testament where God has cursed women. There simply is not one! Paul does not place women under a curse by God; or the Father making women inferior to men, plus having no confidence in women's ministry in the New Testament

The word "obedience," *hupakoe*, is quite different from the word "**subjection.**" Its corresponding verb, from which it comes, is *hupakouo*, and means literally, "to listen to," with the derived sense of "to obey." It has always been translated "obey" in the New Testament excepting at one place, Acts 12:13, where Rhoda comes "to listen to" Peter's knocking. This

word has been used nowhere in respect to the wife's duty to her husband, with one safe exception, in an illustration. In 1 Peter 3:6 the Apostle points women to the example of Sarah, who "obeyed Abraham, calling him Lord," or "Sir," as the same is often translated (Matthew 13:27; John 12:21, etc.). So did Jacob call Esau "lord," though it was God's revealed will that Jacob should hold the place of superiority; and Aaron called Moses, his younger brother, "lord," and Moses called the striving Egyptians "lords" (Genesis 33:8,14; Exodus 32:22; Acts 7:26).

There was a rabbinical saying which Peter may have known and quoted, here: "The wife of Abraham revered him and called him lord." It is to be noted that Peter's admonition is "subjection;" his illustration is subjection carried to the point of obedience. When giving a pattern for incitement we are very apt to take an extreme case, "Be unworldly; as Francis of Assisi, a wealthy young man, who renounced all his inheritance, and lived on alms." By these words the spirit of Francis is the point urged, not the literal copying of his acts. So with Peter's words here. And that spirit becomes all Christians alike. **"In honor preferring one another."**ⁱ

As far as Abraham and Sarah are concerned, we are left in no doubt as to this relation of obedience and respect being mutual and reciprocal; God commanded Abraham to call Sarah by the very respectful name of "Princess," Genesis 17:15; and the strongest passage in the Bible seeming to enjoin obedience, as between husband and wife, is at Genesis 21:12, "And God said unto Abraham. . . . in all that Sarah saith unto thee, obey her voice." The Hebrew verb used here, translated into the English, "hearken unto," is the same word translated "obey" at Genesis 22:18. It means "to listen to," as does the Greek word "to obey," but it has been translated "obey" in 89 places in the Old Testament, and carries the sense "obey" as proved by the context, in scores of other places, just as it does in this passage, concerning which there is no doubt that Abraham was to obey in what Sarah told him to do,—"Cast out the bondwoman and her child."

302. The question naturally is asked: "But in the unique relation existing within the marriage bond, is not the wife bound to unquestioning obedience?" We do not so read the Bible. Turn to Leviticus 20:18, where exists a commandment to prevent unhygienic conduct within the marriage relation. There is no question here but that God held both man and woman equally responsible for trampling upon this hygienic law; and this could not have been the case had the wife been bound to unquestioning obedience to her husband in this matter. In both the Greek and the Catholic Church, we understand that in the marriage service the conditions laid upon the bride and bridegroom are identical. In the United States the word "obey" is seldom used in the marriage ceremony. If, under the Mosaic law, the obligations and responsibilities of the matrimonial relation were identical for man and woman, as the passage cited from Leviticus seems to prove, it is exceedingly difficult to believe that the Gospel message is meant to place women on a lower plane of moral responsibility than the Mosaic law did. (See more on this subject in paragraphs 110, 111.)

303. To sum up: It seems clear that Jesus Christ MEANT WHAT HE SAID in the words, **"No one CAN serve two masters."** It amounts to impossibility, and God never demands the impossible. Mutual respect, honour, humility, meekness, forbearance, and the yielding of one's preferences, are incumbent upon all believers, to be exercised under all circumstances short of making allegiance with man such as one owes to God only. Sarah made a greater declaration than her limited intelligence in that age could have fully grasped, but God ordered Abraham to act in accordance with its inexorable law: **"The SON of the bondwoman shall not inherit with**

the son of the free woman.” Let us pass over the circumstances that led to that decision in the Household of Faith,—and an utterance on Sarah’s part that has been misunderstood and misjudged, but we have not space to enter into it now,—and learn the lesson of the words themselves. God establishes no covenant relations with one in bondage. Moses words to Pharaoh knew no variation: “Thus saith the Lord, Let my people go, that they may SERVE ME.” They could not BOTH serve the Egyptians as bondsmen, and God. “No one CAN serve two masters.” God would not take them into full covenant relations with Himself until they were FREE. It is so today. Thousands of Christians, held in bondage by human companions, are crying out for a clearer realization of covenant relations with God, and God’s demand is ever the same: “Let my people go, that they may serve me.” God may remember His covenant with our fathers, but nevertheless we are NEVER in full covenant relations with Him until FREE. And this applies to women as well as men. The freedom or bondage of the mother, moreover, both Sarah and St. Paul declare, shall determine the status of the son. No son of a bondswoman, because of her spirit in him, can, as such, enter into full covenant relations with God. Fathers of sons, who hold their wives in sensual bondage, doom those sons to a personal sensual bondage. It is God’s own law then, that one sex cannot get free and the other sex remain in bondage. It is impossible to understand the enormous extent to which all Christendom has been morally crippled in its progress by the attempt to keep the female sex in bondage, especially to the husband’s sensuality.

304. Let us remind ourselves again that when the women of apostolic times, who laboured with Paul in the Gospel, either listened to, read, or taught others from the text, Genesis 3:16, they must have understood and taught it as meaning, “Thou art turning away to thy husband, and he will rule over thee,”—for this is the reading of the Septuagint version, which they universally used, and this is the way early Church Fathers invariably quote the verse. These women would not have read, “Thy desire shall be to thy husband, and he shall rule over thee.” Now without this verse, translated as we have it, and used as an index to Paul’s meaning when he talks on the “woman question,” we may well inquire how these women would have interpreted his words. What sense would Paul’s language about women have conveyed to women who had not been taught “the curse of Eve?” To women who never knew that Genesis taught (?) that God subordinated woman to man at the time of the Fall? To women who had never heard that the Bible taught the wife to obey the husband, because Eve brought sin into the world? Or to a woman who had never heard that, according to the Bible, her “desire” must be under her husband’s control? Such was the condition of mind of the Gentile women, at least, who heard Paul’s letters read. They knew that their heathen religions taught that woman was her husband’s subordinate. But they did not have this teaching from Genesis 3:16, and if not from there, then they found it nowhere in the Old Testament. How differently they must, therefore, have construed Paul’s language!

305. In place of such teachings as this about woman’s “desire,” they would have, rather, the recently uttered sayings of our Lord, standing out to their minds with startling clearness, because so unlike their Gentile teachings: “The kings of the Gentiles exercise lordship over them: and they that exercise authority over them are called benefactors, But ye shall not be so.” They were not to look upon this exercise of authority as a benevolent thing, but quite the contrary. “No one can serve two masters,” then how could a woman “serve” her husband and her God? And how could her husband be a “benefactor” to her, while exercising authority over

her? “Be not ye called Rabbi: for one is your Master, even Christ . . . Neither be ye called Masters: for one is your Master, even Christ. But he that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be abased.” What a totally different sense have such words as these! And these are the teachings which would be much in the mind and thought of those early Christians, because so recently uttered by their Divine Master.¹

“Subjection”/“submission” is REST/“wait upon the LORD”!

299. The Old Testament sense in which “to be in subjection” is sometimes used, is highly suggestive and instructive. Psalm 62:1 reads in the English, “truly my soul waiteth upon God; from Him cometh my salvation.” At verse 5 of the same Psalm, we read: “My soul, wait thou only upon God.” In Psalm 37:7 we find the words: “Rest in the Lord and wait patiently for Him.” The words “wait” in the first passages, and the word “rest” in the last are all three represented in the Greek version by the single word *hupotasso*, “be in subjection,” while the literal sense of the Hebrew original word is “be silent unto.” Compare this with 1 Peter 3:1,2, where wives are exhorted to win unbelieving husbands by “subjection.” Surely Peter is not here exhorting wives to blindly obey unbelievers, for if heathen, they would at once remand them back to the worship of the gods; if Jews, back to Judaism. Rather, they are to win them away from these by their “manner of life,” “without the word,”—actions speaking louder than words. “Coupled with fear,”—such fear of God as would cause these women, so gentle, quite and patient in daily life, to be as adamant in their truth to God; and the husbands so overawed by their quite maintenance of principle, whereas they are so ready to yield to their husbands when principle is not involved, that the husbands dare not try to compel their wives to violate conscience, and thus are themselves gradually led into the Christian faith.ⁱⁱ

Where “subjection” is spoken of as a woman’s duty, without further immediate specification, it has been too readily assumed that this means subjection to a husband. But many women even from Apostolic days, and certainly an increasing large proportion of women in latter days, have no husbands. In both 1 Corinthians 14:34, “let them be in subjection”; and in 1 Timothy 2:11, “learn in all subjection,” this O. T. idea of waiting on God, or the thought of a spirit of humility towards God, may be all that is intended.

WOMEN ARE REDEEMED FROM THE CURSE OF THE LAW

God has holy, righteous women serving Him that are called to the great commission just as surely as He has called men. Jesus and his blood is the covering of on heads; woman’s LONG hair is her covering.

1. [1 Corinthians 11:14](#)

Doth not even nature itself teach you, that, if a man have **long hair**, it is a shame unto him?

2. [1 Corinthians 11:15](#)

But if a woman have **long hair**, it is a glory to her: for her **hair** is given her for a covering.!

3. **As we can clearly see, woman's long hair is given to her by God for her glory! This has nothing to do with a physical hat, scarf or napkin.**

Mark 16:17 Jesus Christ gave you (the Believer—women) the authority to cast out demons! You don't have to go to anyone! There is not a special anointing or calling into the Deliverance Ministry. **JESUS SAID "ALL CHRISTIANS CAN CAST OUT DEMONS, IN MY NAME.**

Deliverance is the casting out of demons using the Name of Jesus Christ of Nazareth. You can use the Name of Jesus Christ if He is your Lord and Savior; you must also study the King James Bible and obey what Jesus says to do.

The method of exorcism should not be used in casting out demons because material objects are used such as women wearing hats, crosses and Holy Water to try to free the person from demons. The practice of exorcism is not scriptural. In the Bible Mark 16: 17 says the Name of Jesus Christ frees a person from demons, therefore you do not need an object; only by the power of God the demons will leave.

JESUS

Jesus Christ is our Bridegroom, our Master, our Shepherd, our Teacher, our King! And He is the head of the Church according (Col.1:18). **“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell;20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled,”** (Col. 1:18-21— 18).

Thank God that Jesus came to redeem me from the curse of the law because He was made a curse for me.

Gal. 3:10-14—**“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”**

Meanwhile many women do not realize their liberty in Jesus Christ, Satan knows that he has very little time. He wants to stop the Scriptures from being fulfilled prophesied in Joel 2 and Acts 2 concerning end time women **prophesying** or **preaching the Word of God** that will happen just before Jesus Christ returns.

He made the man and woman equal!

Gal 3:28-29—**“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. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

WOMEN SHOULD EXPLAIN THEMSELVES

Author, Jesse Penn.Lewis writes a challenge to the Christian women that reaches into our time. She writes, “Christian Women must begin to explain themselves. They profess, as Christians, obedience to the Word of God. They think that St. Paul forbade women in speak in public, and that he discounted women teachers of the Bible. Yet they teach and pray and preach; and they do not even ‘veil’ when they do these things. . .”¹

She goes onto say, “With (women) rest the responsibility to explain the Apostle Paul in a convincing manner, as not in opposition to their conduct. It is not enough for a woman to say, I must leave such matters to better scholars than I. But meanwhile, I will teach or preach, because I know the Spirit prompts me to do so.

A woman called to “preach” is also called to an understanding of the Word which will agree with the inward voice. It is the Word of the Spirit by which we must be led. . .”²

Penn.Lewis gives the explanation regarding why women were bound formerly to free themselves from the traditions of men. She writes: “Maybe in days past it was impossible for women to grasp the means of solving these problems that face Christian women. Why the Holy Spirit would seem to move in our direction and the Bible print the other way, that day as passed.”³

Penn.. Lewis points out that our colleges and universities are now open to women. They can study Greek and Hebrew, with all essential help, as well as men. With access to education, they should be able to surmount former mental and spiritual perplexities should keep silence in the Church.⁴

CAN WOMEN BE LIBERATED TO WORK FOR GOD?

The burning question in Christian women’s hearts is whether they, in their witness for Jesus, can share in the great commission of Jesus Christ? But, the issue goes much deeper than this because it touches the authority and infallibility of the Word of God and its divine fitness to meet the needs of every generation?⁵

Can women of today be liberated for a full share in the work of the world and simultaneously have restrictions placed upon them in the work of God?” In this matter, the Bible itself is challenged. Is it “out of date” for guidance of the women of today?

Mrs. Penn.Lewis again advises Christian women to study Divine scholarship. She says, “Christian women shall search into this question and “explain themselves” and their true status from the scriptures, that it may be seen that the Bible is not an antiquated book out of harmony with the present times.”⁶

She went on to write: “Women have always contributed in important ways to the life of their times. Even in the Old Testament era, when pagan gave little value to women in the

conduct of human affairs. Israelite women functioned under God as are part of His people. The New Testament shows them still more fully integrated into the total life and purposes of God's people as Jesus' ministry proclaimed their equality. Besides, traditional (family) roles, the Bible shows women function under God's direction in many more ways, according to their individual gifts and abilities.⁷

The women were even seen in the upper room, standing with the men for the Holy Spirit to come. Acts 1:14-15 *"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty),"*

EARLY CHURCH WOMEN MINISTERING

Luke shows wealthy women were converts in (Acts 17: 12), exercising great influence in these meetings. A special prayer meeting was held in the house of Mary, the mother of John Mark.

Romans 16:7—**Junia, the name of a woman, the wife of Andronic.** Romans 16:7 --Junia may probably be the name of a woman, [Of note among the apostles]

The Apostle Paul greets **Apphia**, "Our sister," who together with **Philemon** and **Archippus was a leader of a house church in Colossae** (Phile. 2). **A business woman Lydia from Thyatira** (Acts 16:14), founded the church at Philippi, **Mympah of Laodicea also had a "church in her house,"** (Col.4:15).

Priscilla and Aquilla were mentioned by Paul as *"having a church in their house'* (I Cor. 16:19; Rom. 16: 3-5). **Founded the church at Philippi.**

Rom 16:1-11 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 2 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 of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 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.

5 Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

Romans 16:12

[Tryphena and Tryphosa] Two holy women, who it seems labored with the apostle in his work.

Romans 16:12—Persis was another woman, who it seems excelled the preceding; for, of her it is said, she "laboured much in the Lord". We learn from this, that Christian women, as well as men, laboured in the ministry of the word. In those times of simplicity all persons, whether men or women, who had received the knowledge of the truth, believed it to be their duty to propagate it to the uttermost of their power. Many have spent much useless labour in endeavoring to prove that these women did not preach. That there were some prophetesses, as well as prophets in the Christian church, we learn; and that a woman might pray or prophesy, Romans 16:12 we know; and that whoever prophesied spoke unto others to edification, exhortation, and comfort, Paul declares in 1 Cor. 14:3. And that no preacher can do more, every person must acknowledge; because to edify, exhort, and comfort, are the prime ends of the Gospel ministry. If women thus prophesied, then women preached. .²

THUS SAITH THE LAW

“One might compare masculine and feminine kinds of awareness to spotlight and floodlight lighting. Man tends to focus on certain areas of experience, while woman sees detail as part of a wider context” Lois Gunden Clemens, Educator

OLD TESTAMENT JUDGES

Most Christian churches for centuries have confined women to an inferior, passive role in church leadership. What does the Bible actually say about God's plan for women and Jesus' view of them? Do you really believe that Jesus Christ discriminated against women? Does the Old Testament give males a superior position to domination over women through a so-called curse?

DEBORAH JOAN OF ARC OF OLD TESTAMENT

Five Judges of Israel happened between the 12th and 11th century. Deborah, the Prophetess, was a Judge on whom God anointed for leadership in the Old Testament. God used her to transmit His knowledge and divine will to people; the things sacred and civil to the Israelites, Judges 4: 4-11.¹

This is the first record of female government on record. Deborah had supreme power in both civil and religious affairs; and Lapidoth, her husband, had no hand in the government. She sent for and directed Barak to be a leader of her plans for the nation. She appointed him to be general of the armies on this occasion, which shows that she possessed the supreme power in the State.²

² (from Adam Clarke's Commentary, Electronic Database. Copyright © 1996, 2003, 2005, 2006 by Biblesoft, Inc. All rights reserved.

It was only after Deborah agreed to go with Barak would he consent. Deborah seemed to stress the cowardice of Barak and the entire nation when she reminded Barak that a woman, not he, would receive credit for the victory (v. 9). This would show that in the democratic social organization of early Israel, women occupied, if not an equal position with men, at least a higher one than among other pagan nations. Deborah is described as being both a prophetess and a judge.

The term prophet (Hebrew, *nabhi*) emphasizes the prophetic office and shows a person who received a message directly from God and conveyed it to the people. That person was a spokesman for God. God revealed through Deborah that he would lure Sisera and his troops to the Kishon River, ten miles west of Mount Tabor. In ordinary circumstances the Kishon was only a trickle; however, following a rainstorm the river became a swollen torrent. The statement "I will . . . give him into your hands" (4:7) foresees the result. (5:21).³

The Book of Judges recounts how for twenty years the tribes of Israel groaned under the yoke of the Canaanite king, Jabin. His general Sisera, had subdued them in a series of clashes. And so King Jabin had extorted enormous tribute from them year after year. However, Israel's desperate need created a natural leader to win back its independence: Deborah the Prophetess.

Though greatly outnumbered, Deborah lead the army while The Lord confounded, threw them all into confusion, drove them pell-mell caused chariots to break and overthrow chariots, and threw universal disorder into all their ranks. In this cause Barak and his men had little to do but kill and pursue, and Sisera, to escape, was obliged to abandon his chariot. There is not doubt all this was done by supernatural agency; God sent His angel and confounded them⁴

Several tribes would not support her, not because she was a woman, but for the reason that they stood in mortal fear of the Canaanite military prowess, especially of their "chariots of iron." In other weapons as well, the Israelites felt their inferiority to the enemy. Sisera had assembled a great host and nine hundred chariots against Deborah and Barak.

Lifted by Deborah into a heroic mood, the Israelites poured down the slopes of Mount Tabor upon the enemy and routed them. Sisera fled on foot with Barak in pursuit of him. As he passed the tent of Jael, the wife of Heber the Kenite who was not an Israelite, he asked her to hide him in her tent. Jael with a work-men's hammer and nail; and smote Sisera in the temple and killed him. Deborah and Jael were surely the heroines of the great victory in the Old Testament.⁵

HULDAH RENOWNED PROPHETESS

Huldah is another interesting story of equality of the spirit shown in (2 Ki. 22:14; 11 Chron. 34:22). She was a renowned as a prophetess, wife of Shallum, keeper of the wardrobe in Jerusalem in King Josiah's reign in Judah. The king began to reign when he was eight years old. When he was 16, he began to seek after the God of David. When he was 20, he began his reforms. When he was 26, the finding of the "Book of the Law" gave great impetus to his reforms. This was the most thorough reformation Judah had known. However, the people were idolaters; for the wicked long reign of Manasseh. They had nearly obliterated God from their

thinking. There were delays in Josiah's re-forms, but he could not aver the, the fast approaching doom of Judah.⁶

Though forbidden to build the Temple by God, David laid the plans for it. He devoted a large part of his reign to collecting vast stores of gold and silver, and all kinds of building materials. These objects are estimated, variously, to value in our money between two and five billions of dollars. It was to be "*exceeding magnificent of fame and glory in all the earth,*" (22:5).

When the scroll containing, what we call Deuteronomy, was found by the high priest Hilkiah during the repairs of the Temple was taken to King Josiah, Josiah immediately had it sent Huldah. She returned the book with the dire warning that God's day of reckoning for the nation was fast approaching, but would be temporarily delayed because of King Josiah's piety and wish for reform. It is interesting that the King James Version of the Bible makes note that Hulda was the wife of a wardrobe keeper and the she dwelt in Jerusalem in the college. Hulda was a prophetess but she was educated also. The king also sent Hilkiah and the priest, Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king saying: "Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found" (11 Ki. 22:12,13). Notice the stature of the men sent to ask of a woman what the Spirit of God was saying to the nation! Hulda began, "Thus saith the Lord" giving them a sure word from God concerning His wrath and calling for repentance because of the nation seeking other gods.⁷

CAPTIVITY AND THE ORAL LAW

The story of Deborah and Hulda happened before the Babylonian exile. It's obvious that women's position deteriorated after the Jewish captivity until the time of Jesus because the Word of God began to mixed into the traditions of men. In captivity, the Israelites lost their native tongue as a common language and they gradually accepted Aramaic, a common commercial language. Since Hebrew had almost disappeared from daily use, someone was needed to interpret the Hebrew Scriptures and explain their meaning.⁸

During captivity, one group of men, the Scribes, cared for the temple archives, especially the scrolls of the law. Ezra, the first of this order, is credited with establishing the first rabbinical schools (Ezra 7:6, 11; Neh. 8:1; 12-26). The scribes, read the law in Hebrew and then explained it to the people in Aramaic. The laymen depended entirely on these men for their knowledge of what the Word of God really said and meant. Naturally, as time went by, the scribes received great respect and what they said became Halacha, or law.⁹

Jewish leaders tried to cling to their ancient tribal system where men were supreme and women were considered property. However, the new family structure was founded on individual and personal ties, and the patriarchal family organization began to fade away. So, the world and society fearfully challenged Judaism during and after their seventy year captivity.

The Jews lost their identity, their Temple, their tongue, their nation, and their family structure, but not their law. Ezra and other priest and Levites read from the law of God, translating it to give the sense so that the people understood the reading. The actions of those zealous men were the beginnings of formative Judaism. Their original purpose was noble. Their

successors in the succeeding centuries were looked upon as possessing special knowledge and spiritual illumination. Since the priests and scribes explained the written law, their words soon became law.¹⁰

Soon the Hebrew Scriptures were reduced to a ritualistic labyrinth of precepts, regimen, regulations and traditions, many of them contradictory. The rabbis, the oral law, and customs replaced God's Word. When Jesus began His ministry these Halach had become the traditions which made null and void the commandments of God. They were the same Jewish fables Paul resisted.¹¹

Jesus said, "These people honor me with their lips but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men" (Matt. 15:9). The Apostle Paul tells us of the traditions of men: "These are all destined to perish with use, because they are based on human commands and teachings" (Col. 2:22). The Word of God will never pass away.

AS ALSO SAITH THE LAW

J. F. Schleusner, the German lexicographer, stated: "**The expression 'as also saith the law' refers to the Oral Law of the Jews now called the Talmud.**"¹²

Jesus renounced the Oral Law in Matthew 15:3, when he said, "You transgress the commandment of God for the sake of your tradition?" He rebuked the Pharisees when they washed their hands, "for observing the traditions of the elders, "Neglecting the commandment of God, you hold to the tradition of men."

These traditions refer to the regulations handed down orally from one generation to another; they formed the oral law of the Jews. Those laws are now called the **Talmud, an Aramaic word meaning "learning."** They are a collection of the discussions, decisions, sayings and interpretations of the **early scribe and rabbis, who were called Tannaim,** on how to live according to the Torah, the law.

These teachings and traditions of men gradually became the Judaic law, and were accepted by the Jews to be as authoritative as the written Word. Jesus rebuked the Pharisees when their religious traditions directly contradicted the Word itself. The main body, written in Hebrew and called the **Mishnah** is a commentary on the **Torah,** While the **Aramaic Gemara** is a collection of additional discussions and commentaries on what the **Mishnah** really means.

During the long Babylonian exile, the Israelites lost their native tongue as a common language and they gradually accepted Aramaic, a common commercial language. Their Temple was gone, their religious rituals were not practiced and their priesthood was without a place to function, so synagogues were organized as places to pray.

Throughout the time of seventy years as slaves in a pagan society, their unique religious heritage faded. **Pagan practices and philosophies were adapted for daily Jewish life. Less and less they lived as Jews and more and more they lived by the culture of Babylon. Since Hebrew had almost disappeared from daily use, someone was needed to interpret the Hebrew Scriptures and explain their meaning. The scribes filled that need, reading the law in Hebrew and then explaining it to the people in Aramaic. The laymen depended entirely on these men for their knowledge of what the Word of God really said and meant. Gradually the Scriptures were reduced to a maze of rules, regulations and traditions, many of them contradictory.**

The rabbis, the Oral Law, and customs replaced God's Word. When Jesus began His ministry this Oral law had become the traditions which made null and void the commandments of God. They were the same Jewish fables Paul resisted. This is what the Corinthian Judaizers meant when they said, "as also saith the law."¹³

The Jewish Attitude To WomenAll Jewish males prayed a prescribed daily thanksgiving which accurately describes their opinion of women: "Praise be to God he has not created me a Gentile; praise be to God that he has not created me a women; praise be a to God that he has not created me an ignorant man."¹⁴

This and many other statements are the personal opinions of the rabbis and not the Word of God. These are not the correct way the Bible should be interpreted.

CHRISTIAN WOMEN'S BONDAGE

Christian women have been robbed of their true status in the Church of Christ because translators and many expositors, have failed to perceive the true setting of the Apostle Paul words. But, God is giving the true light on this subject when it is most needed for women's service in the world. Some are beginning to see the key of "quotations" from letter of the Corinthian Church to Paul unlocks some problems regarding the meaning as some statements in his epistles, statements which have hitherto been beyond solution.¹⁵

Professor Sr. William Ramsay, an accepted authority on St. Paul, his epistle, and journeys, says: "We should be ready to suspect Paul is making a quotation from the letter addressed 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."¹⁶

Dr. Bushnell observes that this "marked contrast" is obvious when (1 Cor. 14:34, 35), is placed alongside (1 Cor. 11:5), for Paul must have written the words in chapter 14, not more than half an hour after the previous ones, which show clearly that women were accustomed both to pray and to preach in public. Moreover, that (1 Cor. 14:34, 35), contained "quotation" of the Judaizers' words is confirmed when it is considered in detail. "It is not permitted," says someone, for women "to speak . . . as also saith the Law . . ." (v.34). But, this cannot refer to the Old Testament Scriptures, for there is not one trace, from Genesis to Malachi, of any such prohibition, 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 Scripture.¹⁷

There was no other but the Oral Law of the Jews, appealed to be the Judaizers in the church in their efforts then to bring Christianity back within the confines of Judaism. That the words "as saith the law" called the Oral Law of the Jews is recognized by some scholars, for a well-known Lexicographer, in his Greek-Latin Lexicon, says that "as saith the Law" refers to the Jewish Oral Law, which did teach the silencing of women.¹⁸

The Talmud also taught that it was "a shame for a woman to let her voice be heard among men" - almost the very words used in the language quoted by the Apostle. 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, as his epistles show,

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"** Romans 7:4 **That they might serve in newness of spirit and not the oldness of the letter** (v.6). Then how could he say consistently, "Let the women keep silence . . . as also saith the law," even were such a prohibition to be found in the law of Moses?¹⁹

Many were **"as false brethren" to destroy the church** 2 Corinthians 10:12; Galatians 2:4. None of them could hope to influence the Christians to return to . . . **the traditions of the Jews by attacking things that were regular** . . . The only opportunity lay in something irregular, and this they found in the public prophesying of women.

The Oral law had said, "It is a shame," and the Judaizer took up the cry that, "The women must keep silence, They must ask their husbands at home," "It is a shame for a woman to speak in the assembly," the Oral Law of the Jews says so etc. All this was written to Paul from Corinth. Paul then repeats it from their document for his text. He skillfully points out the fallacies these public teachers were trying to introduce into the new faith.

Paul responds by exhorting his converts to be jealous of their gift of prophecy in the church . . . "Regarding the women asking questions of their husbands at home," Dr. Busnell points out that it is not known that even men asked questions in church as the Jews did in the synagogue.

If Paul said these words as a command, in the condition of the Corinthian and other churches of that time, he would be sending some women back to heathenism or Judaism for spiritual help or sometimes, to no help: since many might be without husbands.

In chapter 13, Paul approached the subject of **"preaching"** or as it was termed by Paul, **"prophesying."** The primary gift was prophecy, power to declare God's message either by the prophetic gift or speaking to education and "exhortation" and "comfort." This was necessary for the growth of God's children (vv. 2, 12, 19), as well for the conviction of those "without" the church (vv. 24,25).²⁰

"Ye all can prophesy one by one, that all may learn, and all may exhorted" v 31. "God is not a God of confusion, but of peace; as in the churches of the saints." ALL MIGHT PROPHECY, said the Apostle, that ALL MAY LEARN, as God gave the word of wisdom the word of knowledge to one and the other -" Surely women and men - both "alls" obviously including all who might be in the assembly.²¹

Acts 21:9, about Philip's **"four daughters . . . which did prophesy."** Dr. Bushnell observes that **"not even a year after (the) Corinthian epistle was written were women yet silenced."**

Dr. Adam Clarke writes about 1 Corinthians 14:35, **"The only one in the whole Book of God which even by a false translation can be made prohibitory of female speaking in the Church.** How could it be, that by this one isolated passage, which according to our best Greek authorities, is wrongly rendered and wrongly applied, **woman's lips have been sealed for centuries, and the testimony of Jesus, which is the spirit of prophecy' silenced, when bestowed on her?"**²²

Dr. Clarke inquires, "How it is, that this solitary text has been allowed to stand unexamined and unexplained, nay, that learned commentators, who have known its true meaning, as

perfectly as either Robinson, Bloomfield, Greenfield, Scott, Parkhurst, or Locke, have uphold the delusion, and enforced it as a Divine precept binding on all female disciples through all time?"

Clarke goes as far to charge, "Surely, there must have been some unfaithfulness, craftiness,' and 'handling the word of life deceitfully' somewhere. Surely the love of caste system has had something to do with this anomaly. By this course, divines and commentators have involved themselves in all sorts of inconsistencies and contradictions. Worse, they have nullified some of the most precious promises of God Word."

Concluding, Clarke tells of the great significance of overlooking God's mind for women in the Word of God. "They have set the most explicit predictions of prophecy at a variance with apostolic injunction, and the most immediate and wonderful operations of the Holy Ghost, in direct opposition to (supposed) positive, explicit, and universal rules." ²³

HEADY HIERARCHY

The Jehovah's Witness believe in and practice the total submission of women to men under a strict hierarchy. In their *Aid to Bible Understanding*, a Commentary dictionary containing their interpretation of the Bible, under the article "Headship" they quote I Corinthians. 11:3, to support their version of male supremacy and female submission. "The apostle Paul drawing on the principle of primary headship of God, the head of Christ, and the relative headship of man over woman, set forth the principle governing the Christ congregation."²⁴

Jehovah's Witnesses teach that Jehovah God Created Jesus as His first and only direct acts of creation. To them there isn't any doubt Jehovah God is unquestionably Christ's head, (since to them) He created Him. In like manner, they regard man as woman's head since she was made from his side. In this sense, he was her source of being, the same way the Logos (Jesus) they believe, came out of God. Jesus, the Word. Naturally, that which is created is subservient to the One who created it.

If Christ had a beginning, God the Father would really be His Lord. Christians cannot use this line of reasoning. Christians believe the Godhead consists of three coequal and coeternal person ruling as co-regents. ²⁵

Christians believe that Jesus is God!

Jehovah goes on to say, "how was God Christ's Head? We know that the Son proceed from the Father, (Jn. 1:14), and that the man Jesus had His origin in the godhead, (Lk. 1:35). He was conceived by a virgin and called the Son of God, (Luke 1:32). God was the source, origin and nourisher of His Life." And the Word was a God," (Jn. 1:1). Jesus is equal to the Source and God the Father is his Source, Jesus and God the Father are equal to each other! ²⁶ . . . There never was a time when any person in the Godhead was greater than others except during the brief time Jesus was a man on earth.

The J. W. goes on to explain their doctrine. "In the very beginning Jesus, the Logos, was eternal God. In the Godhead there is mutual submission, mutual authority, mutual unity and oneness beyond Human comprehension."²⁷

How is the man the Head of a Woman? John Chrysostom, second century scholar, said, "He cannot be the Head of those who are not in the Body. So, when he says 'of every man' one must understand it is of believers. When Paul called the man as **"head of not "women" but "a woman" (Gunaikos)**, The word changed from *andros* to *aner*, meaning **adult male or husband**. **The Oral Law state at best, the husband is the head of his wife; this excludes other women in the congregation.** ²⁸

How is the man the head of a woman?

His headship is not achieved by exercising final authority over, making her decisions, giving her permission to pray and prophesy, or insisting on "headship" as his scriptural position, (Mk. 10:42,43). ²⁹

He assumes his headship by encouraging his wife's talents and gifts.

AUTHORITY OVER HER HEAD

The subject of wearing of the veil is not of great importance to Christian women today in Western lands, except a true understanding of Paul's word. **"Now I praise you that ye remember me in all things, and hold fast the traditions even as I delivered them to you."**

Conybeare and Howson write this is what the church at Corinth had said in their letter as **they asked for some light on the question of the wearing of the Jewish Tallith, or veil, in worship in the Christ Church**. The real purpose of this passage, says Dr. Lightfoot, was to stop **the practice of Jewish Christian men veiling in worship, according to the custom of the Jews.** ³⁰

It seems that the Jew veiled as "a sign of reverence before God, and of condemnation for sin." The Romans also veiled in worship, and the Corinthian Church consisted largely of Roman converts. **The question arose at Corinth whether the Christian women and the Christian men should veil.** Verse 3: **"I would have you know, that the head of every man is Christ."** Chrysostom says:

"He cannot be the Head of those not in the Body." ³¹

So, when Paul says 'every man' one must understand it of believers. It is important to know the Greek word used in the entire passage for "man" is *aner*, the **adult male or husband**, for according to the **Oral Law of the Jews the Married man alone was obliged to wear the tallith. "And the head of the woman is man" obviously, the head of the wife is the husband. And the head of Christ is God.**" Vs. 4: **"Every (Christian) man praying or prophesying, having his head covered dishonoureth his head."**

Since the tallith was a sign of guilt and condemnation, when a Christian covered his head with it, a sign of condemnation, he dishonored his Head, Christ, who had atoned for his sin.

"There is . . . now no condemnation to them that are in Christ Jesus" Romans 8:1-. Vs. 5 and 6: **"But every woman (i.e. wife, since he who wore the tallith was a husband) praying or prophesying with her head unveiled dishonoureth her (matrimonial) head: for it is one and the same thing as though she were shaven. 'For if a woman is not veiled, let her also be shorn': but if it is a shame to a woman to be shorn or shaven, let her be veiled."**

It was customary in Creek and Eastern cities for women to cover their heads in public, except women of immoral character. Corinth was full of temple prostitutes. Some of the

Christian Women, taking advantage of their new-found liberty in Christ, were making bold to lay aside their veils in Church meetings, which horrified those of more modest type.³²

They are here told not to defy public opinion regarding what was considered proper in feminine decorum. Men and women are of equal value in God's sight. But, there are certain natural distinctions between women and men without which society should be cautious in their innovations, lest they bring reproach on their religion. It is bad generally when women become too much like men. **Angels are onlookers in Christian worship.**³³

NEW TESTAMENT WOMEN

While in Asia Minor, on his second missionary journey, Paul was given a vision from the Lord calling him to Macedonia. He came to Philippi and began his ministry there by speaking to **a group of Jewish women**. A woman in this group named **Lydia was the first person in Europe** to receive Christ through Paul's preaching (16:6-15, 40). She likely remained **a leader of the church in Philippi**.

Priscilla was a special friend and colleague of Paul. He met Priscilla and her husband, **Aquila**, in Corinth on his second missionary journey. They, like Paul, were tent makers. They had come to Corinth from Italy (18:1-3). We are told that they traveled with Paul to Ephesus where he left them to teach the believers there (15:18,19). **Apollos** was among their students (18:24-25). Four of the six New Testament references to this couple list Priscilla's name first Acts 18: 18.26; Romans 16:3; II Timothy 4:19. This suggests that her part of their ministry was at the forefront. After **Priscilla** and **Aquila** had returned to Rome from Ephesus, Paul sent greetings to the **church that was in their house** Romans 16:5. It is likely that they **co-pastored this fellowship**.

Finally, mention should be made of chapter 16 of Paul's letter to the Romans. This chapter is a unique and personal view into the church at Rome and its diverse composition. **Many women were prominent in this church**. There was **Phoebe**, the newcomer whom Paul commends to them (1.2). **Phoebe** was identified as a deacon of the church at Cenchrea (1). (Phoebe was likely the bearer of the letter). Then there was **Prisca** (3), or **Priscilla**, who has already been introduced to the reader. Paul also spoke of **Mary** (6), **Junia** (7, though this name could also be masculine), **Tryphaena**, **Tryphosa** and **Persis** (12), the **mother of Rufus** (13). **Julia and Nereus**(15).

Paul takes for granted that women also act as prophets in the Christian assembly. He insists, however, that they do it in a proper way and do not overstep the gender difference between women and men (1 Cor. 12:2-16). Women received the Spirit together with the men in (Acts 2:17). Both Anna and Mary function as prophets. Mary Magdalene is mentioned in all four Gospels as the primary witness to the Resurrection. She and the other women, whose names vary, were disciples of Jesus during his ministry and witnessed his death, burial and resurrection.³⁴

Paul also refers to the four prophetess daughters of Philip (Acts 21:90).

Eusebius tells us their fame was so great in the early church that the provinces of Asia argue for their apostolic origin by referring to the burial place of one of them in Asia Minor. Papias of Hierapolis claims to have known them personally.³⁵

House churches Acts: (46; 20:7) and preached the Gospel (Acts 5:42). The assembly was called the "house of God," the New "Temple," because the Spirit dwelt in it.

There were Wealthy women converts (Acts 17:4:12) exercised decisive influence on these gatherings. (Acts 12:12), refers to a specific prayer meeting in the house of Mary, the mother of John Mark. Paul greet Apphia, "our sister," who together with Philemon and Archippus was a leader of a house church in Colossae (Phile. 2). The church in Philippi was from Thyatira (Acts 16:14). The author of Colossians refers to Nympha of Laodicea and the "*Church in her house*" (Col.4:15).³⁶

Paul twice mentions the missionary couple (Priscilla) and Aquila and "*the church in their house*" (1 Cor 16:19; Rom. 16:3-5). He wrote the first letter to the Cor in response to a report made by salves who belonged to the household of a woman Chloe (1 Cor 1:11).³⁷

There was no reason to assume women were excluded from the leadership of the house churches or from presiding at worship . . . probably are later patriarchal reaction to this leadership of women within the house churches. This assumption is supported by 1Timothy 2, where the injunction that women should be submissive and not teach are given in the context of regulation for worship.

Paul mentions women as his missionary co-workers. He uses the Greek verb, "to Labor" or "to toil," not only for his own missionary evangelizing and teaching but also for that of women. In Romans 16:6, 12, he commends **Mary, Tryphena, Tryphosa and Persis:** They have "**Labored hard in the Lord . . .**" **He affirms that women have worked with him on an equal basis.** Phillipians 4:2), Euodia and Syntyche have "*contended side by side with him'* **Paul considers the authority of both women in the community at Philippi so great that their dissensions** might be a serious threat to the existence of this community. **Priscilla,** together with her husband, **Aquila was prominent co-workers** of Paul. **They founded and led house churches in Corinth, Ephesus and Rome** (if Romans 16 is addressed to that community). 1 Corinthians 16:19 has greetings from **Priscilla and Aquilius;** when Paul sends greetings to the couple Romans 16:3; he addresses **Priscilla first** showing that **she is the leading figure,** Also 2 Timothy 4:19; also Acts 18:2; 18:18,26).

WOMEN WERE WELL KNOWN WORKERS

Luke suggests that they were well known. They were tent makers which supported their evangelistic work. They were expelled from Rome when Claudius banished the Jews from there. In Ephesus, they ministered to Apollos (18:26). Under Priscilla Apollos learned "the way of God more accurately." Another words she taught him. Paul gives the title apostles to, Andronicus and Junia. (Rom. 16:7). Junia was a well-known name for women then. (Rom. 16: 1) mentions another important woman, Phoebe. She receives two titles: **diakonos** of the church at Cenchræe and **Prostatis** "of many and of myself as well." Whenever Paul uses the title **diakonos** for himself or another male leader, scholars translate it as "Minister," "missionary" or "servant," Whereas in the case of Phoebe they make it as "deaconess."

Yet, the text does not show any limits of the office of Phoebe by prescribed gender roles. She is not the deacon of the "women" in the church, but of the whole church. Paul uses term **diakonos** together with **synergos** (co-worker), as can be seen in (1 Cor. 3:5,9 and 2 Cor. 6:1,4. 1 Cor. 16:15). Co-workers and laborers are those who "have devoted themselves to the **diakonia**

of the saints." **Diakonoi** appear to be not only itinerant missionaries but leaders in local congregation.

These terms are used in the New Testament also in secular sources to refer to preaching and teaching. Phoebe's second title **prostatis**, is usually translated as "helper" or patroness," . . . literature of the time has the connotation of leading officer, president, governor or superintendent. In (Thess. 5:12, the verb characterizes person with authority in the community and (1 Tim. 3:4), and 5:17, it names the functions of the bishop, deacon or elder. Like other missionaries, Phoebe received a letter of recommendation.

Paul's letters show that women were among the prominent and leading missionaries in the early Christian movement. They were preachers, teachers and leaders.³⁸

The prominence of women in the early Christian movement is confirmed by examining the list of names in (Rom. 16). Of the 36 persons mentioned, 16 were women and eighteen men. In (1 Cor. 11:2-6), Paul concedes to women the gift of prophecy and the passage however, demands that women adapt to the role definition of their society.

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[11-23-2010 Harry Potter Deathly Hallows](#)
[09-15-10 Halloween and Witchcraft](#)
[08-26-10 LOVE OVERCOMES WITCHCRAFT](#)
[08-26-10 WITCH'S SPELL CASTING](#)
[04-04-10 PUPPETS POWER OF IDOLATRY - Children of the Beast](#)

Signs are exploding everywhere that Jesus Christ is coming back soon. Apostasy and the great falling away is a key sign.

Women, veils, head covering, power of demons, women's freedom witchcraft, controlling men, women's bondage, men's false authority, False god, Zeus, Bill Clinton, Hillary Clinton, rebellion, apostle Paul, Women preachers, women deliverance ministers, Goddess worship, Apostasy, Meditation Room, Transformation, Paradigm Shift, change, Third Wave, Mind control, subliminal, Kundalini, stargates, witchcraft, occult, false ministers, impartation, oppression, altered perceptions, false prophets, another Jesus, wolves of deception, angels, Wounded Spirit, Guilt Depression, sorcery, Stubbornness, anger, rage, blaspheming, sin,

ⁱ LESSON 39. MUST WOMEN OBEY?

ⁱⁱ June 21, 2008 by [Charis](#) , ⁱⁱ Posted in [GWTW Lesson39](#) | Tagged [calling him Lord](#)", [hupakoe](#), [hupakouo](#), [Sarah "obeyed Abraham](#) |

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