

# Women in Ministry?



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## Introduction.

**“Let a WOMAN learn in QUIETNESS, in all SUBMISSIVENESS. But I do not permit a WOMAN to teach, nor to use authority over a MAN, but to be in QUIETNESS. For ADAM was formed first, then EVE. And Adam was NOT deceived, but the woman, having been DECEIVED, has come into transgression. But she will be SAVED through CHILDHEARING, if they abide in faith and love and holiness, with self-restraint.” 1 Timothy 2:11-15**

In this study we will be addressing the controversial subject of women ministering to the body of Christ. 1 Timothy 2:11-15 is the main verse that is used by some denominations to vehemently object to women having any kind of authority over men in the body of Christ. And in the cases that women are being considered to serve alongside their male counterparts, those in opposition have touted it as a slippery slope to bring the eventual demise of that particular denomination.

Now before we go any further we need to address the issue of how the Church is to be governed, we

have to KNOW the ordinances of God are NOT up for the approval of mankind. We are to consider the Scripture and our experiences in order to KEEP in STEP with what God is seeking to do. And we have as an example Acts 15, when the apostles and elders gathered to address the issue of the Gentiles. And we see them come to conclusion after taking into consideration the evidence of the work of God in their own experience, that is Peter's testimony of the conversion of Cornelius household and the baptism of the Holy Spirit they witnessed them receive, Peter testifying said, "Men, brothers, you know that from the early days God chose among you for the Gentiles to hear by my mouth the word of the gospel, and to believe. And **the heart-knowing God bore witness to them, having given them the Holy Spirit, as also to us.**" Acts 15:7-8 As well as James affirmation from the searching the Scripture that God is rebuilding the Tabernacle of David. So after they came to one accord they sent a letter to the Gentile churches declaring the will of God saying, "**it seems Good to us and the Holy Spirit ...**" [Acts 15:7-29]

However, when we bring the ordinance of God to the vote of people, being swayed by our own political leanings or trying to keep in step with the world then we are on a slippery slope. And any denomination that has taken the leap to open its doors for women to minister NOT be convinced of the Scriptural grounds have opened themselves to REBELLION. Because they have elevated their own opinion over the merit of the word of God, so they will continue to make compromises according to the way of the world seeking to be relevant to the whims of culture. So they put people who are openly living in sin in place of ministry contrary to the word of God which will eventually lead to the celebration of sinful union being blessed in the sight of God. This is NOT to say it is wrong to open the doors for women to minister but the influencing factor CANNOT come from the world but from the legitimacy of the Word of God and the evidence of His work.

So in this study we hope to lay a clear Scriptural foundation that we may be confident in the will of God, that the body of Christ may walk in the fullness of the inheritance we have in Him. [R.] used to say, "When we restrict women from ministry, we bench HALF the workforce of the Lord." The point is for us to identify what God is doing unless as Gamaliel said, "**lest ever also you would be found fighting against God.**" Acts 5:39 in silencing those He is seeking to raise up, and hindering His work in our day.

### **All Greek to Me.**

Now, the MAIN source of the problem the Church faces is in the translation of the Greek words that have to do with Man or Husband and Woman or Wife. That is in the Greek language the same one word "άνήρ, άνδρός, ό [anér]," is used to refer to both Man and Husband. Likewise the same one word "γυνή, αιός, ή. [guné]," is used to refer to both Woman and Wife. So since the Greek does NOT make a clear distinction as the English language the translation is muddled up, the only way we can determine if the writer meant Husband & Wife or Man & Woman is from the context of the passage.

We can demonstrate this from two passages where Paul addresses the same concept yet it is translated as Man and Woman in one and Husband and Wife in the other. Paul wrote to the Corinthians, "But I want you to know that **CHRIST is the HEAD of EVERY άνδρός (MAN), and the άνήρ (MAN) is the HEAD γυναικός (of the WOMAN), and the HEAD of CHRIST is GOD.**" 1 Cor. 11:3 And to the Ephesians he says, "Be **submitting yourselves** to one another **in reverence of Christ: γυναίκες (WIVES), to the OWN άνδράσιν (HUSBANDS) as to the Lord;** for the άνήρ (the HUSBAND) is **HEAD of the γυναικός (WIFE ) as also CHRIST is the HEAD of the CHURCH,** He Himself Savior of the body. But even as the church is subjected to Christ, **so also WIVES to their OWN**

**HUSBANDS in everything.**” Eph. 5:22-24 Now looking at these statements we can see that they are speaking of the same concept, however the same word, “**ἀνὴρ**” **anér** is translated as Man in Corinthians and as Husband in Ephesians, likewise the same word “**γυναικὸς**” **gunékos** is translated as Woman in Corinthians and as Wife in Ephesians.

Now, the MAIN question we need to address is did Paul mean a MAN is the head of EVERY WOMAN or a HUSBAND is the Head of the WIFE? In both instances, it is OBVIOUS that Paul is speaking in respect to a UNION, a Man CANNOT be the HEAD of EVERY Woman since he is NOT united to be one BODY with EVERY woman. Paul DOES NOT say man is the head of EVERY woman but of ONE, while Christ is the Head of EVERY man. Christ’s own Headship over the Church is expressed in the Light of the Covenant of Marriage, that is Christ is NOT the head of ANY man but ONLY to those who belong to the Body. As Paul says, “He put all things under His feet and gave **Him to be HEAD over all things to the CHURCH, which is His BODY.**” Eph. 5:23 That is, Christ is our HEAD because WE are JOINED to be one Spirit with Him. [1 Cor. 6:17] LIKEWISE a Man’s headship over a woman is ALSO expressed and LIMITED to the Covenant of Marriage. For a woman who is bound by LAW to her husband is NOT to submit to any other man. As Paul says, “A wife is bound for as long a time as her husband may live; but if the husband shall have died, she is free to be married to whom she wills, only in the Lord.” 1 Cor. 7:39 [Romans 7:2-3] We have to know, Women are members of the Body of Christ JUST as well as ANY MAN as such Christ is their HEAD. Christ is the ONLY HEAD that APPLIES to all the Members of the Body, NO other MAN can take that place.

So why did Paul open 1 Cor. 1:3 with “**Christ is the Head of EVERY man?**” This is because, the status of the MAN does not change, be it married or unmarried. However, a woman becomes a wife and being united to her husband, she takes the submissive role being the body and her husband the head, as it pertains to their UNITY in the FLESH. So in the Covenant of Marriage, the ordinance that was set in place from the beginning of creation, as the Lord said, “Have you not read that **the One having created from the beginning ‘made them male and female,’** and said, ‘On account of this **a MAN will leave the father and mother and be JOINED with his WIFE, and the TWO will become into ONE flesh?**’— so that they are **NO longer TWO, but ONE FLESH.**” Matthew 19:4-6 So, the husband and wife being **ONE flesh**, Christ becomes the head of the husband and the husband the head of the wife. So Christ's grace to administer the HOUSEHOLD is given to the husband not the wife, in the role each is expected to play in respect to the family. NOTE: we are NOT discussing our status in the spirit but our status in the FLESH.

### **Every Woman?**

We can examine this further by considering what the Bible says in terms of our relationship with unbelievers. [S.I.O] pointed out from the writing of Peter that the Bible does NOT say, wives submit to a godly, Christ fearing husband, it simply says, “**Likewise WIVES, be SUBJECT to the own husbands** so that, **EVEN if ANY are DISOBEDIENT to the word, they will be won over without word by the conduct of the wives,** having witnessed your respectful, pure conduct, whose adorning let not be the external, of braiding of hair and putting around of gold, or putting on of garments, but **the hidden man [that is Christ] of the heart, in the imperishable of the GENTLE and QUITE SPIRIT, which is of great worth before God.**” 1 Peter 3:1-4 NOTE: NOT the Hidden Woman of the Heart but MAN because we have the Spirit of CHRIST in us ALL, be it male or female. Likewise in respect to the husbands, to love their wives NOT because they are godly and are of Christ but because they are united to be one flesh with them. Paul wrote, “So also **husbands ought to love their wives**

**as their own bodies.** The one loving his wife loves himself. **For no one at any time hated his flesh.** But he nourishes and cherishes it **just as Christ also does the Church.**” Ephesians 5:28-29

And in this respect Paul says, “If **any brother has an unbelieving wife** and she consents to dwell with him, **let him not divorce her.** And if **any woman has an unbelieving husband,** and he consents to dwell with her, **let her not divorce the husband.** For the **unbelieving husband is SANCTIFIED in the WIFE,** and the **unbelieving wife is sanctified in the husband.** Otherwise, your children are unclean; **but now they are holy.**” 1 Cor. 7:12-14 Here Paul explains how our unity to be one flesh with the respective spouse serves to sanctify the BODY of the unbeliever in order to bear godly children. Yet in the case of the woman, Christ is NOT the head of her husband since he is an unbeliever and needs to be won over as Peter says through a gentle and quiet spirit. Yet in the Spirit Christ is the head of the woman since she is part of the body of Christ and it is the believing wife that sanctifies the body of the unbelieving husband. So, in both instances, be it a godly union or otherwise the wife is expected to submit to her husband because MARRIAGE is a COVENANT that is set to govern the FLESH and it was instigated in ADAM. [Genesis 2:24]

However, in our relationship as Man and Woman IN CHRIST, Paul in Ephesians starts with the statement, “**SUBMITTING yourselves to ONE ANOTHER in reverence of Christ,**” and as if to contradict this VERY statement he follows with “**WIVES submitting to your HUSBANDS.**” But this is NOT a contradiction, we are to submit to one another as BROTHERS and SISTERS in Christ but when it comes to the UNION in the flesh through the Covenant of Marriage to be HUSBAND and WIFE, then the Wife is to submit to her Husband as UNTO the Lord and the Husband is to LOVE his wife AS Christ. The relationship of Husband and Wife is to reflect the relationship of Christ to His Church. The point is we need to distinguish between the wife submitting to her husband EVEN in the case of being united to an unbeliever and the submission we do to one another in Christ IRRESPECTIVE of the GENDER. That is making a distinction between the ORDINANCE that is given to govern the FLESH and that of the SPIRIT.

Now, before we go any further there is a point worth addressing in respect to contemporary Christianity, that is we are ever ready to coin terms for various doctrines so that we may align ourselves with one or the other giving us an excuse to brush aside truth as if it is unattainable so we may settle into what we find comfortable. So in the case of Women’s Ministry we have coined the term Complementarian or Egalitarian to discover which camp we belong to without resolving the issue. The term Complementarian is used to specify Gender specific roles Men and Women are expected to play, that is in relation to husbands and wives. So No man can be wife or mother and no woman can be husband or father. And the term Egalitarian is used to describe the equality of the Gender, in reference to Paul’s statement, “There is neither Jew nor Greek, there is neither slave nor free, **there is neither male and female; for you are all one in Christ Jesus.**” Galatians 3:28 The main issue stems from the fact we use these terms as a blanket statement over ALL things be it NATURAL or SPIRITUAL.

So complementarians use this point of view even to define the role men and women play within the church. So they specify gender specific roles by misinterpreting passages like, “**the aged WOMEN likewise reverent in behaviour,** not slanderers, not being enslaved to much wine, **TEACHERS** of what is good, so that **they may TRAIN the young women to be lovers of their husbands, loving their children,** self-controlled, pure, **keepers at home, kind, being SUBJECT to the OWN husbands,** so that **the word of God should not be maligned.**” Titus 2:3-5 So that in the case a woman is allowed to teach it must be other women or children. The main error of this approach is that

they have used an ordinance that is given to govern the Natural and they have applied it to the Spiritual. Mixing the role a Wife of Man plays [in the Flesh] with the role a servant of God the bride of Christ plays [in the Spirit]. That is, they have failed to grasp Christian unlike ANY other religion of this world, have the privilege to BELONG to two states of being, one in the FLESH the other in the SPIRIT through Christ, being made a NEW CREATION. So while in the FLESH Man and Woman are joined to be ONE flesh, [Genesis 2:24] but when it comes to the Church in the Spirit, Christ is the ONLY husband and all of us are Joined to be ONE Spirit with Him. [1 Cor. 6:17] That is every man and woman are EQUALLY COMPLEMENTS to Christ, as Eve was a complement to Adam. That is in matters of the Church, if Adam is to Christ then the Eve is to the Church NOT FEMALE. Therefore we are NOT complements to one another in the Spirit according to male and female, as the Lord said “in the resurrection they neither marry nor are given in marriage.”

So while we complement one another in the FLESH to be husbands and wives, the wife submitted to her husband. [Ephesians 5:22, Colossians 3:18, Titus 2:5 & 1 Peter 3:1] We are also Egalitarian, in that we are EQUALLY submitted to one another in reverence of Christ as brothers and sisters in the Spirit being of one body. [Galatians 3:28, Ephesians 5:21] So while in the flesh as it pertains to the nature of Adam, there are gender specific roles which we play in the family as Paul specifies in Titus 2:1-5 in reference to Wives & Mothers and in 1 Timothy 3:4, Colossians 3:21 to Husbands and Fathers. And Paul encapsulated the family role in this one statement, “**Wives, submit yourselves to the husbands**, as is fitting in the Lord. **Husbands, love the wives** and do not be harsh toward them. **Children, obey the parents in all things**, for this is well-pleasing in the Lord. **Fathers, do not provoke your children** lest they might become discouraged.” Colossians 3:18-21 But in the Spirit as in the New Creation there is no such distinction as male and female we are all one in Christ. So the service that is rendered to the body according to the Spirit in the working of God there is NO such GENDER SPECIFIC role, the only significant head is Christ and everyone else EQUALLY the body.

This brings us to the MAIN text of our study. So now the question is, did Paul intend to bring EVERY woman to be subject to EVERY man or as explained above is it in respect to the relationship of HUSBAND and WIFE? The fact that Paul used Adam and Eve to make his point is in itself significant, since Adam & Eve are the first example of marriage. And it is in this CONTEXT that he brings up the error of EVE. Paul pointed out that “**Adam was NOT deceived**,” this is because the command of God was his responsibility. Genesis records, “**And the Lord God commanded the MAN, [ADAM] saying, “Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”**” Genesis 2:16-17 However, Eve was deceived because she was in a place she did not have the authority. If she had consulted her husband as he is the one who told her of God’s command, they would have been safe. Sin & Death did not enter the world until Adam himself ate the fruit. [Romans 5:12] Now, why he ate the fruit when she gave it to him is another matter, the main point being his love for his wife exceeded that of his Creator. [Romans 1:25]

So in this passage, Paul was addressing the IMPORTANCE of the role we play in a marriage union so he makes reference to the fact that “**she will be SAVED through childbearing**.” This statement has to do with the day Adam and Eve fell, when God spoke the judgement of their sins. God said to the serpent, “**And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.**” Genesis 3:15 [L.b & S.I.O] Pointed out that Woman came into the world as a solution to a problem, that God said, “**It is not good that man should be alone; I will make him a helper comparable to him.**” Genesis 2:18 And it is in the same regard the fault of Eve was rectified by the solution she bears through her Seed who will

crush the head of the serpent. So Child bearing is the means by which SOLUTION to the problem that came into the world through the fall of Adam and Eve is to be rectified. So at the end of the judgement of God, **“Adam called his wife’s name Eve, because she was the mother of ALL LIVING.”** Genesis 3:20 That it is the woman’s ability to bear a child is what brought about the redemption of mankind, without which we could not have been saved. So [L.b] points out how Satan works to promote abortion so that the world is deprived of solutions sent to it from heaven.

So the VERY fact Paul EVEN introduced the concept of childbearing in the CONTEXT of conduct WITHIN the church is a very BIG CLUE that he is speaking about the relationship BETWEEN husband and wife and NOT in respect to any man towards any woman in the church. **Children are a PRODUCT of MARRIAGE.** We have to note here that Paul as well as Peter make an effort to clearly define to us to whom a woman is expected to be subject to, saying **“being SUBJECT to [their] OWN husbands.”** [Ephesians 5:22, Colossians 3:18, Titus 2:5 & 1 Peter 3:1] NOT to ANY husband, NOR to ANY man but to **“Their Own”** clearly defining the limits of this command. If Paul and Peter wanted women to be subject to any man, according to the order of creation then they should have left it ambiguous to address to mean EVERY man should be the head of EVERY Woman. So that every woman should submit to the authority of any MAN be it Saved or unsaved as Peter said of husbands and wives.

Adam and Eve are an example of the basic fundamental fabric of society, the ONE UNIT of family composed of husband and wife and children. SO God said, **“A MAN will leave the father and mother and be JOINED with his WIFE, and the two will become into ONE flesh.”** So the man LEAVES the Head and Body which he was part of to create a Head and Body of his own with his wife. It is the Man that finds a wife, as Proverbs says, **“He who finds a wife finds a good thing, and obtains favour from the Lord.”** Proverb 18:22 So the ONLY example we can make of ADAM is that of a HUSBAND and Father, NOTHING else, not a ruler of nations, nor a king, but the HEAD of his own FAMILY, that is ALL. And in this regard Cain was described as his own man as was Seth and each was spoken of in relation to the family they birthed. So the ORDER of CREATION argument serves to establish the governing of the family and nothing else.

So when Paul said Adam was formed first then EVE, the ORDER of CREATION has significance as it pertains to who becomes the head and who becomes the body when a husband and wife are JOINED to be one FLESH. Which is the SAME argument Paul used in Corinthians in terms of Head and Body saying, **“For man is not of woman, but woman of man. For truly man was not created on account of the woman, but woman on account of the man.”** 1 Cor. 11:8-9 This is the point Paul is making in GIVING the order of creation to establish the order of the household in Marriage. Since woman is for Man therefore a woman should not have authority over her Husband according to Natural Creation. And this is supported by the word of God Himself spoke at the fall saying, **“To the woman He said: “I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your HUSBAND, And he shall rule over you.”** Genesis 3:16 Here God defined, ONLY the Husband is Given authority over the Wife, NOT MAN will rule over Woman. So the Husband to whom the woman is joined to be one flesh, he shall be your head. So, NO other WOMEN are subject to the authority of MAN to rule over, NONE. [K.E.H] jokingly once said, “you better not try to be the head of my wife or somebody is going to be headless.” Which is the MAIN concept MANY in the Church seem to get WRONG. And we MUST understand when women are denied the service of ministry in the Lord they by default are made to be SUBJECT to EVERY man.

So the context of HEADSHIP is LIMITED to being united as Head to a Body. So Christ is the Head of the Church because we are united to be one SPIRIT with Him as Paul says, **“The one being JOINED to the Lord is one spirit.”** 1 Cor. 6:17 Likewise a man is the head of a woman because they are JOINED to be one FLESH. [Genesis 2:24] There is NO HEADSHIP outside of this, that is of one SPIRIT and of one FLESH. Therefore Paul was speaking about how a husband and wife are to govern themselves, within the Church while BOTH of them are in the state of being TAUGHT. And says, **“Let a Woman [Wife] LEARN in QUIETNESS, in all SUBMISSIVENESS.** But I do not permit a woman [wife] to TEACH, nor to use AUTHORITY over a man [husband], but to be in QUIETNESS.” The term “quiet and submissive” is used to describe a woman’s relationship to her OWN husband, as Peter as well as Paul stated, **“being SUBJECT to their own husbands,** so that the word of God should not be maligned.” The point is to reflect the order of the Home as it is in the Church, the Body being subject to the Head.

There is a further SIMPLE point to be made here, Paul said, “ I do not permit a woman to teach, nor to use authority over a man,” Paul uses a singular verb, if Paul intended to mean in the context of the body the church in regards to all the men then he should have said, **“ I do not permit a woman to teach or hold authority over MEN.”** BUT PAUL IS speaking about one man that is her husband just the same way a man is the head of ONE woman that is his wife and not ALL WOMEN. Likewise in 1 Corinthians 11 he says, “Christ is the Head of EVERY man,” and a “man is the head of a woman.” The fact he put “EVERY” before a man is VERY significant, by its very presence it limits the authority of a Man to ONE Woman. That is, if Paul so desired to make a man have authority over EVERY woman he could have simply said, “God is the Head of Christ, Christ is the Head of man and man is the head of woman.” But he puts [Every] between Christ and the man defining the limits of man. Therefore since a MAN CANNOT be the HEAD of EVERY woman, then every woman is NOT required to submit to ANY man except to the one she is bound by the covenant in Marriage. So a man is to be husband of ONE Wife, which is a precondition for anyone serving in the church.

Now, the contrast to this statement is, Paul said, “As in all the churches of the saints, **let the women [wives] be silent in the churches.** For it is not allowed to them to speak, **but to be in submission, as the LAW ALSO SAYS.** But if they **DESIRE to LEARN** anything, let **them ask their own HUSBANDS at home;** for it is shameful **for a woman [wife] to speak in the church.”** 1 Cor. 14:33-35 Now, it is VERY IMPORTANT to note, the fact that a HUSBAND is used in this statement means, every other reference to a WOMAN in this passage MUST be translated to mean WIFE. So in the case that the Wife did not understand anything Paul says, she should not be disruptive within the church but to wait until they get home to ask her husband. So we can see in both instances whether it is to INSTRUCT and use authority as in 1 Timothy 2:11-14 or to INQUIRE into something not understood as in 1 Cor. 14:33-35 it ought to be done in an orderly manner in the HOME. NOTE: in both instances these women were in a STATE of BEING TAUGHT, “Let a Woman LEARN in quietness,” AND “if they DESIRE to LEARN anything.” Otherwise we are saying a woman is NOT allowed to TEACH or LEARN in the Church, which we know is not true! [L.b] pointed out that Greek women were outspoken and disruptive in the church not being accustomed to the conduct as stated in the Law as it was with Jewish women.

In this respect we will examine what the Law says in regards to a woman’s relationship with God as it concerns her association to a man. Moses wrote, **“if a woman makes a vow to the Lord,** and binds herself by some agreement **while in her father’s house in her youth,** and her father hears her vow and the agreement by which she has bound herself, and **her father holds his peace, then all her vows shall stand,** and every agreement with which she has bound herself shall stand. But **if her father**

**overrules her on the day that he hears**, then none of her vows nor her agreements by which she has bound herself shall stand; and **the Lord will release her, because her father overruled her.**”

Numbers 30:3-5 Moses repeats the same rule to woman who is married, that her husband is also able to make her vow void, **“if her husband overrules her on the day that he hears it, he shall make void her vow** which she took and what she uttered with her lips, by which she bound herself, and **the Lord will release her.**” [vs. 8] The point is the HEADSHIP of a man over a woman ACCORDING to the FLESH is limited to these two factors. So we can see in the instance that either her father is her head, she being a youth or her husband is her head she being united to be one flesh with him, that her head is able to exercise authority even in matters that has to do with God.

However in regards to one who is a widowed or divorced, NO ONE can ANNUL her vow because there is NO HEAD between her and God. **“Also any vow of a widow or a divorced woman**, by which she has bound herself, **shall stand against her.**” Numbers 30:9 Meaning any man just by the virtue of being a man does not have authority over any woman, it is LIMITED to the bounds of Marriage or youth in her father’s house otherwise the widow or a divorced woman’s vow can also be annulled but it is NOT. And it is the SAME rule that applies in the NEW, as it has to do with our union in the FLESH.

We address this point in order to point out that many seeking to justify the ministry of women in the church have sought to define the terms of service. That is the concept of giving permission to a woman to preach or serve the Lord as long as she has a man overseeing her, which stems from our misunderstanding of headship. **HEADSHIP is LIMITED** to, Father to Daughter when she is young and Husband to Wife, NO OTHER Man has any authority as Head. **“These are the statutes which the Lord commanded Moses, between a man and his wife, and between a father and his daughter in her youth** in her father’s house.” Numbers 30:16 So ANY spiritual figure’s authority be it Apostle or Pastor DOES NOT deviate in any way from the authority he/she has over any SHEEP of his/her flock. [Acts 20:28, 1 Peter 5:2-5] Meaning a woman is not to be treated any different from any other member of the congregation in relation to the service to the Lord. Christ is the only Head anyone in the church is required to be submitted in order to serve.

Following on this misguided justification, others also have sought to explain away 1 Cor. 14:33-35 as well as 1 Timothy 2:9-14 as being applicable to that SPECIFIC region and period. This is a GRAVE ERROR, by that rational we can discount the ENTIRE New Testament especially the epistles of Paul, since NONE of them were addressed to us. However, Paul makes it VERY CLEAR, saying **“As in ALL the CHURCHES of the SAINTS,**” 1 Cor. 14:33 and again saying, **“I desire the men in EVERY PLACE** to pray, lifting up holy hands, apart from anger and dissension. **Likewise also women** should adorn themselves in respectable apparel,” 1 Timothy 2:8-9 Meaning wherever the gathering of the Saints is found, at whatever time period the rules specified in these chapters apply to ALL, with NO exception. So the command of Paul is NOT limited to Ephesus nor is it limited to Corinth, the fact he addressed the same concept in two different regions should bear testimony that Paul is speaking to all of us. To this we will add the letter of Peter, which he addressed saying, **“To the elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,**” 1 Peter 1:1 in which he also gives the same advice in terms of the relationship between Husbands & wives as Paul does.

The Last point we want to address in respect to such arguments for the ministry of women in the church is that, the excuse 1 Timothy 2:9-14 was addressing those specific women in Ephesus who were modelling themselves according to the goddess Artemis [in respect to their attire] through which

it is presumed the false doctrines were seeping into the church. The first point is the description of the women's attire is the same as the one Peter gave to Jewish women who dwelt in the regions of Pontus, Galatia, Cappadocia, Asia, and Bithynia, saying, "whose adorning let not be the external, **of braiding of hair and putting around of gold, or putting on of garments,**" 1 Peter 3:4 Which Paul also used to describe the women in Ephesus saying, "women should adorn themselves in respectable apparel, **with modesty and self-control, not with braided hair or gold or pearls or costly clothing.**" 1 Timothy 2:9 The point is for us to see how Peter and Paul's statement in regards to the conduct of the church are interrelated, Peter from the perspective of the Jews and Paul from the perspective of Gentiles.

So both Peter and Paul touch on men and husbands being involved in prayer. And both address women and wives dressing in a modest manner and being submissive to their husbands, One is written to Jews the other to Gentiles. The one written to the Gentiles that is the letters of Paul seek to establish the order of the home by pointing to CREATION, which Peter does not need to do, since Jewish women already knew this in the Law so he sought to bring remembrance the example of Shara and Abraham, as a guide for the code of conduct in the home. So by virtue of a parallel comparison we can determine the intent of Paul was not to subject women to any man but to their OWN husband.

### **The Covering.**

Paul in EVERY instance is ADDRESSING the relationship of a Man to a Woman under the Covenant of Marriage and we can see this in respect to a Covering. Paul wrote, "**Every man PRAYING or PROPHECYING having anything on his head dishonours his head. And every woman [wife] PRAYING or PROPHECYING with the head UNCOVERED dishonours her HEAD [husband];** for it is one and the same with having been shaven. **For if a woman [wife] does NOT COVER her head, also let her be SHORN.** And **IF IT is disgraceful** to a woman to be shorn or to be shaven, **let her cover her head.**" 1 Cor. 11:4-6 The main point here is, the concept of covering her head is an expression for being under authority through the covenant of marriage. Note: a woman NOT covering her head when praying or prophesying does NOT dishonour God but her head, that is her husband. The fact is that Paul makes a wife who is uncovered to be EQUAL to be a woman who is shorn or shaved.

Now, we can understand the merit of this statement from what he says after, "For truly a **man ought NOT to cover [his] head**, being the image and glory of God; but **the WOMAN is the GLORY of MAN. For man is not of woman, but woman of man.** For truly man was not created on account of the woman, but woman on account of the man. **BECAUSE** of this, **the woman ought to have AUTHORITY on the HEAD**, on account of the angels." 1 Cor. 11:7-10 Again the whole thing is in the context of the Marriage Covenant, woman is the glory of man according to the FLESH in ADAM it is on this account he says woman is from man not man from woman. So a Wife ought to have a symbol of authority on her head, as an expression to show she is bound by covenant to her husband.

It is in regards to this he says, the Natural long hair is given to women as a covering, saying "**if a woman has long hair, it is to her glory?** For the **long hair INSTEAD of a COVERING is given to her.**" [vs. 15] NOTE: it is INSTEAD of, so when a woman comes under the Covenant of Marriage to be one FLESH with her husband she no longer needs this [Natural] covering, because she has come under the authority of her husband. In such cases, Paul says when she prays to God or Prophesying then she should cover head in respect to her husband who is now her head. But if she desires not to be covered then let her discard the natural covering that was given to her, let her shave her head, again to

show that she is under authority that her husband is NOW her covering. In contrast an unmarried woman needs not cover her head, because her long hair is ALREADY a covering for her. [1 Cor. 7:34] The covering of the head is a symbol of being married, which in modern times is replaced with a wedding ring. This is proven in effect when we examine traditional Hasidic Jews who still practise the shaving of a woman's head and covering her head as a symbol of being married.

After all this Paul says, "However, **neither is woman separate from man, nor man separate from woman IN the LORD**. For just as the woman is of the man, so also the man is by the woman. And all things are of God." 1 Cor. 11:11-12 Here is an IMPORTANT point, that is a woman in Christ according to the SPIRIT is NOT the glory of man but of the glory of CHRIST, because she is OF HIS BODY the church and is a NEW CREATION in Him just the SAME as any MAN. The Church is the GLORY of Christ as Eve was the glory of Adam. Paul writes, "**Therefore from now, we regard NO ONE according to the FLESH**. Even though we have regarded Christ according to flesh, yet now we regard Him thus no longer. **Therefore if ANYONE is IN CHRIST, he is a NEW CREATION**. The old things have passed away; behold, the new has come into being." 2 Cor. 5:16-17 And he EXPLICITLY makes the point that in the New Creation there is NO such DISTINCTION according to the flesh saying, "For **you are ALL SONS of God** through faith in Christ Jesus. For as many of you as were **baptised into Christ have put on Christ**. There is neither Jew nor Greek, there is neither slave nor free, **there is neither MALE and FEMALE**; for you are **ALL ONE in Christ Jesus**." Galatians 3:26-28

Note: we are ALL SONS because the LORD Jesus Christ is the Son of God and it is HIS Spirit that dwells in ALL of us [be it male or female] enabling us all to share in the SAME inheritance in Him. "**FOR you ALL have PUT on CHRIST**." Likewise we are also ALL brides because we are all members of His body the Church and are united with Him to be His body in marriage. So, in the Spirit, Jesus Christ is the Head of EVERY woman as He is the head of EVERY man since we are all part of one body, the CHURCH over whom Christ is the ONLY HEAD. Paul writes, "For also in **one Spirit we all were baptised into one body**, whether Jews or Greeks, whether slaves or free, and we were all made to drink one Spirit." 1 Cor. 12:13 And again "**One body and ONE Spirit**, just as also **you were called into ONE hope of your calling**; one Lord, one faith, one baptism; one God and Father of ALL, who is over ALL and through ALL and in ALL." Ephesians 4:4-6 There is ONE calling, for all of us to be confirmed to the same ONE image of the Lord Jesus Christ, be it Male or Female. That is, women are meant to emulate themselves after Christ the same as men are to emulate themselves after Christ. Meaning the rejection of women from the service to the Lord is the rejection of Christ. The Lord said, "**The one hearing you hears Me; and the one rejecting you rejects Me**;" Luke 10:16 So if you reject a teaching that came through a woman because she is a woman, you are not rejecting her but Christ who is working in her.

### **The Service in the Spirit.**

Now we have established the relevance of the ordinance of Marriage in Christ according to the flesh we will discuss our status in the SPIRIT in the service we render to God within the CHURCH. The simple question we need to ask ourselves is, IS the Church a Spiritual institution or a Natural one? If a spiritual institution then Christ has sovereignty to administer His body through WHICHEVER vessels have been consecrated to serve Him, since there is no distinction between male or female. However, if Natural and according to the flesh, then the issue of GENDER will have significance. Marriage as it pertains to the NATURAL is the reflection of the Flesh ordinance, wives submitted to their husbands. But as it pertains to the SPIRITUAL, the Church is married ONLY to Christ, and everyone of us are

the BODY and in respect to this the Lord said, **“For in the resurrection, neither do they marry, nor are given in marriage, but they are like angels in heaven.”** Matthew 22:30 That is to say, in heaven MALE has NO greater authority over FEMALE, we are ALL SONS of GOD through the Lord Jesus Christ and are Joint-Heirs. As Peter says, “Husbands do likewise, dwelling with them according to knowledge, as with a weaker vessel, with the female, **RENDERING honour as JOINT-HEIRS also of the grace of life**, so as for your prayers not to be hindered.” 1 Peter 3:7

So we can see the ISSUE that plagues the Church is that we have used the statement that is given to govern the relationship between a Husband and Wife and we have APPLIED it to the Church. The Church is not of the flesh, it is a spiritual concept, and is the bride of Christ. Meaning He is the Only Bridegroom and Head and EVERYBODY else, be it man or woman, Jew or Gentile, rich or poor, ALL are the BODY! We are not any different from one another in Christ, and He assigns duties according to the Gift He gives in regards to the spiritual not the natural. When we dictate who is able to serve the Lord and who is not, we make ourselves to be the head to determine who should operate in what gift for which we have no Authority to dictate. The point is we have to see it from Christ’s point of View, He is the Husband, and it is Him who appoints to ministry. So, if we ALL can see ourselves as the WIFE the BETTER off we ALL will be.

In the day the Church was born that is on Pentecost, Peter stood up to explain the outpouring of the Holy Spirit, and he by the Spirit expounded the prophecy of Joel saying, “But this is that having been spoken by the prophet Joel: ‘And it will be in the last days, **God says, I will pour out of My Spirit upon all flesh**, and your **SONS and your DAUGHTERS will PROPHECY**, and your young men will see visions, and your elders will dream dreams. And **even upon My servants, and upon My handmaidens, I will pour out of My Spirit in those days, and THEY will PROPHECY.**” Acts 2:16-18 The point is Peter used this verse to explain the NEW Administration that came from God as they were Baptised with the Holy Spirit. [L.b] pointed out in this NEW system GOD made no distinction between MALE or FEMALE, the Same Spirit was poured out on ALL to produce the SAME effect in ALL, since we are ALL made into a New Creation. The reference to SERVANTS, and HANDMAIDENS is in respect to THOSE whom God has specifically CALLED to SERVE HIM, giving the MINISTRY in the Spirit equally to both Male and Female.

And in respect to the working of the gifts which God has given in the SERVICE to Him, Paul says, **“Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of workings, but the same God** is working all things in **EVERYONE...** Now one and **the same the Spirit works all these things, apportioning individually to EACH AS HE WILLS.**” 1 Cor. 12:4-6, 11 The service rendered to God in the Church which is in the Spirit through the gift Christ Himself has given, there is no difference, since there is no such distinction as male or female in the New Creation. Paul writes, “Now to each one of us **GRACE has been given ACCORDING to the measure of the gift of Christ.** Therefore it says: “Having ascended on high, He led captive captivity, and gave gifts to men.”... And **He gave some indeed to be apostles, and some prophets, and some evangelists, and some shepherds and teachers,** toward the perfecting of the saints for the work of ministry, **for the BUILDING up of the BODY of Christ.**” Ephesians 4:7-8, 11-12 And in Corinthians, Paul writes, **“Now YOU are the BODY of Christ,** and members in particular. And some indeed **GOD has APPOINTED in the CHURCH,** first apostles, secondly prophets, third teachers, then miracles, then gifts of healing, helping, administrating, various kinds of tongues.” 1 Cor. 12:27-28 God is the one who gave gifts to the BODY, and it is HIM who APPOINTS, NOT man. Meaning every MEMBER of the BODY is a CANDIDATE to ANY position God wants to place them, GENDER plays NO PART, and mankind has NOTHING to say in this

matter.

The Five Fold Ministry office is tasked with, "**perfecting of the saints for the work of ministry**, for the BUILDING up of the BODY of Christ," meaning every member of the body of Christ be it male or female has a Ministry to fulfil, for the purpose of building up the body. One teacher described the Five fold ministry to be available to ALL the members of the body, the only difference is the magnitude of involvement, that is the Grace that is given according to the MEASURE of Christ gift. So a member of the body can serve as a prophet as defined in 1 Cor. 14:26-33, while another can be as one sent to the nations as Agabus was in Acts 12. Similarly one can be equipped to pastor a small group gathering while another can oversee a congregation of tens of thousands, in both instances the SAME spiritual gift is at work, the only difference being the GRACE given according to the MEASURE of Christ's gift. So Paul says, "**And we are having different gifts according to the grace having been given to us:** if prophecy, according to the proportion of the faith; or service, in the service; or teaching, in the teaching; or exhorting, in the exhortation; giving, in generosity; leading, in diligence; showing mercy, in cheerfulness." Romans 12:6-8 EACH individual part has a part to play in building up of the body. [Eph. 4:15-16, 1 Peter 4:10-11] The service to God in the church is ALL in the Spirit according to the gifts God gives, NOTHING is of the FLESH. [Romans 12:3-8, 1 Cor. 12:4-11, 27-28, Eph. 4:11-16, 1 Peter 4:7-11] And specifies the manner it is fulfilled saying, "**For God is the One working in you both to will and to work** according to His good pleasure." Philippians 2:13

### **Prophesying?**

In Cor. 11 which we have established was speaking to a Wife, Paul described her being ENGAGED in the ACT of Praying and Prophesying that is WITHIN the CHURCH, and WAS NOT being SILENT. So we need to ask ourselves, what does Prophesying do? Paul says, "For the one speaking in a tongue speaks not to men, but to God. For no one hears, but in the Spirit he utters mysteries. But **the one PROPHECYING SPEAKS to MEN**, for **edification** and **encouragement** and **consolation**. The one speaking in a tongue edifies himself, but **the one prophesying EDIFIES the CHURCH.**" 1 Cor. 14:2-4 The Woman was ENGAGED in the ACT of Prophesying meaning SPEAKING to MEN within the Church for the purpose of Building the Church as described in Ephesians. We can follow along in 1 Cor. 14 and see the various aspects prophesying is used within the Church. First Paul says, "When you may come together, **EACH has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation**. Let all things be done for edification." Now tongue & interpretation is equivalent to prophesying as compared to, "Now the **one prophesying is greater** than the one speaking in tongues, **unless he should interpret**, so that the church might receive edification." [vs. 5] So EVERY member of the body is expected to come having SOMETHING to offer to the body, that is both male and female. And Paul follows with, "And **let two or three prophets speak**, and let the others discern. But **if a REVELATION should be made to another sitting by**, let the first be silent. **For you are all able to PROPHECY one by one**, so that **ALL may LEARN**, and **all may be exhorted.**" 1 Cor. 14:26,29-31

The very ACT of Prophesying cause the members of the BODY to LEARN, meaning a woman or a man being engaged in this GIFT causes both MEN and WOMEN to be INSTRUCTED, that is to say TAUGHT. [1 Cor. 14:6] So the FACT that the act of prophesying is associated with edification, revelation and teaching, means we can CLEARLY see, in 1 Timothy 2:11-15 Paul was NOT speaking about a woman not being able to teach, but speaking in regards to her relationship to her head, that is her husband. The Point is the GIFT of GOD makes NO DISTINCTION between Man or Woman,

which is GIVEN for the purpose of BUILDING the BODY. We ought NOT to think in terms of GENDER, in respect to the Spirit and the Church, GENDER has significance in the ONE ordinance that is given to us to govern the Flesh that is the covenant of marriage between man and woman. So unless Paul was mad, the women being commanded to be silent in the Church has to do with Husband and Wives NOT ANY OTHER thing.

Here we need to address the issue that seeks to compartmentalise women in specific roles, such as evangelism limiting their contribution to the body. The fact is the gift of prophecy is a gift that is given for the benefit of the body and not unbelievers. Paul said, “So then, tongues are for a sign, not to those believing, but to the unbelieving; but **prophecy is not to the unbelieving, but to the believing.**” 1 Cor. 14:22

This brings us to the final point in regards to the objection of Women teaching and Pastoring, that is the comment Paul made saying, “And **Adam was not deceived, but the woman, having been deceived,** has come into transgression.” 1 Timothy 2:14 Which many have taken to mean a woman is incapable to expound the mysteries of the Gospel precisely because Eve was deceived. Now the problem with such an approach is that it totally discounts the mind of Christ which every New Creation in Christ is to have. The fact of the matter is the Mind of Adam and the Mind of Eve which according to the Natural has NO PART in the things of the SPIRIT. And any man that seeks to have an authority in the matter of the Spirit by the simple virtue of being born a man has in all Honesty disqualified himself.

Paul said, “But **the natural man does not accept the things of the Spirit of God;** for they are foolishness to him, and **he is not able to understand them,** because **spiritually they are discerned.** But he who is **spiritual judges all things,** but he himself is judged by no one. “For who has known the mind of the Lord? Who will instruct Him?” **But we have the mind of Christ.**” 1 Corinthians 2:14-16 In this one statement Paul annulled any authority that is based on the natural disposition be it male or female to understand the things of the Spirit. So the fact that Eve was deceived has NO BEARING in the ability a woman has to understand or teach the things of the Spirit, SINCE the ONLY precondition to understand spiritual matters is having the MIND of Christ. The Mind of Christ is AVAILABLE to ALL, since We ALL have PUT on CHRIST, without whom NONE of us would have known the TRUTH.

Paul described the Ministry in the Lord in this simple statement, “**Not that we are sufficient from ourselves to reckon anything as of ourselves,** but our sufficiency is of God, **who also has made us competent as ministers of a new covenant, not of the letter, but of the Spirit.**” 2 Cor. 3:5-6 Here Paul is simply saying our teaching is not of our own but what God has given to us enabling us to be ministers of the New Covenant. So since the natural man CANNOT understand the things of God, it has NO PART to play in the new testament. Therefore if a man ministers the things of the New Covenant according to the Mind of Christ, then a Woman must also be JUST as capable. And if we seek to subdue women by pointing out their flesh then we do not truly believe in the New Creation. The frailty of the flesh is an opportunity for the strength of Christ, Paul writes, “**not many were wise according to the flesh,** not many powerful, not many of noble birth. But **God has chosen the foolish things of the world that He might shame the wise;** and God has chosen **the weak things of the world that He might shame the strong;** and the low-born of the world, and the things being despised, God also chose—the things not being—that **He might annul the things being, so that all flesh may not boast before God.**” 1 Cor. 1:26-29 Meaning God has more reason to use women according to the frailty in the flesh in comparison to men.

## Women Ministry in the Bible.

Now we will examine the various examples we have of women in a place of authority rendering service to GOD from the Law as well as in the Church. The first instance we have is Mariam the sister of Arron and Moses, who is recorded in the Bible as a Prophetess. [Exodus 15:20] And Micah says, "For I brought you up from the land of Egypt, **I redeemed you from the house of bondage**; And I sent before you **Moses, Aaron, and Miriam.**" Micah 6:4 Miriam is credited with Moses and Aaron having a hand in delivering Israel from the bondage of slavery and her death was recorded with the same respect as her siblings in Numbers 20:1. Next we have Deborah the wife of Lapidoth, a prophetess, and a JUDGE of Israel. Note, Deborah had a husband to whom she was submitted to, yet she judged the whole of Israel for forty years, in service to GOD. [Judges 4:5] This is what we need to understand, and the fact God spoke through her is a significant point that she judged Israel according to the will of God, not some usurped power as Jezebel. It was a responsibility given to her by God and not to her husband. And she was a judge equal to Samson, Gideon, Ehud or any other judge mentioned in the Book of Judges. And being a judge she exercised the Authority given to her, and she commanded Barak to go to war in accordance with the word of God. The Book of Chronicles records, "Then **she sent and called for Barak** the son of Abinoam from Kedesh in Naphtali, and said to him, "**Has not the Lord God of Israel commanded,...**" Judges 4:6-7 The last one we mention in this category is Huldah, the wife of Shallum the son of Tokhath who was also a prophetess whom king Josiah sent to enquire of God. [2 Chr. 34:22] We need to NOTE, all these women served God under the Law which is according to the Covenant in the FLESH, so how much BETTER should it be in the Lord Jesus Christ which is according to the Covenant in the SPIRIT.

Now, we will examine the various women that served God in the New Testament. The first ones we will mention are the daughters of Philip the evangelist, who had four virgin daughters that PROPHESED. [Acts 21:9] We understand the implication of what it means to PROPHESEY, it means these FOUR WOMEN were engaged in SPEAKING to the Church to cause it to be built up. Next we have Phoebe whom Paul mentioned in his closing statement in the letter to the Romans. Paul writes, "Now I commend to you **Phoebe our sister**, being also a **SERVANT of the church in Cenchrea.**" Romans 16:1 The word that is translated as "servant" is the word "**διάκονον**," deacon which Paul used to describe a "deacon" in his letter to Timothy saying, "Deacons [**Διακόνους**] likewise must be dignified..." 1 Timothy 3:8-13 And said, "**those having SERVED well acquire a GOOD STANDING for themselves** and great confidence **in the faith that is in Christ Jesus.**" [vs.13] So we can say Phoebe was a DEACON of the church in **Cenchrea**, and held a GOOD STANDING, meaning held in esteem. Whichever way we look at it, Paul OFFICIALLY recognised her as a SERVANT or DEACON of the Church and commanded them to give her every bit of courtesy as any other saints. Also a Patroness she assisted Paul and many others in supporting them.

Next we have Priscilla and Aquila, a husband and wife ministers of the Lord. These two are mentioned along with Paul for the time he came into Corinth. [Acts 18] Though they are not officially called Apostles, they have travelled with Paul from place to place establishing the Gentile churches, in Corinth [vs. 1-4], & Ephesus [vs. 18-19], and also Rome. They were recorded as instructing Apollos, "And he [Apollos] began to speak boldly in the synagogue. But **Priscilla and Aquila having heard him**, took him to them and **expounded the way of God to him more accurately.**" Acts 18:26 Last of all we know they operated as Pastors, because Paul greets the Church that is gathered in their home. [Romans 16:5] Next we have Andronicus and **Junia**, whom Paul says of, "who are **of NOTE among the APOSTLES**, and who were in Christ before me." Romans 16:7 Meaning they BOTH were Apostles. The bible does not say Deborah's husband was a prophet but she was, so in the case of

Andronicus and Junia EVEN if we ASSUME they were husband and wife, they both are counted as Apostles of the Lord. So we have Junia, a woman in the office of an Apostle, the implication of which we can only determine by looking at the other Apostles, Paul, Barnabas, Timothy, Silas, Titus and so on.

**APOSTLES** have authority over an area, Paul said to the Corinthians Churches, “If I am not an apostle to others, yet at least **I am to you; for you are the seal of my apostleship in the Lord.**” 1 Cor. 9:2 And he specified his authority saying, “But we will not boast into the things beyond measure, **but according to the measure of the AREA that God has assigned to us**, a measure to reach **also as far as you**. For we are not overextending ourselves, as not reaching to you. **For we came also as far as you in the gospel of Christ.**” 2 Cor. 10:13-14 Apostles oversee an area within which contains many churches like Timothy in the region of Ephesus and Titus in Crete. They are responsible to assign Elders, Pastors and Teachers. [1 Timothy 3, Titus 1:5-9, 2 Timothy 2:2] They are responsible to keep watch of the Doctrine that is being taught in their area, as Paul repeatedly sought to do in Galatia and Corinth as well as the instructions he gave to Timothy and Titus in [1 Timothy 1:3-7, Titus 1:10-16]. These are the basic responsibilities of an Apostle of which Junia was one. And NOT just one but she is of NOTE, meaning she excelled as Paul himself excelled. The office of an apostle demands the implementation of the Authority the Lord Himself bestowed, as Paul said, “For even if I should boast somewhat **more abundantly concerning our authority, which the Lord has given us** for building you up and not for tearing you down, I will not be ashamed.” 2 Cor. 10:8 Authority over Pastors, Elders and Teachers.

The last we mention from the letter of Romans are Mary along with Tryphena and Tryphosa who are attributed with all the other men as ones who Laboured much in the Lord. [Romans 16:6,12] This is followed by Paul’s letter to the Philippians where he addresses two women who were of note in that church saying, “**I exhort Euodia and I exhort Syntyche** to be of the same mind in the Lord. Yes, and I ask you, true yokefellow, **HELP these WOMEN who LABOURED together with me in the GOSPEL**, with Clement also, and the rest of my fellow workers, whose names are in the book of life.” Philippians 4:2-3 These two women are attributed in labouring with Paul in the Gospel, that is in the preaching of. **The Gospel is PREACHED!**

### **Modern day Servants of the Lord.**

We end this study, with the examination of modern day Servants of God so that we may examine the work of God for ourselves through what we have witnessed in our day as the elders in Acts 15 did by taking account of the testimony of Peter in regards to the baptism in the Holy Spirit of Cornelius’s household. For this we have selected the women that are mentioned in Roberts Liardon book series called God’s Generals. First we have Maria Woodworth-Etter an Evangelist, [1844-1924] through whom the the great move of the Holy Spirit and healing was experienced, she spent the best part of her ministry as an itinerant Evangelist but during her final years she founded a church which she ministered in until the time she went to be with the Lord. She was at the root of the Pentecostal movement and ministered in a time when there was such fierce opposition against women preachers which she herself had to overcome by searching through the word. She was a pioneer and is said to have inspired many of the great servants of the Lord, like S.Wigglesworth. [R.1]

Next we have Aimee Semple McPherson [1890-1944] also an itinerant Evangelist and healing minister who founded the Foursquare denomination, and was one of the servants of the Lord who followed in the footsteps of Maria Woodworth-Etter. She too had to struggle to overcome the taboo of

women preachers, which she also did by searching out the Scriptures and came to the conclusion that the ONLY requirement to be a preacher is the Baptism of the Holy Spirit. “But **you will receive power, the Holy Spirit having come upon you**, and you will be **witnesses for Me**, both in Jerusalem and in all Judea and Samaria, and **to the uttermost part of the earth.**” Acts 1:8 She was the first woman to preach over the air, and was the first to build and operate a Christian radio station and she was also the founder of L.I.F.E Bible College. [R.1]

Lastly we have Kathryn Kuhlman [1907-1976] also an itinerant Evangelist, who introduced the ministry of the Holy Spirit in performing great miracles of healing and bringing many to the Lord, that is she opened the venue for the Holy Spirit to move as He pleases. She also utilised every media available to get the word of God to the public, using both Radio and Television. Aimee Semple McPherson was said to be her model and that she even attended the L.I.F.E Bible College Aimee founded. “Kathryn Kuhlman’s ministry stands out as one of the leading ministries of the Charismatic Movement.” [R.1]

To these we will add Heidi Baker (born August 29, 1959) who is Missionary [Apostle] to the nation of Mozambique, from the MANY women that are presently engaged in serving the Lord. Heidi Baker, is the founder of Iris Global, and the Lord worked many miracles through her and established thousands of churches in that land.

So we hope we have given you a SOLID foundation on the TRUTH of the word of God in regards to the ministry of women to the Lord. That by all means we may NOT deprive the body of Christ of the wealth that is to be gained in being fully engaged in the work of God by both Men and Women. That NO ONE DISQUALIFY themselves from the work of God through wrong perceptions and NO ONE HINDERS the work of GOD, through misappropriated AUTHORITY.

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**Ref:** Roberts Liardon, God’s Generals, Why They Succeeded and Why Some Failed.