

## Lesson Outline

### **I** The Worth of Women

- A.** Women Were Made Partakers of The Gospel
- B.** Women Were Baptized
- C.** Women Participated in Regular Church Life
- D.** Women Were Honored by The Lord Jesus Christ
- E.** Women Are to Be Highly Respected in The Churches

### **II** The Weakness of Women

- A.** The Spiritual Differences Between Men and Women
- B.** The Principle of Leadership and Submission
- C.** Restrictions Placed on Women in Baptist Churches

### **III** The Work of Women

- A.** A Women's Primary Ministry Is Family-Centered
- B.** A Women's Primary Resource Is Her Home
- C.** A Women's Greatest Service Is Her Good Works
- D.** A Women May Engage in "Full-Time" Christian Ministry

### **IV** The Window Women

- A.** Two Kinds of Widows are Identified
- B.** The Relief of Windows

## Introduction:

This lesson concerns itself with the role of women in our Baptist churches. It is a somewhat controversial subject, largely because of feminist thinking prevalent in society and the hot issue of women preachers in Christendom.

Religion has never been kind to women. Almost without exception, the fairer sex has been relegated to a standing lower than men.

- In the ancient Greek world, women were considered inferior to men and women/wives faced a life of seclusion and practical slavery.
- During the Roman empire, a wife enjoyed a better standing, although legally, wives were considered to be no better than chattel (Personal property is property that is movable – excludes real estate) and completely under the control of her husband.
- Jewish women of old had few legal rights, but were afforded a place of dignity and responsibility in the home. The honor came through motherhood. Public affairs and activities (apart from certain religious duties) were virtually outside the sphere of womanhood. In the synagogues men would pray: “Blessed art Thou, our Lord and God, King of the universe, Who hast not made me a woman.” Women would pray “Blessed art Thou, our Lord and God, King of the universe, Who hast made me according to Thy will.”
- Islam is one of the most repressive religions in the world with respect to women.

The Gospel elevates women to the highest (God intended) plane. It truly liberates – not only by bringing freedom from sin’s domination (thru the blood of Jesus’ sacrifice) but also by opening the door of opportunity to participate in the affairs of the kingdom of God.

There are some limitations God places on Christian women. These however are not to inhibit but to enhance! This study is designed to examine God’s principles behind the God-given roles and restrictions of women – particularly as these principles are related to the Lord’s churches.

In light of the upcoming Supreme Court nomination of Professor Amy Coney Barrett, discuss the contemporary TV series “*The Handmaid’s Tale*” with Elizabeth Moss.

## I The Worth of Women

Read Galatians 3:26-28 <sup>26</sup>For ye are all the children of God by faith in Christ Jesus. <sup>27</sup>For as many of you as have been baptized into Christ have put on Christ. <sup>28</sup>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.

This passage teaches an equality of standing in Christ.

- In Christ there is neither male nor female
- Both genders are “one in Christ Jesus.”

In the New Testament we see:

### A. Women Were Made Partakers of The Gospel

1. Read Acts 16:14 <sup>14</sup>And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

**At Philippi the Lord opened the heart of Lydia.**

2. Read Acts 17:4 (from verse 1 for context) <sup>1</sup>Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: <sup>2</sup>And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, <sup>3</sup>Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. <sup>4</sup>And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

**Many chief women of Thessalonica believed after hearing Paul preach the Gospel in the city**

3. Read Acts 17:12 <sup>12</sup>Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.  
In Berea, **many honourable women which were Greeks, were saved.**
4. Read 17:34 <sup>34</sup>Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

**In Athens, this woman named Damaris was saved.**

Acts (written by Luke) goes out of the way to acknowledge the role of women in the evangelizing of various cities!

**B. Women Were Baptized**

1. Read Acts 5:14 *<sup>14</sup>And believers were the more added to the Lord, multitudes both of men and women.*  
Read Acts 2:41 *<sup>41</sup>Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*  
Read Acts 2:47 *<sup>47</sup>Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

Women were counted among the believers who were added to the Lord. (Added to His Church at Jerusalem through baptism.)

2. Read Acts 8:12 *<sup>12</sup>But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*

As a result of the preaching of Philip, both men and women believed and were baptized.

3. Read Acts 16:14-15 *<sup>14</sup>And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup>And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.*

Upon her salvation, Lydia was baptized in a house located outside the city of Thyatira.

**C. Women Participated in Regular Church Life**

1. Read Acts 1:13-14 *<sup>13</sup>And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. <sup>14</sup>These*

*all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.*

**Women were present with the men in the upper room, with one accord in prayer and supplication.**

2. Read Acts 9:36 <sup>36</sup>*Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.*

**A certain woman named Tabitha was full of good works and almsdeeds (which is an act of charity; a charitable gift.)**

3. Read Acts 12:12 <sup>12</sup>*And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.*

**Mary, the mother of John Mark opened her house for a prayer meeting.**

4. Read Acts 18:2 <sup>2</sup>*And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.*

Read Acts 18:26 <sup>26</sup>*And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.*

**Together with her husband, Priscilla grounded Apollos more fully in the Word of God.**

5. Read Philippians 4:3 <sup>3</sup>*And I entreat thee also, true yokefellow, **help those women which laboured with me in the gospel**, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*

**Women labored with Paul in the Gospel.**

Paul lists many such women in the final book of Romans 16:1-16

<sup>1</sup>*I commend unto you **Phebe our sister**, which is a servant of the church which is at Cenchrea: <sup>2</sup>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. <sup>3</sup>Greet **Priscilla** and Aquila **my helpers in Christ Jesus**: <sup>4</sup>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. <sup>5</sup>Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Asia unto Christ.*

*<sup>6</sup>Greet **Mary**, who **bestowed much labour on us**. <sup>7</sup>Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. <sup>8</sup>Greet Amplias my beloved in the Lord. <sup>9</sup>Salute Urbane, our helper in Christ, and Stachys my beloved. <sup>10</sup>Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. <sup>11</sup>Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. <sup>12</sup>Salute **Tryphena and Tryphosa**, who **laboured in the Lord**. Salute the beloved **Persis, which laboured much in the Lord**. <sup>13</sup>Salute Rufus chosen in the Lord, and **his mother and mine**. <sup>14</sup>Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. <sup>15</sup>Salute Philologus, and **Julia**, Nereus, and his sister, and **Olympas**, and all the saints which are with them. <sup>16</sup>Salute one another with an holy kiss. The churches of Christ salute you.*

**The key word in the passage above was “labour” – meaning work, service, and activity.**

6. Read Acts 8:1-3 *<sup>1</sup>And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. <sup>2</sup>And devout men carried Stephen to his burial, and made great lamentation over him. <sup>3</sup>As for Saul, he made havock of the church, entering into every house, **and haling men and women committed them to prison.***

**Women were also persecuted for their faith in Christ.**

Also read Acts 22:4 *<sup>4</sup>And I (**Saul/Paul**) persecuted this way unto the death, binding and delivering into prisons **both men and women.***

#### **D. Women Were Honored by The Lord Jesus Christ**

1. Jeus dealt with a woman of Samaria about her soul's salvation [the woman at the well]. Read John 4:7-26 *<sup>7</sup>There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. <sup>8</sup>(For his disciples were gone away unto the city to buy meat.) <sup>9</sup>Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. <sup>10</sup>Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. <sup>11</sup>The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast*

thou that living water? <sup>12</sup>Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? <sup>13</sup>Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: <sup>14</sup> But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. <sup>15</sup>The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. <sup>16</sup>Jesus saith unto her, Go, call thy husband, and come hither. <sup>17</sup>The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: <sup>18</sup> For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. <sup>19</sup>The woman saith unto him, Sir, I perceive that thou art a prophet. <sup>20</sup>Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. <sup>21</sup>Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. <sup>22</sup> Ye worship ye know not what: we know what we worship: for salvation is of the Jews. <sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup> God is a Spirit: and they that worship him must worship him in spirit and in truth. <sup>25</sup>The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. <sup>26</sup>Jesus saith unto her, I that speak unto thee am he. <sup>27</sup>And upon this came his disciples, and  **marvelled that he talked with the woman**: yet no man said, What seekest thou? or, Why talkest thou with her?

2. Read Matthew 14:15-21 <sup>15</sup>And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. <sup>16</sup>But Jesus said unto them, They need not depart; give ye them to eat. <sup>17</sup>And they say unto him, We have here but five loaves, and two fishes. <sup>18</sup>He said, Bring them hither to me. <sup>19</sup>And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. <sup>20</sup>And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. <sup>21</sup>And they that had eaten were about five thousand men, beside women and children.

Women were included in the great multitude that was miraculously fed by the Lord.

3. The Lord Jesus responded to the great **FAITH** of the Canaanite women.  
Read:
  - a. Matthew 15:21-28 <sup>21</sup>Then Jesus went thence, and departed into the coasts of Tyre and Sidon. <sup>22</sup>And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. <sup>23</sup>But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. <sup>24</sup>But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.** <sup>25</sup>Then came she and worshipped him, saying, Lord, help me. <sup>26</sup>But he answered and said, **It is not meet to take the children's bread, and to cast it to dogs.**

*<sup>27</sup>And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. <sup>28</sup>Then Jesus answered and said unto her, **O woman, great is thy faith: be it unto thee even as thou wilt.** And her daughter was made whole from that very hour.*

- b. Also, read Luke 8:43-48 *<sup>43</sup>And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, <sup>44</sup>Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. <sup>45</sup>And Jesus said, **Who touched me?** When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? <sup>46</sup>And Jesus said, **Somebody hath touched me: for I perceive that virtue is gone out of me.** <sup>47</sup>And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. <sup>48</sup>And he said unto her, **Daughter, be of good comfort: thy faith hath made thee whole; go in peace.***

4. Jesus **commended** Mary, who sat at His feet to hear His Word.

Read Luke 10:38-39 (and through verse 42 to finish Jesus' lesson.) *<sup>38</sup>Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. <sup>39</sup>And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. <sup>40</sup>But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. <sup>41</sup>And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: <sup>42</sup> But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*

**Jesus was openly praised women completing good acts.**

5. Jesus acknowledged the costly sacrifices made by women. Read:

- a. Luke 7:36-38 *<sup>36</sup>And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. <sup>37</sup>And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup>And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. [Then Jesus told the "certain creditor which had two debtors: the one owed five hundred pence, and the other fifty" parable.]*
- b. Luke 21:1-4 [Jesus was teaching the people in the temple, and preached the gospel...] *<sup>1</sup>And he looked up, and saw the rich men casting their gifts into the treasury. <sup>2</sup>And he saw also a certain poor widow casting in thither two mites. <sup>3</sup>And he said, Of a truth I say unto you, that this poor widow hath cast in*



more than they all: <sup>4</sup> For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

- c. John 12:1-8 <sup>1</sup>Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. <sup>2</sup>There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. <sup>3</sup>Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. <sup>4</sup>Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, <sup>5</sup>Why was not this ointment sold for three hundred pence, and given to the poor? <sup>6</sup>This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. <sup>7</sup>Then said Jesus, *Let her alone: against the day of my burying hath she kept this.* <sup>8</sup> *For the poor always ye have with you; but me ye have not always.*

6. Jesus dignified women by exalting marriage and restricting divorce. Read:

- a. Matthew 5:31-32 <sup>31</sup> It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: <sup>32</sup> But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Also, read Malachi 2:14-16 <sup>14</sup>Yet ye say, Wherefore? Because the Lord hath been witness between thee and **the wife of thy youth**, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. <sup>15</sup>And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against **the wife of his youth.** <sup>16</sup>***For the Lord, the God of Israel, saith that he hateth putting away:***

<https://www.gracechurch.org/about/distinctives/divorce-and-remarriage> From Grace Community Church, 13248 Roscoe Blvd. Sun Valley, CA 91352

“God hates divorce. He hates it because it always involves unfaithfulness to the solemn covenant of marriage that two partners have entered into before Him, and because it brings harmful consequences to those partners and their children ([Mal. 2:14-16](#)). Divorce in the Scripture is permitted only because of man’s sin. Since divorce is only a concession to man’s sin and is not part of God’s original plan for marriage, all believers should hate divorce as God does and pursue it only when there is no other recourse. With God’s help a marriage can survive the worst sins. In [Matthew 19:3-9](#), Christ teaches clearly that divorce is an accommodation to man’s sin that violates God’s original purpose for the intimate unity and

permanence of the marriage bond ([Gen. 2:24](#)). He taught that God's law allowed divorce only because of "hardness of heart" ([Matt. 19:8](#)). Legal divorce was a concession for the faithful partner due to the sexual sin or abandonment by the sinning partner, so that the faithful partner was no longer bound to the marriage ([Matt. 5:32](#); [19:9](#); [1 Cor. 7:12-15](#)). Although Jesus did say that divorce is permitted in some situations, we must remember that His primary point in this discourse is to correct the Jews' idea that they could divorce one another "for any cause at all" ([Matt. 19:3](#)), and to show them the gravity of pursuing a sinful divorce. Therefore, the believer should never consider divorce except in specific circumstances, and even in those circumstances it should only be pursued reluctantly because there is no other recourse."

- b. Matthew 19:3-9 <sup>3</sup>The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? <sup>4</sup>And he answered and said unto them, *Have ye not read, that he which made them at the beginning made them male and female,* <sup>5</sup>And said, *For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?* <sup>6</sup>Wherefore they are no more twain, but one flesh. *What therefore God hath joined together, let not man put asunder.* <sup>7</sup>They say unto him, *Why did Moses then command to give a writing of divorcement, and to put her away?* <sup>8</sup>He saith unto them, *Moses because of the hardness of your hearts suffered you to put away your wives: **but from the beginning it was not so.*** <sup>9</sup> And I say unto you, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.*
- c. Mark 10:2-12 <sup>2</sup>And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. <sup>3</sup>And he answered and said unto them, *What did Moses command you?* <sup>4</sup>And they said, *Moses suffered to write a bill of divorcement, and to put her away.* <sup>5</sup>And Jesus answered and said unto them, *For the hardness of your heart he wrote you this precept.* <sup>6</sup> **But from the beginning of the creation God made them male and female.** <sup>7</sup> *For this cause shall a man leave his father and mother, and cleave to his wife;* <sup>8</sup> *And they twain shall be one flesh: so then they are no more twain, but one flesh.* <sup>9</sup> *What therefore God hath joined together, let not man put asunder.* <sup>10</sup>And in the house his disciples asked him again of the same matter. <sup>11</sup>And he saith unto them, *Whosoever shall put away his wife, and marry another, committeth adultery against her.* <sup>12</sup> And if

*a woman shall put away her husband, and be married to another, she committeth adultery.*

- d. Luke 16:18 [From verse 15 for context and more] <sup>15</sup>*And he said unto them [the Pharisees], Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. <sup>16</sup> The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. <sup>17</sup> And it is easier for heaven and earth to pass, than one tittle of the law to fail.* [Jesus then interestingly injects this statement about divorce suggesting the any divorce (by Pharisees) was due to their impure hearts?] <sup>18</sup> *Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.*

**In Christ's day, Jewish men had the legal right to divorce their wives for any number of arbitrary reasons.** Read Deuteronomy 24:1-4

<sup>1</sup>*When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. <sup>2</sup>And when she is departed out of his house, she may go and be another man's wife. <sup>3</sup>And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; <sup>4</sup>Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance. <sup>5</sup>When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.*

From <https://www.thetorah.com/article/when-is-a-man-allowed-to-divorce-his-wife> [11-1-2020]. Several features of divorce stand out from this passage:

1. The divorce is initiated by the man; the woman is not depicted as having a say in the matter. (This seems to have been the norm throughout the ancient Near East.
2. The man enacts the divorce by giving the woman a "bill of divorcement"
3. The law also informs us of the motivations for the two divorces, which are described in two different ways:
  - The first man divorces his wife because "she fails to please him because he finds something obnoxious about her."
  - The second man divorces her because he "rejects" or "dislikes" her.

7. The Lord's very first post-resurrection appearance was to Mary Magdalene. Read:  
Mark 16:9 <sup>9</sup>*Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

#### E. Women Are to Be Highly Respected in The Churches

Read 1 Timothy 5:2 (read verses 1-4) <sup>1</sup>*Rebuke not an elder, but entreat* ["entreat" - treat (someone) in a specified manner] *him as a father; and the younger men as brethren;* <sup>2</sup>***The elder women as mothers; the younger as sisters, with all purity.*** <sup>3</sup>*Honour widows that are widows indeed.* <sup>4</sup>*But if any widow have children or nephews, let them learn first to shew piety at home, and to **requite** their parents: for that is good and acceptable before God.* ["requite" = make appropriate return for (a favor, service, or wrongdoing), or return a favor to (someone), or respond to (love or affection)]

1. Treat the **elder women as mothers**.
2. Treat the **younger women as sisters**.
3. These relationships are too be maintained with all **purity** – nothing unseemly must ever take place.

## II The Weakness of Women

Read 1 Peter 3:7e (and more) <sup>7</sup>***Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.*** <sup>8</sup>*Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:* <sup>9</sup>*Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.* <sup>10</sup>*For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:* <sup>11</sup>*Let him eschew evil, and do good; let him seek peace, and ensue it.*

This is not a slight – it is a FACT. The wife is the “weaker vessel.” That this applies to the physical sense is obvious. Typically (statistically), pound for pound, women do not possess the strength or endurance of men. God made women different from men – not inferior but different!

In the marriage bond, the wife is to be an “help meet” for her husband. Read:

- Genesis 2:18c <sup>18</sup>*And the Lord God said, It is not good that the man should be alone; **I will make him an help meet for him.***
- Genesis 2:20d <sup>20</sup>*And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; **but for Adam there was not found an help meet for him.***

Thereby the wife adds her strengths to a “one flesh” entity. The wife completes, complements, and crowns the man.

Read 1 Timothy 2:9-15 (from verse 8) <sup>8</sup> *I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. <sup>9</sup>In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; <sup>10</sup>But (which becometh women professing godliness) with good works. <sup>11</sup>Let the woman learn in silence with all subjection. <sup>12</sup>But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. <sup>13</sup>For Adam was first formed, then Eve. <sup>14</sup>And Adam was not deceived, but the woman being deceived was in the transgression. <sup>15</sup>Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*

This KEY passage addresses **three matters** affecting the role of women in a Bible-believing Baptist church:

#### A. The Spiritual Differences Between Men and Women

According to verse 14 (<sup>14</sup>*And Adam was not deceived, but the woman being deceived was in the transgression.*), the fall of man into sin:

1. Adam was **not** deceived.
  - a. The prohibition of eating from the tree of the knowledge of good and evil was given to the man. Read Genesis 2:16-17 <sup>16</sup>*And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: <sup>17</sup>But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

- b. After the fall, it was Adam (not Eve) was called into account. Read Genesis 3:9 *<sup>9</sup>And the Lord God called unto Adam, and said unto him, Where art thou?*
2. The woman was deceived.
  - a. The serpent made his approach **through the woman**. The Read Genesis 3:1 *<sup>1</sup>Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*
  - b. Read Genesis 3:6 *<sup>6</sup>And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*  
According to this passage, Eve's perspective of the tree and its fruit were:
    - *good for food,*
    - *pleasant to the eyes,*
    - *to be desired to make one wise*

While Eve was in the transgression, it was by **one man** that sin entered into the world. (Read Romans 5:12 *<sup>12</sup>Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*.) **Adam sinned willfully – he ate the forbidden fruit with his eyes wide open!**

The woman is the weaker vessel spiritually. She is more open to spiritual deception than the man – and Satan knows it. In the Bible, there are several (8) examples of Satan working through a woman to “get” at a man.

### 8 Examples:

1. Satan used woman's ungodly advice to cause Abram to sin. Read Genesis 16:1-4 *<sup>1</sup>Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. <sup>2</sup>And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. <sup>3</sup>And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. <sup>4</sup>And he*

*went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.*

2. Satan used a conniving Rebekah to incite Jacob in his deception of his father Issac (it was her idea and action).

*Read Genesis 27:6-17 <sup>6</sup>And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, <sup>7</sup>Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. <sup>8</sup>Now therefore, my son, obey my voice according to that which I command thee. <sup>9</sup>Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: <sup>10</sup>And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. <sup>11</sup>And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: <sup>12</sup>My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. <sup>13</sup>And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. <sup>14</sup>And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. <sup>15</sup>And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: <sup>16</sup>And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: <sup>17</sup>And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.*

3. Satan used Miriam and Aaron to oppose Moses and halt the progress of God's people. **Read this incredible passage where Miriam (primarily) and Aaron questions Moses' marriage choice and more generally spiritual authority:**

- Numbers 12:1-15 <sup>1</sup>And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. <sup>2</sup>And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. <sup>3</sup>(Now the man Moses was very meek, above all the men which were upon the face of the earth.) <sup>4</sup>And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. <sup>5</sup>And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. <sup>6</sup>And he said, Hear now my words: If there be a prophet among you, I

the Lord will make myself known unto him in a vision, and will speak unto him in a dream. **7My servant Moses is not so, who is faithful in all mine house. 8With him will I speak mouth to mouth, even apparently, and not in dark speeches;** and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? **9**And the anger of the Lord was kindled against them; and he departed. **10**And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, **she was leprous.** **11**And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, **wherein we have done foolishly, and wherein we have sinned.** **12**Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. **13**And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. **14**And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. **15**And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

4. Satan finally ensnared Sampson through Delilah. Read:

- Judges 16:4-5 *4And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. 5And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.*
- Judges 16:15-21 *15And she said unto him, How canst thou say, **I love thee, when thine heart is not with me?** thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. 16And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; 17That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. 18And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. 19And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. 20And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. 21But the Philistines took him, and put out*



*his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.*

5. The many strange women in the life of wise King Solomon's were his downfall. Read 1 Kings 11:1-8 *<sup>1</sup>But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; <sup>2</sup>Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. <sup>3</sup>And he had **seven hundred wives, princesses, and three hundred concubines:** and his **wives turned away his heart.** <sup>4</sup>For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. <sup>5</sup>For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. <sup>6</sup>And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. <sup>7</sup>Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. <sup>8</sup>And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.*
6. The wicked Jezebel was used to corrupt Ahab and all Israel with Baal worship. Read 1 Kings 16:29-33 *<sup>29</sup>And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. <sup>30</sup>And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. <sup>31</sup>And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. <sup>32</sup>And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. <sup>33</sup>And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.*
7. The advice of Job's wife may have sounded reasonable but was ungodly. Read Job 2:9 (verses 7-10) *<sup>7</sup>So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. <sup>8</sup>And he took him a potsherd to scrape himself withal; and he sat down among the ashes. <sup>9</sup>Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. <sup>10</sup>But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.*

8. The mother of James and John was driven by ambition to make an unspiritual request of the Lord Jesus Christ.

Read Matthew 20:20-23 <sup>20</sup>*Then came to him the mother of Zebedee's children with her sons, worshipping him, **and desiring a certain thing of him.*** <sup>21</sup>*And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.* <sup>22</sup>*But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.* <sup>23</sup>*And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.*

**Notes:** These examples of the spiritual differences between men and women does not mean women are incapable of making wise spiritual choices and decisions – or that men never err or make wrong spiritual decisions. **It simply points to the reality that women are more easily deceived particularly through their feelings and emotions.**

**Notes:** It is relevant to note the number of women involved in the founding of cults and other unscriptural religious activities. Examples:

- Beginning with church in Thyatira [[Thyateira is the name of the modern Turkish city of Akhisar. meaning hill graveyard. It lies in the far west of Turkey, south of Istanbul and almost due east of Athens.](#)]  
Read Revelation 2:18-20 <sup>18</sup> *And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;* <sup>19</sup> *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.* <sup>20</sup> *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.***
- Mary Baker Patterson Glover Eddy (Christian Science)
- Ellen G. White (7<sup>th</sup> Day Adventism)
- Margaret and Kate Fox (Spiritism)
- Helen Petrova Blavatsky (Theosophy)

- Aimee Semple McPherson (Four Square)
- The modern Pentecostal-Charismatic Movement is noted for its dominant female element.
- Then there are the witches so prevalent today – fortune tellers, palm readers, and so forth – most of them women. Contemporary entertainment is replete with movies and TV series depicting the occult (Supernatural, Buffy the Vampire Slayer, Harry Potter movies, Charmed, The Craft, The Devil’s Advocate, Hell Raiser movies, Lucifer series, and many others, etc.)
- Also, the Bible speaks of silly women being particularly vulnerable to false teachers. Read 2 Timothy 3:6 *For of this sort are they [teachers] which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,*

### Notes:

Many are perplexed by 1 Timothy 2:15 *Notwithstanding **she shall be saved in childbearing**, if they continue in faith and charity and holiness with sobriety.* This is not teaching “salvation through childbirth” but is actually a paraphrase of God’s promise from Genesis 3:15 *And I will put enmity between thee and the woman, and between thy seed and her seed [Jesus]; it shall bruise thy head, and thou shalt bruise his heel.* The promised seed of the woman is none other than Jesus Christ!

### B. The Principle of Leadership and Submission

The entrance of sin into the world **brought chaos**. God re-established order by imposing **rule** – i.e., principles of leadership and submission.

1. **In the Garden.** Read Genesis 3:16b *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; **and thy desire shall be to thy husband, and he shall rule over thee.***
2. **In the Home.** Read:
  - a. Ephesians 5:22-24 ***Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour***

*of the body. <sup>24</sup>Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.*

- b. 1 Peter 3:1a <sup>1</sup>***Likewise, ye wives, be in subjection to your own husbands;*** *that, if any obey not the word, they also may without the word be won by the conversation of the wives;*

Note: Subjugation does not mean inferiority. True Biblical subjugation is to be understood by examining the **relationship** between God the Son and God the Father. Read:

- John 10:30 <sup>30</sup> *I and my Father are one.* [Similar to husband and wife are one flesh?]
- John 5:20 <sup>30</sup> *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*
- Luke 22:42 <sup>42</sup> *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*

Jesus is in no way inferior to the Father, even though the “head” of Christ is God.

Read: 1 Corinthians 11:3 <sup>3</sup>*But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*

3. **In the Churches.** Read 1 Timothy 2:12-14

<sup>12</sup>*But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. <sup>13</sup>For Adam was first formed, then Eve. <sup>14</sup>And Adam was not deceived, but the woman being deceived was in the transgression.*

**Women are not to usurp (take, exercise, lay claim, commandeer) authority over men in verse 12.**

**The reasons for this command are:**

- The order of creation (verse 13) *<sup>13</sup>For Adam was first formed, then Eve.*
- The vulnerability of women to deception (verse 14) *<sup>14</sup>And Adam was not deceived, but the woman being deceived was in the transgression.*

**This is the guiding principle governing the role of women in the church.**

**C. Restrictions Placed on Women in Baptist Churches**

The New Testament places the following restrictions on women insofar as church life and witness is concerned:

**1. Women should NOT serve as pastors. Why?**

- a. I suffer a woman **NOT to TEACH**. Read 1 Timothy 2:12a *<sup>12</sup>But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*
  - (i) Pastors are TEACHERS. Read Ephesians 4:11h (including verse 8) *<sup>8</sup>Wherefore he saith, When he ascended up on high, he led captivity captive, and **gave gifts unto men**... <sup>11</sup>And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*
  - (ii) Pastors must be **apt to teach**. Read:
    - 1 Timothy 3:2g *<sup>2</sup>A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;*
    - 2 Timothy 2:24 *<sup>24</sup>And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,*
  - (iii) Clearly this restriction applies to women teaching men. Read Titus 2:3-4 *<sup>3</sup>The aged women likewise, that they be in behaviour*

*as becometh holiness, not false accusers, not given to much wine, teachers of good things; <sup>4</sup>That they may teach the young women to be sober, to love their husbands, to love their children,*

- b. Nor to usurp authority over a man. Read 1 Timothy 2:12b <sup>12</sup>*But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*
- (i) Elders are to rule. Read 1 Timothy 5:17 <sup>17</sup>*Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*
- (ii) They (males/elders) are to be OBEYED and SUBMITTED TO in the exercise of their office. Read:
- Hebrews 13:7 <sup>7</sup>*Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*
  - Hebrews 13:17 <sup>17</sup>*Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*
- c. If a man desire the office of a bishop. Read 1 Timothy 3:1b <sup>1</sup>*This is a true saying, **If a man desire the office of a bishop**, he desireth a good work.*
- An impossibility for a woman.
- d. A bishop is to be *the husband of one wife*. Read 1 Timothy 3:2b <sup>2</sup>*A bishop then must be blameless, **the husband of one wife**, vigilant, sober, of good behaviour, given to hospitality, apt to teach;*
- An impossibility for a woman.
- e. A bishop is to *ruleth well his own house*. Read 1 Timothy 3:4a <sup>4</sup>*One that ruleth well his own house, having his children in subjection with all gravity;*

- **The husband is to be the head of the home, not the wife.**

Read:

❖ Ephesians 5:22-24 <sup>22</sup>*Wives, submit yourselves unto your own husbands, as unto the Lord. <sup>23</sup>For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. <sup>24</sup>Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.*

❖ Ephesians 6:4 <sup>4</sup>*And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*

<https://foreverymom.com/mom-gold/how-to-provoke-your-children-to-anger/>

1. By constantly criticizing them and not encouraging them. When they feel they can never please us enough.
2. By having double standards: Do as I say, not as I do. Expecting them to do things we don't do, e.g., ask forgiveness, humble themselves, etc.
3. By anger and harshness.
4. By a lack of affection.
5. By telling them what to do or not do without giving Biblical reasons (e.g., Do it because I said to do it, or because it's just wrong).
6. By being offended at their sin because it bothers us, not because it offends God.
7. By comparing them to others (Why can't you act like your sister?).
8. By hypocrisy: acting like a Christian at church but not at home.
9. By embarrassing them (correcting, mocking, or expressing disappointment in them in front of others).
10. By always lecturing them and never listening to them.
11. By disciplining them for childishness or weakness, not for sin.
12. By failing to ask their forgiveness when we sin against them.
13. By pride: failing to receive humble correction from our spouses or our children when we sin.
14. By self-centered reactions to their sin (How could you do this to ME?).
15. By ungracious reactions to their sin (What were you thinking? Why in the world would you do that?).
16. By forgetting that we were (and are) sinners (I would NEVER have done that when I was your age).

**May God give us gracious, gentle, humble, affectionate hearts toward our children.**

f. A pastor is to preach with all authority. Read Titus 2:15 <sup>15</sup>*These things speak, and exhort, and rebuke with all authority. Let no man despise thee.*

- Therefore a women would necessarily violate the principle of 1 Timothy 2:12 <sup>12</sup>*But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*
- Women cannot be evangelists (missionaries) in the sense of being a Gospel-preaching church planter. However they may certainly accompany and assist evangelists in their work.

Read: 1 Corinthians 9:5 <sup>5</sup>*Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?*

Read: Philippians 4:3 <sup>3</sup>*And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*

**Note 1:** What of the four daughters of Philip? Weren't they preachers?

**Read** Acts 21:8-9 (one of Paul's missions – read from verse 6) <sup>6</sup>*And when we had taken our leave one of another, we took ship; and they returned home again. <sup>7</sup>And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. <sup>8</sup>And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. <sup>9</sup>And the same man had four daughters, virgins, which did prophesy.*

Yes, prophets are teachers both foretellers and forth-tellers.

But, the office of predictive prophet ceased with the completion of the Word of God (1 Corinthians 13:8-10 <sup>8</sup>Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. <sup>9</sup>For we know in part, and we prophesy in part. <sup>10</sup>But when that which is perfect is come, then that which is in part shall be done away.)

So, any exercise of the prophetic gift today is only preaching. Read:



- 1 Corinthians 15:3-4 <sup>3</sup>For I delivered [**preached**] unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup>And that he was buried, and that he rose again the third day according to the scriptures:
- 1 Corinthians 15:12 <sup>12</sup>Now if Christ **be preached** that he rose from the dead, how say some among you that there is no resurrection of the dead?

Clearly women may prophesy, but NOT in mixed company Read:

- Acts 2:17-18 <sup>17</sup>And 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: <sup>18</sup>And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
- 1 Corinthians 14:34 <sup>34</sup>Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

The 4 unmarried women (the four daughters of Philip) evidently had a notable ministry among other women. But when the Lord wanted to give a message to Paul (a man), God bypassed the four female preachers and sent Agabus (a man) to deliver it. Read Acts 21:10-11 (from verse 8) <sup>8</sup>And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. <sup>9</sup>And the same man had four daughters, virgins, which did prophesy. <sup>10</sup>And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. <sup>11</sup>And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, **Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.**

**Note 2: What about Deborah in Judges 4?** Read Judges 4:4 (verses 1-5 for context) <sup>1</sup>And the children of Israel again did evil in the sight of the Lord, when Ehud was dead. <sup>2</sup>And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. <sup>3</sup>And the children of

*Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. **4And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.** **5**And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.*

**Deborah** was a prophetess and a Judge of Israel who obviously exercised authority over men (read Judges 4:5 above).

This was an “unusual” time in Israel’s history. Israel was in a state of extreme spiritual apostasy. Read:

Judges 2:10-19 ***10**And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. **11**And the children of Israel did evil in the sight of the Lord, and served Baalim: **12**And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. **13**And they forsook the Lord, and served Baal and Ashtoreth. **14**And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. **15**Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed. **16**Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. **17**And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. **18**And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them. **19**And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.*

Judges 21:25 <sup>25</sup>*In those days there was no king in Israel: every man did that which was right in his own eyes. [last verse in the book of Judges]*

**Men with backbone were nowhere to be found!** Read Judges 4:6-9

<sup>6</sup>*And she sent and called Barak the son of Abinoam out of Kedesh–naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? <sup>7</sup>And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. <sup>8</sup>And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. <sup>9</sup>And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.*

Debora urged Barak to lead an army against Jabin and Siscera (read Judges 4:6-7 above), but he refused to do so unless she went with him (Judges 4:8 above). Debora reluctantly agreed but told Barak he would receive no honor (Judges 4:9 above). **When men will not do God's will, to their shame He will use a woman!**

**One of the characteristics of a corrupt and spiritually bankrupt society is weak men, unruly children, and strong women.**

**Read Isaiah 3:12** <sup>12</sup>*As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.*

## 2. **Women may NOT serve as deaconesses**

A deacon is a **servant** of the Church and as such carries no authority. For this reason, some argue a woman may serve in the office as a deaconess because in doing so, she would not violate the principles of 1 Timothy 2:12 <sup>12</sup>*But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

However, the **qualifications** of a deacon preclude women:

Read 1 Timothy 3:11-12 <sup>11</sup>*Even so must their wives be grave, not slanderers, sober, faithful in all things. <sup>12</sup>Let the deacons be the husbands of one wife, ruling their children and their own houses well.*

- a. The husband of one wife.
- b. Ruling their... own houses well.
- c. Even so must their wives must be grave... [grave = giving cause for alarm; serious]

Note: What about “Phebe our sister” in Romans 16:1 <sup>1</sup>*I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: She was a servant of the church at Cenchrea.*

Furthermore, the church in Roman was ordered to assist Phebe with whatever she needed – suggesting some sort of authority. However, her authority was a derived authority not an autonomous authority – i.e., it was only by Paul’s authority that she would ask for assistance. It is quite in order for a pastor to ask a woman to undertake a task or project in the church – providing it is clear she is acting on behalf of the pastor and not become “bossy” with men. Furthermore, while every church member cannot hold the office of deacon, every church member is to be servant.

Read:

Matthew 20:27 (from verse 25) <sup>25</sup>*But Jesus called them unto him, and said, **Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. <sup>26</sup> But it shall not be so among you: but whosoever will be great among you, let him be your minister; <sup>27</sup> And whosoever will be chief among you, let him be your servant: <sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.***

Galatians 5:13 <sup>13</sup>***For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. <sup>14</sup>For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. <sup>15</sup>But if ye bite and devour one another, take heed that ye be not consumed one of another. <sup>16</sup>This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.***

[These verses raises a new question, though, one that Paul's enemies surely asked: If there is no threat of condemnation for sinning, what is to keep people from sinning more and more? Without a consequence, won't people just indulge in every kind of evil practice? Now Paul confronts that idea, too. He warns the Galatians not to use their freedom of salvation in Christ as an opportunity to selfishly serve the flesh by only doing what feels good. Instead, they should selflessly serve each other in love. <https://www.bibleref.com/Galatians/5/Galatians-5-13.html>]

### 3. **Women are to keep silent during church meetings**

**Read 1 Corinthians 14:34-35** <sup>34</sup>*Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.* <sup>35</sup>*And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.*

**Read 1 Timothy 2:11** <sup>11</sup>*Let the woman learn in silence with all subjection.*

Does this keeping silence refer to every activity – including singing, praying, testifying, etc.? Remember, one of the serious problems in the church of Corinth was the flaunting of spiritual gifts.

- a. The context of 1 Corinthians 14:34 is **preaching** – read verses 29-31 <sup>29</sup>*Let the prophets speak two or three, and let the other judge.* <sup>30</sup>*If any thing be revealed to another that sitteth by, let the first hold his peace.* <sup>31</sup>*For ye may all prophesy one by one, that all may learn, and all may be comforted.*

- Read 1 Corinthians 14:33 <sup>33</sup>*For God is not the author of confusion, but of peace, as in all churches of the saints.*
- Read 1 Corinthians 14:40 <sup>40</sup>*Let all things be done decently and in order.*

Three things that will create confusion in a preaching meeting are:

- Men preaching in foreign languages without the aid of an interpreter. Read 1 Corinthians 14:23,27-28.

*<sup>23</sup>If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?*

*<sup>27</sup>If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. <sup>28</sup>But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.*

- Two or more men preaching at the same time. Read 1 Corinthians 14:31(a) *<sup>31</sup>For ye may all prophesy **one by one**, that all may learn, and all may be comforted.*
- Women preaching. Read 1 Corinthians 14:35(c) *<sup>35</sup>And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.*

1 Corinthians 14:28 defines what keeping in silent. *<sup>28</sup>But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.*

- b. The context of 1 Timothy 2:11 is **learning**. Also read 1 Corinthians 14:35a *<sup>35</sup>And if they will learn any thing, let them ask their **husbands at home**: for it is a shame for women to speak in the church.*

The act of keeping silent (“hushed”) in a church meeting is the mark of a woman who is properly under subjugation. It stands as a testimony of to the divine order. (Read 1 Corinthians 14:40 *<sup>40</sup>Let all things be done decently and in order.*) This does not require that a woman be mute or muzzled during church meetings, but it clearly prohibits a woman from preaching, commenting, asking questions, and otherwise speaking out in an individualistic manner.

Women participation in congregational activities such as lifting heart and voices in praise to God, etc. would not violate the New Testament principle.

AS DIFFICULT AS THESE THINGS MIGHT SEEM, we do well to take of Paul’s statement in 1 Corinthians 14:37 *<sup>37</sup>If any man think himself to be a*

*prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.*

**An interpretation of the requirement that women remain silent (“hushed”) in church meeting and under “subjugation” is in accordance with God’s order where churches consist (primarily) of FAMILIES where God has established the husband to lead/head the family. Correspondingly, women’s voices, desires, and opinions are to be conveyed primarily through their husband.**

#### 4. **Women are to have their heads covered.**

Read 1 Corinthians 11:5-15 *<sup>5</sup>But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. <sup>6</sup>For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. <sup>7</sup>For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. <sup>8</sup>For the man is not of the woman; but the woman of the man. <sup>9</sup>Neither was the man created for the woman; but the woman for the man. <sup>10</sup>For this cause ought the woman to have power on her head because of the angels. <sup>11</sup>Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup>For as the woman is of the man, even so is the man also by the woman; but all things of God. <sup>13</sup>Judge in yourselves: is it comely that a woman pray unto God uncovered? <sup>14</sup>Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? <sup>15</sup>But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.*

- a. An uncovered head is dishonouring (verse 5), shameful (verse 6), and uncomely (verse 13) [comely definition: pleasurably conforming to notions of good appearance, suitability, or proportion]
- b. Long hair is a badge of subjugation (compare the Nazarite – Numbers 6:2-5 *<sup>2</sup>Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: <sup>3</sup>He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any*

*liquor of grapes, nor eat moist grapes, or dried. <sup>4</sup>All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. <sup>5</sup>All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.*

[Example: **Samson** is a Biblical figure who appears in the Book of Judges, 13-16. He was an Israelite who followed the proscriptions of Nazirite life, which included not drinking nor trimming his locks, avoiding corpses and graves, even those of family members, and any structure which contains such. A man of tremendous strength, Sampson's power was sapped after his lover Delilah cut his hair.]

A women's head covering is a token of her submission to her husband. (reread 1 Corinthians 11: 7-10 <sup>7</sup>*For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. <sup>8</sup>For the man is not of the woman; but the woman of the man. <sup>9</sup>Neither was the man created for the woman; but the woman for the man. <sup>10</sup>For this cause ought the woman to have power on her head because of the angels. <sup>11</sup>Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup>For as the woman is of the man, even so is the man also by the woman; but all things of God.)*

As such, a women's head covering is her true adornment. Read 1 Peter 3:5 (from verse 1 for context) <sup>1</sup>*Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; <sup>2</sup>While they behold your chaste conversation coupled with fear. <sup>3</sup>Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; <sup>4</sup>But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. <sup>5</sup>**For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:***



- c. **Her hair** (not a hat) is provided by the Lord as the covering (reread 1 Corinthians 11:15 *<sup>15</sup>But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.*

**Note:** It is interesting to see 1 Timothy 2 makes mention of a woman's hair in the context of her role in the church. (Read 1 Timothy 2:9 and 10 *<sup>9</sup>In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; <sup>10</sup>But (which becometh women professing godliness) with good works.*)

Baptist women ought to take special to ensure their hairstyles reflect what God intends – that they neither be manly (verse 6 *<sup>6</sup>For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.*) nor ostentatious (read 1 Peter 3:3 *<sup>3</sup>Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;*

- d. A woman ought to have power [authority] on her head because of the angels. (Reread 1 Corinthians 11:10 *<sup>10</sup>For this cause ought the woman to have power on her head because of the angels.*)

---

### **1 Corinthians 11:10 is a difficult Biblical passage!**

Here are four ways of interpreting the reference to angels from <https://www.bible-bridge.com/a-difficult-verse-1-corinthians-1110/>

- An allusion to the “sons of God” who were tempted by the “daughters of men” in Genesis 6. The idea is that angels are spectators who can be tempted by female beauty. Consequently, women should have their heads covered in public worship.
- Angels are watching and making sure proper channels of authority are respected: God, Christ, men, women. In contrast with the previous idea, the focus here is on good angels doing their jobs, not angels being tempted. Paul's statement that angels are spectators in 1 Corinthians 4:9 corresponds with this idea.

- An allusion to the idea that we will judge angels. In the same letter, Paul asks, “Do you not know that we will judge angels?” (1 Corinthians 6:3). Paul asks that question to encourage the Corinthian believers to judge disputes for themselves rather than having lawsuits. Likewise, after “because of the angels,” Paul writes, “Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?” (1 Corinthians 11:13). So, both passages contain references to angels and human judgment. And here’s a possible connection: “Since we will judge angels, you are competent to judge this matter about head covering for yourselves.”
  - Since the Greek word can also be translated as “messengers” some interpret this as a reference to human messengers. This suggests this idea “Or *messengers*, that is, people sent to observe and report.”
- 

- (i) Read Ephesians 3:10 *<sup>10</sup>To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*  
The manifold wisdom is revealed to the spirit world by the Lord’s CHURCH.
- (ii) A woman’s head covering is an impacting witness to God’s “order” as opposed to Satan’s confusion – BOTH to the seen and UNSEEN world.

**Note:** Read 1 Corinthians 11:11-12 *<sup>11</sup>Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup>For as the woman is of the man, even so is the man also by the woman; but all things of God.*

Even with these limitations, 1 Corinthians 11:11-12 (above) affirms the EQUALITY of men and women “in the Lord.”

### III The Work of Women

#### What special opportunities are afforded women in the service of the Lord?

##### A. A Women's Primary Ministry Is Family – Centered

1. God's will for the younger women is to marry, bear children, and guide their times.

Read 1 Timothy 5:14 <sup>14</sup> *I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.*

**Note:** This verse is set in the context of widows, but applies equally to unmarried women. See 1 Corinthians 7:9 <sup>9</sup> *But if they cannot contain, let them marry: for it is better to marry than to burn [with passion].*

**Commentary:** Some have speculated that the word *burn* refers to burning in hell; however, when we take the passage in context, we see Paul is saying that, even though singleness is his preference, it is not wrong to marry. In fact, for those with strong sexual urges, it is better to marry than to be consumed by unfulfilled desire. Paul's statement that it is better to marry than to burn supports the Bible's strong stand against sexual immorality: if an unmarried couple are burning with passion for each other, they need to *marry*, not give in to sin.

2. Read Titus 2:3-5 <sup>3</sup>*The aged **women** likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;* <sup>4</sup>*That they may teach the young women to be sober, to love their husbands, to love their children,* <sup>5</sup>*To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*

Aged (mature) women have a ministry TEACHING the younger woman:

- a. To be sober (wise).
- b. To love their husband.
- c. To love their children.
- d. To be discrete (cautious, self-controlled)
- e. To be chaste (pure, holy)

- f. To be good house-keepers
  - g. To be good (good-hearted, good-natured)
  - h. To obedient to their own husbands
3. A women's greatest ministry is with her Family. Read:
- a. Proverbs 1:8b (from verse 7) *<sup>7</sup>The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. <sup>8</sup>My son, hear the instruction of thy father, **and forsake not the law of thy mother:***
  - b. Proverbs 6:20b-21 *<sup>20</sup> My son, keep thy father's commandment, and forsake not the law of thy mother: <sup>21</sup> Bind them continually upon thine heart, and tie them about thy neck.*
  - c. Proverbs 31:1 *1 The words of king Lemuel, the prophecy that his mother taught him. (perhaps, Lemuel was another name for Solomon?)*
  - d. 2 Timothy 1:5 *<sup>5</sup>When I call to remembrance the unfeigned faith that is in thee, **which dwelt first in thy grandmother Lois, and thy mother Eunice;** and I am persuaded that in thee also.*
  - e. 2 Timothy 3:15 (and 16) *<sup>15</sup> **And that from a child** thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup> All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

From <https://bible.org/article/ten-lies-feminism>

**Ten Lies of Feminism →**

Lie #1: Women Can Have It All

Lie #2: Men and Women are Fundamentally the Same

Lie #3: Desirability is Enhanced by Achievement

Lie #4: The Myth of One's "Unrealized Potential"

Lie #5: Sexual Sameness

Lie #6: The Denial of Maternity

Lie #7: To Be Feminine Is to Be Weak

Lie #8: Doing is Better Than Being

Lie #9: The Myth of Self-Sufficiency

Lie #10: Women Would Enjoy the Feminization of Men

**B. A Women's Primary Resource Is Her Home**

1. A great woman of Shumen provided for the physical needs Elisha.  
Read 2 Kings 4:8-10 *<sup>8</sup>And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. <sup>9</sup>And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. <sup>10</sup>Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.*

[Elisha was the son of Shaphat (a wealthy land-owner) became the attendant and disciple of Elijah.]

2. Read Luke 10:38 *<sup>38</sup>Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. At Bethany, Martha received the Lord into her house.*

Also read John 12:1-2 *<sup>1</sup>Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. <sup>2</sup>There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.*

3. Read Acts 12:12 *<sup>12</sup>And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. Mary, the mother of John Mark opened her home for church meetings.*
4. After she was saved and baptized, Lydia opened up her home to Paul, Silas, and Timothy. Read:
  - a. Acts 16:15 *<sup>15</sup>And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.*
  - b. Acts 16:40 *<sup>40</sup>And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.*

5. Women such as *Priscilla and Aquila* and *Priscilla and Aquila* were willing to open their homes up for church meetings. Read:
  - a. Romans 16:3-5 <sup>3</sup>*Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup>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. <sup>5</sup>Likewise greet the church that is in their house. Salute my well-beloved Epaenetus, who is the first-fruits of Asia unto Christ.*
  - b. 1 Corinthians 16:19 <sup>19</sup>*The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.*
  - c. Philemon 2 <sup>2</sup>*And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:*

### C. A Women's Greatest Service Is Her Good Works

1. Read Proverbs 31:20 (from verse 10 and more: <sup>10</sup>*Who can find a virtuous woman? for her price is far above rubies. <sup>11</sup>The heart of her husband doth safely trust in her, so that he shall have no need of spoil. <sup>12</sup>She will do him good and not evil all the days of her life. <sup>13</sup>She seeketh wool, and flax, and worketh willingly with her hands. <sup>14</sup>She is like the merchants' ships; she bringeth her food from afar. <sup>15</sup>She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. <sup>16</sup>She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. <sup>17</sup>She girdeth her loins with strength, and strengtheneth her arms. <sup>18</sup>She perceiveth that her merchandise is good: her candle goeth not out by night. <sup>19</sup>She layeth her hands to the spindle, and her hands hold the distaff. <sup>20</sup>She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. <sup>21</sup>She is not afraid of the snow for her household: for all her household are clothed with scarlet. <sup>22</sup>She maketh herself coverings of tapestry; her clothing is silk and purple. <sup>23</sup>Her husband is known in the gates, when he sitteth among the elders of the land. <sup>24</sup>She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. <sup>25</sup>Strength and honour are her clothing; and she shall rejoice in time to come. <sup>26</sup>She openeth her mouth with wisdom; and in her tongue is the law of kindness. <sup>27</sup>She looketh well to the ways of her household, and eateth not the bread of idleness. <sup>28</sup>Her children arise up, and call her blessed; her husband also, and he praiseth her. <sup>29</sup>Many*

daughters have done virtuously, but thou excellest them all. <sup>30</sup>Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. <sup>31</sup>Give her of the fruit of her hands; and let her own works praise her in the gates.

The virtuous women of verse 20 - ***<sup>20</sup>She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.***

2. Read Acts 9:36 & 39 (read to end of chapter for context) ***<sup>36</sup>Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.*** <sup>37</sup>And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. <sup>38</sup>And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. ***<sup>39</sup>Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.*** <sup>40</sup>But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. <sup>41</sup>And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. <sup>42</sup>And it was known throughout all Joppa; and many believed in the Lord. <sup>43</sup>And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

***Dorcas made coats and garments for others.***

3. Read 1 Timothy 2:9-10 <sup>9</sup>In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; <sup>10</sup>But (which becometh women professing godliness) with good works.

***Good works adorn the Godly woman.***

**Note:** These good works include raising a family, extending hospitality to visiting preachers, refreshing fellow believers on their journey through life, and relieving the poor. Read:

***1 Timothy 5:10 <sup>10</sup>Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.***

**D. A Women May Engage in “Full-Time” Christian Ministry**

Romans 16 shows that women can be much involved in “the ministry” on the more-or-less full-time basis. Here are some considerations on the matter, based upon the principles and examples studied previously.

Read Romans 16:1-16 <sup>1</sup>*I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: <sup>2</sup>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. <sup>3</sup>Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup>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. <sup>5</sup>Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Asia unto Christ. <sup>6</sup>Greet Mary, who bestowed much labour on us. <sup>7</sup>Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. <sup>8</sup>Greet Amplias my beloved in the Lord. <sup>9</sup>Salute Urbane, our helper in Christ, and Stachys my beloved. <sup>10</sup>Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. <sup>11</sup>Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. <sup>12</sup>Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. <sup>13</sup>Salute Rufus chosen in the Lord, and his mother and mine. <sup>14</sup>Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. <sup>15</sup>Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. <sup>16</sup>Salute one another with an holy kiss. The churches of Christ salute you.*

1. God does not call women to “the ministry” like He does men. There is no divine call for women but Godly women will gladly dedicate their lives to God for whatever he desires. Romans 12:1 <sup>1</sup>*I beseech you therefore,*



*brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

2. A woman's service is most effective alongside her husband's – part of the reason the wives of pastors and deacons are important. Read 1 Timothy 3:4,11,12.

1 Timothy 3:4 <sup>4</sup> *One that ruleth well his own house, having his children in subjection with all gravity;*

1 Timothy 3:11-12 <sup>11</sup> *Even so must their wives be grave, not slanderers, sober, faithful in all things. <sup>12</sup>Let the deacons be the husbands of one wife, ruling their children and their own houses well.*

3. **A woman must not neglect her first responsibility for her service.** For this reason, single women have a greater opportunity, Read 1 Corinthians 7:34 <sup>34</sup>*There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.*

#### IV The Widow Women

**The passage below gives special regulations covering ways Baptist churches are to respond to widows in their membership.**

Read 1 Timothy 5:3-16 (from verse 1) <sup>1</sup>*Rebuke not an elder, but intreat him as a father; and the younger men as brethren; <sup>2</sup>the elder women as mothers; the younger as sisters, with all purity. <sup>3</sup>Honour widows that are widows indeed. <sup>4</sup>But if any widow have children or nephews, let them learn first to shew piety at home, and to requite [make appropriate return for a favor, service, or wrongdoing] their parents: for that is good and acceptable before God. <sup>5</sup>Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. <sup>6</sup>But she that liveth in pleasure [luxury] is dead while she liveth. <sup>7</sup>And these things give in charge, that they may be blameless. <sup>8</sup>But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. <sup>9</sup>Let not a widow be taken into the number under threescore years old, having been the wife of one man, <sup>10</sup>well reported of for good works; if*

she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. <sup>11</sup>But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry [this means: "As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry."]; <sup>12</sup>having damnation, because they have cast off their first faith. <sup>13</sup>And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. <sup>14</sup>I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. <sup>15</sup>For some are already turned aside after Satan. <sup>16</sup>If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

#### A. Two Kinds of Widows are Identified:

##### 1. The "WIDOWS INDEED" definition is identified in verses:

- Verse 3: <sup>3</sup>Honour widows that are widows indeed.
  - Verse 5 a,b,c: <sup>5</sup>Now she that is a widow indeed, and desolate, trusteth in God,...
  - Verse 16d: that it may relieve them that are widows indeed.
- a. She (a widow indeed) is desolate having no children, nephews, or other close relatives. [verse 5b]
  - b. She is totally dependent upon God [verse 5c]
  - c. She a "prayer warrior." Verse 5d: "and continueth in supplications and prayers night and day."
  - d. She is over 60 years old. [verse 9a]
  - e. She has never been divorced or remarried [verse 9b]
  - f. She has maintained a wonderful testimony of a Godly Christian woman. Read verse 10a <sup>10</sup>well reported of for good works; [examples] if she have brought up children, if she have lodged

*strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.*

2. **The YOUNGER WIDOWS** *<sup>11</sup>But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry.*

While by no means so in every case (“some” - verse 15), this passage notes some tendencies with these kinds of widows. They are more likely to:

- a. Become pleasure loving. Re-read verse 6: *<sup>6</sup>But she that liveth in pleasure [luxury] is dead while she liveth.*
- b. Wax wonton - go after men in order to remarry. Re-read verse 11: *<sup>11</sup>But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;*
- c. Cast off their 1<sup>st</sup> faith; Re-read *<sup>12</sup>having damnation, because they have cast off their first faith.*
- d. Become IDLE WANDERS. Re-read verse 13 *<sup>13</sup>And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.*
- e. Become tattlers and busy bodies. Re-read verse 13 above.

## B. The Relief of Widows

1. The 1<sup>st</sup> Avenue of Relief

Re-read 1 Timothy 5:

- *<sup>4</sup>But if any widow have children or nephews, let them learn first to shew piety at home, and to requite [make appropriate return for a favor, service, or wrongdoing] their parents: for that is good and acceptable before God.*
- *<sup>16</sup>If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.*

- a. Read: 2 Corinthians 12:14 <sup>14</sup>*Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.*

**In the early years of family life, PARENTS lay up for their CHILDREN.**

- b. Read: 1 Timothy 5:4 <sup>4</sup>*But if any widow have children or nephews, let them learn first to shew piety at home, and to requite [make appropriate return for a favor, service, or wrongdoing] their parents: for that is good and acceptable before God.*

**In the declining years, CHILDREN are to requite [give back in return] their PARENTS.**

2. The 2<sup>nd</sup> Line of Relief

- a. Re-read: 1 Timothy 5:14 <sup>14</sup>*I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.*

**God's will is that younger widows re-marry and re-establish regular family life.**

- b. Also remember 1 Corinthians 7:8-9 <sup>8</sup> *I say therefore to the unmarried and widows, It is good for them if they abide even as I.* <sup>9</sup> *But if they cannot contain, let them marry: for it is better to marry than to burn.* [burn with passion]

3. The 3<sup>rd</sup> Line of Relief

Remember 1 Timothy 5:16(d) <sup>16</sup>*If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; **that it may relieve them that are widows indeed.***

The church is responsible ONLY to relieve them that are widows indeed. [relieve means "release (someone) from duty by taking their place."]

- a. Read Acts 6:1 <sup>1</sup>*And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the*

*Hebrews, because their widows were neglected in the daily ministrations.*

There was (supposed to be) a daily ministrations for the widows at the church in Jerusalem.

- b. Read James 1:27 (from verse 23) *<sup>23</sup>For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: <sup>24</sup>for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. <sup>25</sup>But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. <sup>26</sup>If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. <sup>27</sup>**Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.***

Pure and undefiled **religion** is to visit widows in their affliction.

Purposeful work - The word denotes purposeful work as a social or ethical task. So with this definition, **James 1:27** comes to say, "Do good works with (or for) the widow and orphan."

Ephesians 6:4 ***4**And, **ye fathers, provoke not your children to wrath:** but bring them up in the nurture and admonition of the Lord.*

<https://foreverymom.com/mom-gold/how-to-provoke-your-children-to-anger/>

1. By constantly criticizing them and not encouraging them. When they feel they can never please us enough.
2. By having double standards: Do as I say, not as I do. Expecting them to do things we don't do, e.g., ask forgiveness, humble themselves, etc.
3. By anger and harshness.
4. By a lack of affection.
5. By telling them what to do or not do without giving Biblical reasons (e.g., Do it because I said to do it, or because it's just wrong).
6. By being offended at their sin because it bothers us, not because it offends God.
7. By comparing them to others (Why can't you act like your sister?).
8. By hypocrisy: acting like a Christian at church but not at home.
9. By embarrassing them (correcting, mocking, or expressing disappointment in them in front of others).
10. By always lecturing them and never listening to them.
11. By disciplining them for childishness or weakness, not for sin.
12. By failing to ask their forgiveness when we sin against them.
13. By pride: failing to receive humble correction from our spouses or our children when we sin.
14. By self-centered reactions to their sin (How could you do this to ME?).
15. By ungracious reactions to their sin (What were you thinking? Why in the world would you do that?).
16. By forgetting that we were (and are) sinners (I would NEVER have done that when I was your age).

**May God give us gracious, gentle, humble, affectionate hearts toward our children.**

From: <https://bible.org/article/ten-lies-feminism> (downloaded 3/18/2021)

*At its inception, the feminist movement, accompanied by the sexual revolution, made a series of enticing, exciting promises to women. These promises sounded good, so good that many women deserted their men and their children or rejected the entire notion of marriage and family, in pursuit of "themselves" and a career. These pursuits, which emphasized self-sufficiency and individualism, were supposed to enhance a woman's quality of life and improve her options, as well as her relations with men. Now, a decade or so later, women have had to face the fact that, in many ways, feminism and liberation made promises that could not be delivered.*

Sue Bohlin



Sue Bohlin is a speaker/writer and webservant for Probe Ministries, a Christian organization that helps people to think biblically. She loves teaching women and laughing, and if those two can be combined, all the better. She also loves speaking for MOPS (Mothers of Pre-Schoolers) and Stonecroft Min...

## Ten Lies of Feminism →

Lie #1: Women Can Have It All

Lie #2: Men and Women are Fundamentally the Same

Lie #3: Desirability is Enhanced by Achievement

Lie #4: The Myth of One's "Unrealized Potential"

Lie #5: Sexual Sameness

Lie #6: The Denial of Maternity

Lie #7: To Be Feminine Is to Be Weak

Lie #8: Doing is Better Than Being

Lie #9: The Myth of Self-Sufficiency

Lie #10: Women Would Enjoy the Feminization of Men

*At its inception, the feminist movement, accompanied by the sexual revolution, made a series of enticing, exciting promises to women. These promises sounded good, so good that many women deserted their men and their children or rejected the entire notion of marriage and family, in pursuit of "themselves" and a career. These pursuits, which emphasized self-sufficiency and individualism, were supposed to enhance a woman's quality of life and improve her options, as well as her relations with men. Now, a decade or so later, women have had to face the fact that, in many ways, feminism and liberation made promises that could not be delivered.*

### Sue Bohlin



Sue Bohlin is a speaker/writer and webservant for Probe Ministries, a Christian organization that helps people to think biblically. She loves teaching women and laughing, and if those two can be combined, all the better. She also loves speaking for MOPS (Mothers of Pre-Schoolers) and Stonecroft Min...

### Lie #1: Women Can Have It All

The first lie is that women can have it all. We were fed an illusion that women, being the superior sex, have an inexhaustible supply of physical and emotional energy that enable us to juggle a career, family, friendships and volunteer service. Proponents of feminism declared that not only *can* women do what men do, but we *ought* to do what men do. Since men can't do what women can do--have babies--this put a double burden on women. It wasn't enough that women were already exhausted from the never-ending tasks of child-rearing and homemaking; we were told that women needed to be in the work force as well, contributing to the family financially.

Scripture presents a different picture for men and women. The Bible appears to make a distinction between each gender's primary energies. The commands to women are generally in the realm of our relationships, which is consistent with the way God made women to be primarily relational, being naturally sensitive to others and usually valuing people above things. Scripture never forbids women to be gainfully employed; in fact, the virtuous woman of [Proverbs 31](#) is engaged in several part-time business ventures, in real estate and manufacturing. Nonetheless, it is the excellent care of her husband, her children, her home and her community that inspires the praise she is due. [Titus 2](#) instructs older women to mentor younger women, and teach them to care for their husbands and children and homemaking responsibilities. The God-given strengths of a woman were given to bring glory to God through her womanly differences

### Lie #2: Men and Women are Fundamentally the Same

Apart from some minor biological differences, feminism strongly suggested that males and females are fundamentally the same. Culture, it announced, was responsible for turning human blank slates into truck-wielding boys and doll-toting girls. This lie has been very effective at changing the culture. My husband Ray and I offer a seminar at Probe's *Mind Games* conferences called "Guys Are From Mars, Girls Are From Venus," where we go over



the major differences between the sexes. Men, for instance, tend to be more goal-oriented and competitive, where women are more relational and cooperative. Men are active; women are verbal. This is intuitively obvious to the adults in our audience, but it is often new news to high school and college students. We find adults nodding with smiles of recognition, some of them nudging each other in the ribs. In the younger members of the audience, though, we see "the lights come on" in their eyes as they are exposed to something that is obvious and they probably already knew was true, but feminism's worldview had been feeding them a lie. They have been so immersed in this cultural myth that they had accepted it without question. One young man came up to me after a session and said he totally disagreed with me, that there are no real differences between males and females. I asked him if he treated his guy friends the same way he treated his girl friends, and he said, "Of course!" I asked, "And this doesn't cause you any problems?" He said no. With a smile, I suggested he come talk to me in ten years after he'd had a chance to experience real life!

The truth is that God created significant differences between males and females. We can see evidence of this in the fact that Scripture gives different commands for husbands and wives, which are rooted in the differing needs and divinely-appointed roles of men and women.

### **Lie #3: Desirability is Enhanced by Achievement**

The third lie of feminism is that the more a woman achieves, the more attractive and desirable she becomes to men. The importance of achievement to a man's sense of self--an element of masculinity that is, we believe, God-given--was projected onto women. Feminism declared that achieving something, making a mark in the world, was the only measure of success that merited the respect of others. Women who believed this myth found themselves competing with men. Now, competition is appropriate in the business and professional world, but it's disastrous in relationships.

Men do respect and admire accomplished women, just as they do men, but personal relationships operate under a different set of standards. Men most appreciate a woman's unique feminine attributes: love, sensitivity, her abilities to relate. Women have been shocked to discover that their hard-won accomplishments haven't resulted in great relationships with men. Sometimes, being overeducated hampers a woman's ability to relate to men. Men's egos are notoriously fragile, and they are by nature competitive. It's threatening to many men when a woman achieves more, or accomplishes more, or knows more than they do. Feminism didn't warn women of the double standard in relationships: that achievement can and does reap benefits in our careers, but be a stumbling block in our relationships.

The question naturally arises, then, Is it bad for a woman to have a higher degree of education than the man in a relationship? Is it troublesome when a woman is smarter than the man? Should a woman "dumb down" in order to get or keep her man? In the words of the apostle Paul, "May it never be!" A woman living up to the potential of her God-given

gifts brings glory to God; it would be an insult to our gracious God to pretend those gifts aren't there. The answer is for women to understand that many men feel threatened and insecure about this area of potential competition, and maintain an attitude of humility and sensitivity about one's strengths; as Romans exhorts us, "Honor[ing] one another above yourselves" (12:10).

Not surprisingly, God already knew about the disparity between the sexes on the issue of achievement. Throughout the Bible, men are called to trust God as they achieve whatever God has called them to do. It's important for men to experience personal significance by making a mark on the world. But God calls women to trust Him in a different area: in our relationships. A woman's value is usually not in providing history-changing leadership and making great, bold moves, but in loving and supporting those around us, changing the world by touching hearts. Once in a while, a woman does make her mark on a national or global scale: consider the biblical judge Deborah, Golda Meir, Margaret Thatcher, and Indira Gandhi. But women like these are the exception, not the rule. And we don't have to feel guilty for not being "exceptional."

#### **Lie #4: The Myth of One's "Unrealized Potential"**

Lie number four says that all of us--but especially women--have tremendous potential that simply *must* be realized. To feminism's way of thinking, just being average isn't acceptable: you must be *great*.

This causes two problems. First, women are deceived into thinking they are one of the elite, the few, the special. Reality, though, is that most women are ordinary, one of the many. All of us are uniquely gifted by God, but few women are given visible, high-profile leadership roles, which tend to be the only ones that feminism deems valuable. We run into trouble when we're operating under a set of beliefs that don't coincide with reality!

Consequently, many women are operating under unrealistically high expectations of themselves. When life doesn't deliver on their hopes, whether they be making class valedictorian, beauty pageant winner, company president, or neurosurgeon, women are set up for major disappointment. Just being a cog in the wheel of your own small world isn't enough.

This brings us to the second problem. A lot of women beat themselves up for not accomplishing greatness. Instead of investing their life's energies in doing well those things they *can* do, they grieve what and who they are *not*. Just being good, or being good at what they do, isn't enough if they're not the *best*.

[Romans 12:3](#) tells us, "Do not think of yourself more highly than you ought." Rather than worrying about our unrealized potential for some sort of nebulous greatness, we ought to be concerned about being faithful and obedient in the things God has given us to do, trusting Him for the ultimate results. And we ought to not worry about being ordinary as if there were some stigma to it. Scripture says that God is pleased to use ordinary people,

because that's how He gets the most glory. (See [1 Corinthians 1:26-31](#).) There is honor in being an ordinary person in the hand of an extraordinary God.

### **Lie #5: Sexual Sameness**

The fifth lie of feminism is that men and women are the same sexually. This lie comes to us courtesy of the same evil source that brought us the lies of the sexual revolution.

The truth is that women can't separate sex from love as easily as men can. For women, sex needs to be an expression of love and commitment. Without these qualities, sex is demeaning, nothing more than hormones going crazy.

The cost of sex is far greater for women than for men. Sex outside of a committed, loving relationship--I'm talking about marriage here--often results in unplanned pregnancy, sexually transmitted diseases, and profound heartbreak. Every time a woman gives her body away to a man, she gives a part of her heart as well. Sexual "freedom" has brought new degrees of heartache to millions of women. The lie of sexual equality has produced widespread promiscuity and epidemic disease. No wonder so many women are struggling with self-esteem!

God's commands concerning sex take into account the fact that men and women are not the same sexually or any other way. He tells us to exercise self-control before marriage, saving all sexual expression for the constraints of a marriage relationship, and then to keep the marriage bed pure once we are married. When we follow these guidelines, we discover that God's laws provide protection for women: the security of a committed relationship, freedom from sexual health worries, and a stable environment for any children produced in the union. This high standard also protects men by providing a safe channel for their sexual energies. Both chaste single men, and faithful husbands, are kept safe from sexual diseases, unwanted pregnancies with women other than their wives, and the guilt of sexual sin.

### **Lie #6: The Denial of Maternity**

Many women postponed marriage and childbearing to pursue their own personal development and career goals. This perspective denies the reality of a woman's reproductive system and the limitations of time. Childbearing is easier in a woman's 20s and 30s than in her 40s. Plus, there is a physical cost; science has borne out the liabilities that older women incur for themselves and their babies. Midlife women are more prone to have problems getting pregnant, staying pregnant, and then experiencing difficult deliveries. The risk of conceiving a child with Down's Syndrome is considerably higher in older mothers.[\[3\]](#) Fertility treatment doesn't work as well for women over 40.[\[4\]](#)

There is also a spiritual dimension to denying maternity. When women refuse their God-ordained roles and responsibilities, they open themselves to spiritual deception and temptations. [1 Timothy 2:15](#) is an intriguing verse: "But women will be saved through childbearing." One compelling translation for this verse is, "Women will be *kept*

safe through childbearing," where Paul uses the word for *childbearing* as a sort of shorthand for the woman's involvement in the domestic sphere--having her "focus on the family," so to speak.(5) When a married woman's priorities are marriage, family and the home, she is kept safe--protected--from the consequences of delaying motherhood and the temptations that beleaguer a woman trying to fill a man's role. For example, I know one married woman who chose to pursue a full-time career in commercial real estate, to the detriment of her family. She confessed that she found herself constantly battling the temptation to lust on two fronts: sexual lust for the men in her office and her clients, and lust for the recognition and material things that marked success in that field. Another friend chose her career over having any children at all, and discovered that like the men in her field, she could not separate her sense of self from her job, and it ultimately cost her her marriage and her life as she knew it. The problem isn't having a career: the problem is when a woman gets her priorities out of balance.

### **Lie #7: To Be Feminine Is To Be Weak**

In the attempt to blur gender distinctions, feminists declared war on the concept of gender-related characteristics. The qualities that marked feminine women--softness, sweetness, kindness, the ability to relate well--were judged as silly, stupid and weak. Only what characterized men--characteristics like firmness, aggressiveness, competitiveness--were deemed valuable.

But when women try to take on male qualities, the end result is a distortion that is neither feminine nor masculine. A woman is perceived as shrill, not spirited. What is expected and acceptable aggression in a man is perceived as unwelcome brashness in a woman. When women try to be tough, it is often taken as unpleasantness. Unfortunately, there really is a strong stereotype about "what women should be like" that merits being torn down. A lot of men are threatened by strong women with opinions and agendas of their own, and treat them with undeserved disrespect. But it is not true that traditionally masculine characteristics are the only ones that count.

There really is a double standard operating, because the characteristics that constitute masculinity and femininity are separate and different, and they are not interchangeable. To be feminine is a special kind of strength. It's a different, appealing kind of power that allows a woman to influence her world in a way quite distinct from the way a man influences the world. It pleased the Lord to create woman to complement man, not to compete with him or be a more rounded copy of him. [1 Corinthians 11:7](#) says that man is the image and glory of God, but woman is the glory of man. Femininity isn't weakness; it's the glorious, splendid crown on humanity.

### **Lie #8: Doing is Better Than Being**

In his book *Men Are From Mars, Women Are From Venus*[\[6\]](#), John Gray pointed out that men get their sense of self from achievement, and women get their sense of self from relationships. Feminism declared that the male orientation of *what you do* was the only one

that mattered; *who you are*, and how important you are to the people in your world, didn't count for as much.

This lie said that active is good, passive is bad. Traditional feminine behaviors of being passive and receptive were denounced as demeaning to women and ineffective in the world. Only being the initiator counted, not being the responder. "To listen, to be there, to receive the other with an open heart and mind--this has always been one of the most vital roles of woman. Most women do this quite naturally, but many have come to feel uneasy in this role. Instead, they work frantically on assertiveness, aggression, personal expression, and power, madly suppressing their feminine instincts of love and relatedness." {7}

Women's roles in the family, the church, and the world are a combination of being a responder and an initiator. As a responder, a wife honors her husband through loving submission, and a woman serves the church through the exercise of her spiritual gifts. As an initiator and leader, a woman teaches her children and uses her abilities in the world, such as the woman of [Proverbs 31](#). God's plan is for us to live a balanced life--sometimes active, sometimes passive; sometimes the initiator, sometimes the responder; at all times, submitting both who we are and what we do to the Lordship of Christ.

### Lie #9: The Myth of Self-Sufficiency

The ninth lie is the myth of self-sufficiency. Remember the famous feminist slogan that appeared on everything from bumper stickers to t-shirts to notepads? "A woman without a man is like a fish without a bicycle." The message was clear: women don't need men, who are inferior anyway. The world would be a better place if women ran it: no wars, no greed, no power plays, just glorious cooperation and peace.

The next step after "women don't need men" was logical: women don't need anybody. We can take care of ourselves. Helen Reddy's hit song "I Am Woman" became feminism's theme song, with the memorable chorus, "If I have to, I can do anything / I am strong / I am invincible / I am woman!"

Of course, if women don't need anybody except themselves, they certainly don't need God. Particularly a masculine, patriarchal God who makes rules they don't like and insists that He alone is God. But the need to worship is deeply ingrained in us, so feminist thought gave rise to goddess worship. The goddess was just a female image to focus on; in actuality, goddess worship is worship of oneself. {8}

The lie of self-sufficiency is the same lie that Satan has been deceiving us with since the Garden of Eden: What do you need God for? We grieve the Lord's heart when we believe this lie. [Jeremiah 2:13](#) says, "My people have committed two sins: they have forsaken Me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water." God made us for Himself; believing the lie of self-sufficiency isn't only futile, it's a slap in God's face.

**Lie #10: Women Would Enjoy the Feminization of Men**

The tenth lie of feminism is that women would enjoy the feminization of men. Feminists believed that the only way to achieve equality of the sexes was to do away with *role* distinctions. Then they decided that that wasn't enough: society had to do away with *gender* distinctions, or at the very least blur the lines. Women embraced more masculine values, and men were encouraged to embrace more feminine characteristics. That was supposed to fix the problem. It didn't.

As men tried to be "good guys" and accommodate feminists' demands, the culture saw a new type of man emerge: sensitive, nurturing, warmly compassionate, yielding. The only problem was that this "soft man" wasn't what women wanted. Women pushed men to be like women, and when they complied, nobody respected them. Women, it turns out, want to be the soft ones--and we want men to be strong and firm and courageous; we want a manly man. When men start taking on feminine characteristics, they're just wimpy and unmasculine, not pleasing themselves or the women who demanded the change. There is a good reason that books and movies with strong, masculine heroes continue to appeal to such a large audience. Both men and women respond to men who fulfill God's design for male leadership, protection, and strength.

**Underlying the women's liberation movement is an angry, un-submissive attitude that is fueled by the lies of deception. It's good to know what the lies are, but it's also important to know what God's word says, so we can combat the lies with the power of His truth.**