

**GENDER DYNAMICS IN MINISTRY:  
BIBLICAL FOUNDATIONS OF  
WOMEN ALONGSIDE MEN IN MINISTRY**

**April 26-27, 2004 Fast Track Course  
Wagner Leadership Institute**

**Dr. Gary S. Greig  
E-mail: garygre@earthlink.net**

**SYLLABUS**

**I. COURSE DESCRIPTION**

A basic biblical theology of women taking their place alongside men in ministry is a vital foundation for every believer and Christian leader who is serious about advancing God's Kingdom today and fulfilling the Great Commission. How can the Church finish the Great Commission with half the army of God—the women leaders and spiritual mothers in the faith that God is raising up—on the side-lines?! Since the Genesis creation account is clear that God created man in His own image as male and female, clearly God wants partnership and both male and female leaders working together to advance God's Kingdom and to fully reflect His nature and His love to a lost and dying world.

**II. RECOMMENDED TEXTS FOR THE CLASS SESSIONS**

The Bible: a translation which closely reflects the original languages (RSV, NRSV, NIV, NASB), not a periphrastic or broadly interpretive translation (TEV, NEB, LB, Amplified Version). There is nothing wrong with periphrastic translations and free translations--they often get at the heart of a passage's contemporary meaning better than literal translations. Free or periphrastic translations offer the translator's attempt at understanding the biblical text in everyday idiomatic English, but they do not preserve a more literal rendering of the text needed in this course to analyze the original language of the biblical passages which will be covered in the course.

**III. COURSE REQUIREMENTS**

- 1) **Recommended Reading**: The selected bibliography below will help the student go deeper into the biblical and practical topics covered in this course. Recommended reading in each topic area are indicated with an asterisk (\*).
- 2) **Self Evaluation Paper**. Write a **20-25 page** self-evaluation paper. Describe what was learned, clarified, or developed in the class and in the reading about the basic biblical & theological dynamics of spiritual growth for yourself and for equipping other believers for effective ministry and advancing God's Kingdom. And write about the most significant insights for your personal ministry, your experience as a Christian leader, and your prayer life.

The self-evaluation paper should focus on how the student can apply what was learned to his or her life and ministry.

Footnotes, endnotes, or bibliography in the self-evaluation paper should have a consistent format throughout the paper, for example, like the style outlined in K.

Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, Chicago: University of Chicago, 1982.

- 3) **Optional Add-On Reading (500 pages) + Reading Reports.** : The student should fill out the reading report forms for each of the add-on texts that are read (up to 500 pages) and hand them in with the self-evaluation paper.

#### IV. COURSE EVALUATION

- |   |                         |
|---|-------------------------|
| 1) <u>Attendance + Self Evaluation Paper</u>                    | 4 Training Units        |
| 2) <u>Optional add-on reading (500 pages) + reading reports</u> | 2 Training Units        |
| 3) <u>Total Possible Training Units</u>                         | <u>6 Training Units</u> |

#### V. COURSE OUTLINE

The class sessions will begin with praise, worship, and prayer. This will be considered part of the course content, just like any other component of the class time, and not extraneous to the course content. Honoring the Lord's presence through worship and prayer are intended to invite His Spirit to guide our study of His Word. In all class-related activities we will seek to follow the guidance of the God's Spirit.

#### VI. SELECTED BIBLIOGRAPHY

\* **Asterisks mark books that are recommended reading.**

\* Hansen, J. Fashioned for Intimacy. Ventura, CA: Regal, 1997.

\* Jacobs, C. Women of Destiny. Ventura, CA: Regal, 1998.

Silvoso, Ed. Women: God's Secret Weapon. Ventura, CA: Regal, 2001.

\* Witherington, Ben. Women and the Genesis of Christianity. Cambridge, England: Cambridge University Press, 1990.

**VII. READING REPORT FORM**

**BIBLICAL FOUNDATIONS OF WOMEN ALONGSIDE MEN IN  
MINISTRY**

Summary of Reading Assignments

Name of Student \_\_\_\_\_

Date \_\_\_\_\_

**BOOK 1:** \_\_\_\_\_

List the title of the chapter you would select as most helpful, most interesting, or most challenging to you:

Copy one quotation from the above chapter that seemed particularly important to you:  
(Page \_\_\_\_\_)

Interact in your own words with the portion you quoted from the author above:

(Please do not exceed one page.)

**BOOK 2:** \_\_\_\_\_

List the title of the chapter you would select as most helpful, most interesting, or most challenging to you:

Copy one quotation from the above chapter that seemed particularly important to you:  
(Page \_\_\_\_\_)

Interact in your own words with the portion you quoted from the author above:

(Please do not exceed one page.)

**BOOK 3:** \_\_\_\_\_

List the title of the chapter you would select as most helpful, most interesting, or most challenging to you:

Copy one quotation from the above chapter that seemed particularly important to you:  
(Page \_\_\_\_\_)

Interact in your own words with the portion you quoted from the author above:

(Please do not exceed one page.)

**BOOK 4:** \_\_\_\_\_

List the title of the chapter you would select as most helpful, most interesting, or most challenging to you:

Copy one quotation from the above chapter that seemed particularly important to you:  
(Page \_\_\_\_\_)

Interact in your own words with the portion you quoted from the author above:

(Please do not exceed one page.)

## THE BIBLICAL FOUNDATIONS OF WOMEN ALONGSIDE MEN IN MINISTRY ADVANCING GOD'S KINGDOM

Dr. Gary S. Greig  
Kingdom Training Network  
The University Prayer Network  
April 1999

### I. INTRODUCTION

- A. God is intent on raising women alongside men in the Church to advance His Kingdom in team-ministry. God is raising up “mothers” alongside “fathers” in the Body of Christ around the world, but the “mothers” have been suppressed to the position of household slaves.
- B. While the New Testament outlines standards for elders and deacons in I Timothy 3 and Titus 1, the New Testament does not lay out clear, direct teaching about the place of men and women in ministry.
1. This subject is dealt with *incidentally* and not directly by Paul in his epistles, and it is touched on incidentally in the Gospels and Acts.
  2. This shows us that the whole subject is *incidental* and *not central* to the purpose of the New Testament, which is to mobilize the Church to advance God's Kingdom and advance the gospel.

### II. OLD TESTAMENT FOUNDATIONS

- A. The Old Testament sets forth a theology of leadership based on the pattern of the authority of mother and father in the nuclear family.
1. A close reading of the Hebrew text of Genesis 1-3 shows that the first man and woman were created to be partners
    - a. Both were charged to rule the earth as God's representatives:

**Gen. 1:27-28** So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule (Heb. plural imperative) over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

- b. Gen. 2:18— *‘ezer kenegdo* means a “helper *equal to him*” or “helper *corresponding completely to him*” (BDB [Brown, Driver, Briggs, *Hebrew and English Lexicon*], p. 617).
- c. Both Adam and Eve were individually responsible to God for their actions in Gen. 3 where God confronts each individually.
- d. There are two levels of identity, responsibility, and leadership we see in Scripture from Genesis to Revelation—individual responsibility (Gen. 4:10-15; Acts 8:18-23) and corporate identity and responsibility (Exo. 34:8-9; Rev. 2:1-3:22).
- e. At the same time, the language of Gen. 2-3 makes it clear that on the corporate level, God held Adam responsible for what he and Eve did together (Gen. 2:16-17: God to Adam, “You must not eat from the tree”; Gen. 3:1, 3 “eat from”; Gen. 3:6 it was Eve who actually “ate from” the tree while Adam himself “ate from” Eve--Eve “took from the tree and ate it, and then gave it to her husband”; Gen. 3:17 God to Adam “Because . . . you ate from the tree”).
1. Adam was treated by God as the head of the first family, and this is the basis of Paul’s teaching in Eph. 5:22-23 (and I Cor. 11:3 where Greek “gune” and “aner” should be translated “wife” and “husband” because of the parallelism to Eph. 5:22-23) that the husband is the head of the wife. This simply means that the husband is ultimately responsible before God on the corporate level of the family for the direction the family takes and for what the family does corporately.
- f. Adam and Eve were both to be leaders ruling the earth according to Gen. 1:28 (“Rule (Heb. plural imperative) over the fish. . . .”), but Adam was the “lead partner” responsible for what the family did corporately.
- B. Beyond the level of the nuclear family, the OT shows women alongside men in leadership at the national level.
1. The theology of national leadership is based on the 5<sup>th</sup> commandment of the Ten Commandments, “Honor your father and your mother so that you may live long in the land.” (Exo. 20: 12; Deut. 5:16).

2. The Ten Commandments in Exodus 20 and Deuteronomy 5 are the foundation and table of contents to all covenant law in the OT, and the Ten Commandments are still in force in the new covenant according to Rom. 13:8-9.
3. The 5th Commandment is recognized by OT scholars to represent parental authority as the pattern for all human authority—religious authority, civil authority, and state authority.
  - a. The laws of Deuteronomy are arranged topically according to the order of topics in the Ten Commandments in Deuteronomy 5, which acts as a Table of Contents to the laws in Deuteronomy.
  - b. In the spread of legal topics covered in Deuteronomy, laws about religious, civil, and state authority in Deut. 17-18 fall under the category of the 5<sup>th</sup> commandment to honor father and mother. Deut. 17-18 covers the authority of judges, priests, kings, and prophets.
  - c. The image of father and mother, then, was the paradigm of human authority in ancient Israel and in Scripture.
4. Against this background, Prov. 1:8's command about fathers and mothers takes on more significance (also mirrored by similar statements in Prov. 6:20; 23:22; 30:17; 31:1; Exo. 21:17; Lev. 19:3; 20:9; Deut. 27:16; Ezek. 22:7):

**Prov. 1:8** Listen, my son, to your father's instruction and do not forsake your mother's teaching.

- a. Most of us have read this as just applying to individual families, but that is not the only way it was understood in ancient Israel.
- b. The book of Proverbs and all OT Wisdom Literature (Job, Psalms, Proverbs, Ecclesiastes) were written not only for individual families in ancient Israel but also for the nation and its leaders as a whole.
  1. Prov. 25:1 says the scribes of King Hezekiah's court copied and compiled certain proverbs of Solomon. Eccles. 12:9-10 adds to this picture that teaching the nation's leaders was part of the Wisdom Literature compilation and copying process that went on in the royal court.

- c. Therefore Prov. 1:8 applied not just to individual families but also to the nation as a whole and national leaders. After all, the nation came from one family—Abraham’s family.
- d. The nation as a whole was to listen to godly men and women whom God raised up among them; they were to listen to the instruction of national father figures and not to forsake the teaching of national mother figures.
1. Some national father figures—Moses, Aaron, Joshua, Gideon, David, Elijah, Elisha
  2. Some national mother figures—Miriam (Exo. 15:20; Mic. 6:4), Deborah (Ju. 4-5), Huldah the prophetess (II Kgs. 22); The “noble wife” of Prov. 31 is a leader who manages and is clearly a leader: Prov. 31:26 “she speaks with wisdom and faithful instruction is on her tongue.”
5. The 5<sup>th</sup> commandment and the national application of Prov. 1:8 (and the related passages Prov. 6:20; 23:22; 30:17; 31:1; Exo. 21:17; Lev. 19:3; 20:9; Deut. 27:16; Ezek. 22:7) explains why while most of Israel’s leaders were men, Deborah was recognized as a “mother in Israel” (Ju. 5:7), a prophetic leader and senior judge judging and leading the nation in Judges 4-5.
- a. Deborah was referred to along with the male judges of the Book of Judges with the masculine plural form of the Hebrew title “judge,” *shofetim* in Ju. 2:16. Both she as a female judge and the male judges were included under the masculine form of the title.

**Ju. 4:4-8** Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time. She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes decided. She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you: `Go, take with you ten thousand men of Naphtali and Zebulun and lead the way to Mount Tabor. I will lure Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands.'" Barak said to her, "If you go with me, I will go; but if you don't go with me, I won't go."

- b. The language describing how God would raise up prophets in Israel in Deut. 18:18-20 is framed in entirely masculine terms—masculine pronouns and verb forms:

**Deut. 18:18-20** I will raise up for them a prophet (*masc.* singular noun) like you from among their brothers (*masc.* plural noun); I will put my words in his (*masc.* sing. pronoun) mouth, and he will tell (3<sup>rd</sup> *masc.* sing. converted perfect verb form) them everything I command him (*masc.* sing. pronoun). If anyone does not listen to my words that the prophet speaks (3<sup>rd</sup> *masc.* sing. imperfect verb form) in my name, I myself will call him to account. But a prophet (*masc.* singular noun) who presumes to speak in my name anything I have not commanded him (*masc.* sing. pronoun) to say, or a prophet (*masc.* singular noun) who speaks in the name of other gods, must be put to death (3<sup>rd</sup> *masc.* sing. converted perfect verb form)."

1. And though the language setting forth standards for the prophets is entirely masculine, female prophets, such as Miriam (Exo. 15:20), Deborah (Ju. 4:1), and Huldah (II Kgs. 22), were all recognized in scripture as prophetic leaders who came under the same masculine framework in Deut. 18:18-20 as the male prophets in ancient Israel.
- c. Judges 4-5 gives no evidence whatsoever for the oft-heard claim that Deborah's leadership represents an exception or aberration because of lack of proper male leadership. (Barak's timidity comes after her leadership is recognized.) On the contrary, Deborah is presented by the book of Judges as one of the model-judges, a godly leader without obvious sin or fault.
1. She is a recognized prophetess and a functioning judge at the beginning of the account in Ju. 4:4-5. The text does not say that she had this position because the men were all reprobate or because God couldn't find an appropriate man. The men and women who went to her as judge and prophet recognized God's call on her life.
  2. The account of Deborah is at the beginning of the book of Judges where accounts of model judges are found. The sequence of accounts of the judges goes from the model judge, Othniel, in Judges 3 to the end of the book of Judges containing accounts of judges who sank into various levels of sin like Samson (powerfully anointed but chasing foreign women in obvious disobedience to God's law) in Judges 13-16. Deborah's account is toward the "model-judge" beginning of the book of Judges.
- d. Not only is Deborah presented as a model-judge, a godly leader without obvious sin or fault. God used Deborah to call a man, Barak, to his place of leadership in Judges 4:6. And Judges 5:1-2 presents a picture of the kind of teamwork God desires and which God blessed in Deborah and Barak:

**Ju. 5:1-3** On that day Deborah and Barak son of Abinoam sang this song: "When the leaders take the lead in Israel, when the people willingly offer themselves-- praise the LORD! "Hear this, you kings! Listen, you rulers! I will

sing to the LORD, I will sing; I will make music to the LORD, the God of Israel.

1. Ju. 5:1 says that after the victory over the enemy, Deborah *and* Barak sang the hymn of praise in Judges 5 *together*— *together* they led God’s people into worship.
  
2. Ju. 5:2, the first verse of the hymn, refers to *both* Deborah and Barak as leaders, following God’s call to lead God’s people in battle—the Hebrew literally says “In the leading of the leaders in Israel (*bifroa’ peraot bisrael*), in the people’s offering themselves willingly, praise the LORD!” And this describes how Deborah and Barak led God’s people who routed Sisera and his army in battle.
  
6. Miriam, the prophetess (Exo. 15:20) was also recognized as a leader in ancient Israel under Moses and alongside Aaron, according to Micah 6:4—“I sent Moses to lead you (lit., “before you”) also Aaron and Miriam.” Exo. 15:20 suggests Miriam was a worship leader.
  
7. In II Kings 22, the prophetess Huldah was recognized as a prophetic leader under King Josiah during the revival that Josiah ushered in during his reign in the second half of the 7<sup>th</sup> century B.C.
  
8. In Num. 27:7 the daughters of Zelophehad were given an inheritance and, by implication, a place among the elders of their clan, since no male heir was born to their father to inherit his allotment of land in the Promised Land.
  
9. Psalm 68:11 and Isaiah 40:9-10 both prophesy an army of women evangelists advancing God’s Kingdom in the last days (see details below at the end of the outline).

### III. NEW TESTAMENT EVIDENCE

- A. In the Gospels Jesus included women on His traveling ministry team according to Luke 8:1-3 and Mat. 27:55-56, and they were among his best disciples (e.g., Mary learning from Jesus in Lk. 10:38-42; the woman at the well as an eager evangelist in John 4:28-42).
- B.

**Luke 8:1-3** “After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.”

1. This was in stark contrast to early Judaism. In early Judaism women were allowed to hear the Word of God in the synagogue, but they were never disciples of a rabbi unless he was their own husband. Women were not taught the meaning of God's Word as rabbinic disciples were (B. Witherington III, *Women and the Genesis of Christianity* [Cambridge University Press, 1990], p. 111).
  2. Not only did Jesus teach women and include them on His ministry team, He sent them to proclaim His resurrection to the other disciples in John 20:17-18 (cf. Lk. 24:9-11).
- B. In Acts 1:14 these same women disciples are explicitly mentioned along with Mary, the mother of Jesus, and Jesus' brothers as leaders among the 120 believers praying for the outpouring of God's Spirit. The fact that Luke singles out Jesus' brothers, Mary, and the women disciples for special mention suggests they were recognized leaders within the community of believers. This conclusion is confirmed by the fact that the Lord's brothers are also mentioned as leaders in I Cor. 9:6, and by the fact that one of the Lord's brothers, James, became to the chief leader of the Jerusalem church (Gal. 1:19; 2:9; Acts 15:13; 21:18).
- C. In Acts 18:26, when Apollos, an important teacher and leader in the early church, preached in the synagogue at Ephesus, the text says:

**Acts 18:26** Priscilla and Aquilla . . . invited him to their home and explained to him the way of God more adequately.

1. “Both she and Aquilla instructed Apollos and her name is mentioned first, so that if anyone is indicated by Luke as the primary instructor, it is Priscilla.” (Ben Witherington III, *Women and the Genesis of Christianity*, p. 220)
- D. In Acts 21:9 Luke mentions Philip’s daughters who were recognized prophetic leaders in the church of Caesarea.
- E. From counting the names of women mentioned in Paul’s epistles, we see that a full 24% of Paul’s co-workers were women.
1. “Thus 13 women are known by name to have been leaders in Pauline churches. Paul, in his letters, names 54 men within the churches, presumably all of whom had some leadership role.” (Dr. David Scholer, Professor of New Testament, Fuller Theological Seminary, *Theology News and Notes*, Mar. ’95, p. 22.)
    - a. Women leaders with churches in their homes: Lydia (Acts 16:14-15, 40); Chloe (I Cor. 1:11); Nympha (Col. 4:15); Apphia (and her husband Philemon, Philem. 2); Priscilla (and Aquilla, Rom. 16:3-5).
    - b. Other women leaders: Nereus’s sister (Rom. 16:15); Julia (Rom. 16:15); the mother of Rufus (Rom. 16:13); Mary (Rom. 16:6); Tryphaena (Rom. 16:12); Tryphosa (Rom. 16:12); Persis (Rom. 16:12); Euodia and Syntyche (Phil. 4:2-3); Priscilla (Rom. 16:3); Phoebe (Rom. 16:1-2); Junia (Rom. 16:7).
- F. In Romans 16, 10 of the 29 persons (35%) mentioned by Paul are women.
1. In Rom. 16:1-2 Phoebe is commended by Paul as a *diakonos*, the masculine title meaning “deacon” or “minister” (BAGD [Bauer, Arndt, Gingrich, Danker, *A Greek English Lexicon of the New Testament* (University of Chicago Press, 1979)], p. 184, 2b.) in the early church, the office mentioned by Paul in I Tim. 3:8-13. I Tim. 3:11 specifically mentions women *diakonos*-ministers. (The fact that the word is masculine and not feminine shows that it denotes the title of the office of “deacon” and does not simply denote the common noun “servant.” Because if Phoebe were only being called a “servant” in the generic sense, the noun in apposition would have taken the feminine gender of Phoebe’s name as all adjectives and nouns do in Greek which are modifying feminine proper nouns, e.g. Phoebe is called “sister” with the *feminine* form *adelphe* in Rom 16:1 and “patroness” with the *feminine* form *prostatis* in 16:2; in Philem. 1 Apphia is called “sister” with the feminine form *adelphe*, while Philemon is called “brother” with the masculine form *adelphos*.)

- a. That women were “diakonos”-ministers in the early church is confirmed by an early second century AD letter by Pliny the Younger, Roman governor of Bithynia in Asia Minor (110-112 AD), which mentions two female slaves tortured for their faith in Christ, who are described in Latin as *ministra*, “ministers,” the common Latin translation of the Greek *diakonos*. (BAGD, p. 184, 2b)
  
  - b. In the first four centuries of Church history, women were included with men in the office of “diakonos”-minister. The Greek *masculine title diakonos* referred to both men and women until a separate order of women deaconesses is first attested in the Syrian Church ca. 380 AD. (K. Beyer, in Kittel, *Theological Dictionary of the New Testament*, vol. II, p. 93; *Encyclop. Britannica*, 1992, vol. I: 448.)
  
  - c. “Diakonos”-ministers, both men and women, served as prophets and teachers in the early church. A second century document called *The Didache* (“The Teaching of the Twelve Apostles”) mentions that both elders/bishops and deacons served as prophets and teachers. *Didache* 15:1 “Appoint for yourselves therefore bishops and deacons worthy of the Lord, . . . for unto you they also perform the service of the prophets and teachers.” (H. Bettenson, *Documents of the Christian Church* [Oxford University Press, 1963], p. 64).
  
  - d. Phoebe is also called by Paul *prostatis*, “patroness, guardian” (BAGD, p. 718). The Greek verb related to this term is *proistemi* “to manage, conduct” (BAGD, p. 707), which suggests that Phoebe exercised some level of leadership as a “diakonos”-minister. The same verb *proistemi* is used of leadership functions in Rom. 12:8; I Thes. 5:12; I Tim. 3:4, 5, 12.
2. In Romans 16:3 Paul greets Priscilla and Aquilla. He, like Luke, names Priscilla first, suggesting her leadership prominence in the early church.
  
  3. In Romans 16:7 Paul mentions that Junia and Andronicus (most likely Junia’s husband) are among the apostles.
    - a. Junia was a common Latin female name in the Roman Empire. Some scholars have claimed that the name in the Greek text of Rom. 16:7, *Iouinian* (the accusative form), is a hypothetical Greek abbreviation, “Junias,” of the Latin male name “Junianus.” But there is absolutely no evidence at all that there ever

was a masculine name “Junias” in the Roman Empire, according to Dr. Peter Lampe, Professor of New Testament, Union Theological Seminary, Richmond, Virginia:

“Without exception the Church Fathers in late antiquity identified Andronicus’ partner in Rom. 16:7 as a woman, as did minuscule 33 in the 9<sup>th</sup> century which records *iounia* with an acute accent. Only later medieval copyists of Rom. 16:7 could not imagine a woman being an apostle and wrote the masculine name ‘Junias.’ This latter name did not exist in antiquity; its explanation as a Greek abbreviation of the Latin name “Junianus” is unlikely.” (P. Lampe, “Junias,” *Anchor Bible Dictionary*, vol. 3, p. 1127)

- b. The Church Father, John Chrysostom (died 407 AD), who had a negative view of women in many cases, understood “Junia” in Rom. 16:7 as a woman and marveled that she could be called an apostle: “Oh how great is the devotion of this woman,(2) that she should be even counted worthy of the appellation of apostle!” (St. John Chrysostom, Homily 31 on Romans 16:5-16, *The Nicene and Post-Nicene Fathers*, Series 1, vol. 9, [“Chrysostom: Homilies on the Acts of the Apostles and the Epistle to the Romans”], Grand Rapids: Eerdmans, 1971-1980). The first commentator to understand “Junia” as the hypothetical masculine name “Junias” was Aegidius of Rome in the 14<sup>th</sup> century AD. (D. Scholer, *Theology News and Notes*, Mar ’95, p. 22)
  - c. That Junia was recognized among the apostles in the early church is understandable, if the early church had Deborah in mind as the senior judge and a “mother in Israel,” Miriam as a prophetic leader under Moses, and Huldah as a prophetic leader under King Josiah.
- G. Were women among the elders of the early church? If Deborah as a female judge was included with men under the masculine plural Hebrew title “judges” (Heb. masc. plural *shofetim*) in Ju. 2:16, and Phoebe and other women were included with men under the masculine Greek title *diakonos* in Rom. 16:1 and I Tim. 3:8 and 11, and Junia was included with Andronicus and other men under the plural Greek title “apostles” (Grk. masc. pl. dative *apostolois*) in Rom 16:7, then it is not inconceivable that women were included with men under the masculine plural Greek title “elders” in the early church.
1. In I Timothy 5:1-2 Paul mentions “female elders” (*presbuterai*) alongside “male elders” (*presbuteroi*). Translators often assume that the passage is only referring to “older men” and “older women,” but Paul uses the same word in the masculine form of the church office of “elder” later on in the same chapter—I Tim. 5:17, 19. It is hard to imagine the same word being used in the same chapter with two unrelated meanings. The fact that the masculine form of the word denotes the office of “elder” in I Tim. 5:17, 19 suggests that the same word in its masculine

and feminine forms also refers to, or at least includes reference to, the office of elder in 5:1-2.

2. There is clear archaeological evidence that in the post-biblical early church there were women elders alongside the male elders (D. Irvin, "The Ministry of Women in the Early Church: The Archaeological Evidence," *Duke Divinity School Review* 2 [1980]: 76-86):
  - a. Egypt: A 2<sup>nd</sup>-3<sup>rd</sup> century inscription refers to a woman named "Paniskanēs" as a *presbutera* "female elder."
  - b. Egypt: 3<sup>rd</sup> century Bishop Diogenes set up a memorial to a woman named "Amonnian the female elder (*presbutera*)."
  - c. Rome: The 4<sup>th</sup> century Basilica of Prudentiana and Praxedis contains a mosaic including a woman referred to as "Bishop Theodora" (*episcopa Theodora*). Concerning this mosaic, Irvin says, "Under a high arch in a Roman basilica dedicated to two women saints, Prudentiana and Praxedis, is a mosaic portraying four female figures: the two saints, Mary, and a fourth woman whose hair is veiled and whose head is surrounded by a square halo—an artistic technique indicating that the person was still living at the time the mosaic was made. . . . A carefully lettered inscription identifies the face on the far left as *Theodora Episcopa*, which means Bishop Theodora. The masculine form for bishop in Latin is *episcopus*; the feminine form is *episcopa*. The mosaic's visual evidence and the inscription's grammatical evidence point out unmistakably that Bishop Theodora was a woman. But the *-a* [ending] on Theodora has been partially effaced by scratches across the glass tiles of the mosaic, leading to the disturbing conclusion that attempts were made to deface the feminine ending, perhaps even in antiquity."

In about 363 A.D. the Council of Laodicea (*Nicene and Post-Nicene Fathers*, Series II, Vol. XIV [Grand Rapids: Eerdmans, 1971-1980]) stopped the practice, which was common until then, of appointing "elder women" (*presbutides*) to positions of leadership in the Church. The words of the Council prohibition suggest these elder women taught both men and women: Council of Laodicea, Canon XI "In old days certain elder women (*presbutides*) sat in Catholic churches, and took care that the other women kept good and modest order. But from their habit of using improperly that which was proper, either through their arrogance or through their base self-seeking, scandal arose. Therefore the Fathers prohibited the existence in the Church thereafter of any more such women as are called presbutides or presidents. And that no one may object that in the monasteries of women one woman must preside over the rest, it should be remembered that the renunciation which they make of themselves to God and the tonsure brings it to pass that they are thought of as one body though many; and all things which are theirs, relate only to the salvation of the soul. But for women to teach in a Catholic Church, where a multitude of men is gathered together, and women of different opinions, is, in the highest degree, indecorous and pernicious."

The error of this 4<sup>th</sup> century prohibition becomes clear when one realizes that Priscilla would have been prevented from teaching Apollos with her husband Aquilla as she did in Acts 18:26, and the same would be true of Deborah judging and teaching men alongside women as a “mother in Israel” in Judges 4-5 as well as the proverbial mother and wife teaching the men alongside the women in her household in Prov. 1:8; 6:20; 23:22; 30:17; and 31:26.

3. In the OT the daughters of Zelophehad were included among the “elders” of Israel standing before Moses on the Plains of Moab in Deut. 29:10, because the daughters of Zelophehad represented their clan among the elders and heads of tribes according to Num. 27:1-11 and 36:1-9. (I Kings 8:1, 3 defines elders as heads of tribes and heads of families in Israel.)
  
4. In the book of Hebrews we see that the Greek term "elders" included women. In Hebrews 11:2 we read "This (faith) is what the elders (Greek *presbuteroi*) were commended for." It won't do to say, as some scholars do, that this use of the term is not the technical use of the term “elders” referring to the church office of elder and that it is only a generic use of the term to refer to older generations of believers. The word used in Heb. 11:2 is exactly the same word as that used for the office of elders in the NT, and it is hard to imagine the early church not making any semantic or conceptual connection between the elders who were in the cloud of witnesses (Heb. 11:2 and 12:1) and the elders who were over their local churches.
  - a. The Greek word *presbuteroi* in Heb. 11:2 has been translated into English by the terms "elders" (KJV, NKJV, ASV) and "men of old" (RSV, NASB), and “ancients” (NIV).
  
  - b. Yet among these "elders" mentioned we find:
    - Sarah (Heb. 11:11, 13);
    - Moses' mother (Heb. 11:23);
    - the women among "the people" who crossed the Red Sea (Heb. 11:29);
    - Rahab (Heb. 11:31);
    - Deborah (Ju. 4-5), Miriam (Exo. 15:20; Mic. 6:4), Huldah (II Kgs 22), who were all recognized prophets (Heb. 11:33);
    - the woman of Zaraphath (1 Kings 17:17-24 and the Shunnamite woman (2 Kings 4:8-36) "who received back their dead, raised to life again” (Heb. 11:35).
  
  - c. These "elders" are the same ones who surround us as "the great cloud of witnesses" in Hebrews 12:1. Clearly, in broader biblical usage the term "elders" includes women.

5. I Timothy 3:1 introduces the requirements for an overseer/ elder (I Tim. 3:1 and Tit. 1:6-7) with the words “If anyone desires to be an overseer. . . .” In I Tim. 3:1, Greek *tis* “anyone, anybody, whoever,” is *both* feminine *and* masculine like other third declension nominal and pronominal forms which have the *-s* nominative case ending for *both* masculine *and* feminine genders in opposition to a distinct neuter form for these same nominal and pronominal forms.
    - a. The fact that Greek *tis* is both feminine and masculine in its gender reference is common knowledge in all introductory Greek grammars, for example, E. Goetchius, *The Language of the New Testament*, (New York: Scribners, 1965), p. 298 (§378); H. E. Dana and J. R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1955), p. 317.
      1. Goetchius cites the example from John 3:3 “Unless one (*tis*) is born from above,” which hardly refers only to men rather than women being born again. Obviously Jesus’ words in John 3:3 and the use of Greek *tis* refer indefinitely to both men and women, as the word also does in I Tim. 3:1.
    - b. Again, if Deborah as a female judge was included with men under the masculine plural Hebrew title “judges” (Heb. masc. plural *shofetim*) in Ju. 2:16, and Phoebe and other women were included with men under the masculine Greek title *diakonos* in Rom. 16:1 and I Tim. 3:8 and 11, and Junia was included with Andronicus and other men under the plural Greek title “apostles” (Grk. masc. pl. dative *apostolois*) in Rom 16:7, then it is not inconceivable that women were included with men under the masculine plural Greek title “elders” in the early church.
- H. In II John the apostle John addresses “the elect lady” as a gatekeeper over her household and her children—most likely the house-church that met in her home. She is responsible for discerning false teachings from true teachings, and she is responsible for keeping false teachers and prophets out of her home and to keep them from influencing her children.

**II John 1, 4-11** The elder, To the chosen lady and her children, whom I love in the truth --and not I only, but also all who know the truth. . . . It has given me great joy to find some of your children walking in the truth, just as the Father commanded us. And now, dear lady, I am not writing you a new command but one we have had from the beginning. I ask that we love one another. And this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love. Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist. Watch out that you do not lose what you have worked for, but that you may be rewarded fully. Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. If anyone comes to you

and does not bring this teaching, do not take him into your house or welcome him. Anyone who welcomes him shares in his wicked work.

1. The fact that the “elect lady” is responsible to discern true and false teaching suggests that she was responsible for teaching in her home and likely was teaching like Priscilla did with her husband Aquilla in Acts 18:26.
    - a. How could someone be held responsible for discerning true and false teaching if they were not capable of teaching and weren’t actively teaching?
  
  2. Some NT scholars think this letter refers only to the woman’s own home and her own children. But why would a letter for someone’s own children and household alone be preserved in the New Testament, which is a collection of teachings for the whole Church?
    - a. That these instructions in II John for her “children” are for the disciples in her house-church is suggested by the fact that the term “children” is often used in John’s letters and in the NT to refer to disciples or members of a church (I Cor. 4:14; 12:14; Gal. 4:19; I Thes. 2:7, 11; I Jn. 2:1, 12, 13, 18, 28; 3:7, 18; 4:4; 5:21; III Jn. 4). Further more we have already pointed out women with house-churches that are mentioned in the NT: Lydia (Acts 16:14-15, 40); Chloe (I Cor. 1:11); Nympha (Col. 4:15); Apphia (and her husband Philemon, Philem. 2); Priscilla (and Aquilla, Rom. 16:3-5).
  
  3. The “elect lady” herself is being addressed as the gatekeeper over her house-church. John did not address the elders or deacons of her house-church, but her herself.
- I. Paul certainly knew all the OT passages referred to above when he mentioned women and men in connection to marriage and ministry in the epistles. He certainly knew women who were leaders like Phoebe, the “diakonos”-minister, and Priscilla who with her husband Aquilla taught Apollos in Ephesus. In I Cor. 11:5, Paul assumed women were prophesying and praying in public worship.
1. Therefore, the prohibition passages concerning women in Pauline epistles must be interpreted in light of the abundant OT and NT evidence advocating women in leadership roles and teaching roles. Scripture must interpret Scripture, OT and NT together.

2. The prohibition in I Cor. 14:33-35 appears to forbid women from speaking in public worship. But a close reading of the Greek text shows that this passage forbids *wives*, not women in general (Grk. “*gunaikes*” must be translated “wives” not “women,” as the mention of “husbands” in 14:35 requires), from speaking out disruptively in the context of their husbands judging prophecies, which is what the context concerns in I Cor. 14:29-39.
  - a. The context, I Cor 14:29-39, suggests the husbands were involved in judging prophecies and that their wives were subverting their husbands’ responsibility by speaking out of turn.
  
3. In I Tim. 2:11-15 Paul says, “I am not permitting (Grk. present active indicative *ouk epitrepo*, a progressive tense) a woman/wife (Grk. *gune*) to teach or to domineer (Grk. *authentain*) a man/husband (Grk *aner*).” The Greek verb *authentain* means “to domineer” not simply to “exercise authority” according to the standard Greek-English lexicon of the NT, BAGD, p. 121.
  - a. When Paul says this, he does not mean that he is disallowing all women in Ephesus, where Timothy was overseeing churches, from teaching and exercising any kind of authority over men in general, because Paul certainly knew Priscilla had been one of his coworkers in Ephesus and that she and her husband taught Apollos fruitfully in Acts 18:26.
    1. In I Tim. 2:11 Paul is no longer talking about “women” in the plural as he was earlier in 2:9-10. Now in 2:11-15 he speaks of “a woman” in the singular, referring to one woman or a restricted number of women at Ephesus.
  - b. The Greek “*gune*” in I Tim. 2:11-15 should be translated “wife” not “woman,” because Paul refers to Adam and Eve, the first husband and wife. Therefore we should translate 2:12 “I am not permitting a wife to teach or to domineer a husband.”
  - c. The very language of the prohibition in I Tim. 2:11-15 reflects the original problem:
    1. A woman or a restricted number of women in the church of Ephesus were being contentious and argumentative against their husbands (as suggested by the command in 2:11-12 to be “in full submission” and “quietness” [*hesuchia* or “peaceable attitude” as in 2:2]).

2. The woman or women were domineering their husbands and trying to teach them in a contentious way (as suggested by Grk. *authentain* “domineer” in 2:12, BAGD, p. 121).
3. This kind of prohibition against a contentious, domineering wife or wives is a far cry from a blanket prohibition against godly women teaching and exercising the godly authority to which God is calling them in the Body of Christ.
- d. I Tim. 2:11-15 is simply reaffirming the truth that on the corporate level, the husband is the head of the wife and of the household, which Paul teaches explicitly in Eph. 5:23.
- e. And, according to Eph. 5:23 (and Eph. 1:10, 22; 4:15; Col. 1:18; 2:19), there is only one head of the Church—Jesus Christ!

#### **IV. ISAIAH 40:9-10 AND PSALM 68:11—AN ARMY OF WOMEN EVANGELISTS IN THE LAST DAYS**

- A. Jesus, the ONE AND ONLY TRUE HEAD OF THE CHURCH, is calling women to arise as “mothers in Israel” alongside “fathers” in the Body of Christ to advance His Kingdom and to preach the gospel! This was prophesied long ago in Isaiah 40:9-10 and Psalms 68:11-12 about the end of the age.
- B. The Hebrew texts of both Isaiah 40:9-10 and Psalms 68:11-12 refer to God raising up an army of women evangelists in the last days.
  1. Isaiah 40:5 speaks of the glory of the Lord being revealed to all mankind, and this parallels themes in Isa. 60:1-2, 19 and Rev. 22:5 about the last days.
  2. In Isaiah 40:9-10 and Psalms 68:11 the Hebrew verb forms of the verb “to proclaim good news” (*lebasser*) are in the feminine form and not in the more usual masculine form (the more usual masculine form is found in Nahum 1:15 [Heb. text 2:1]; Isa. 41:27; 52:7):

##### **Isa. 40:9-11**

*Go up* (imperative fem. sing.) on a high mountain, *O woman who brings good tidings* (fem. sing. participle) to Zion.

*Lift up* (imperative fem. sing.) *your* (fem. sg.) voice loudly, *O woman who bring good tidings* (fem. sing. participle) to Jerusalem,  
*Lift it up* (imperative fem. sing.), do not *be afraid* (imperative fem. sing.)!  
*Say* (imperative fem. sing.) to the towns of Judah, "Here is your God!"  
 See, the Sovereign LORD is coming with power,  
 And his strong-arm rules for him.  
 See, his reward is with him, and his recompense goes before him.  
 He is tending his flock like a shepherd:  
 He is gathering the lambs in his arms and is carrying them on his chest;  
 He is leading those that have young.

3. Some OT scholars suggest that the feminine verb forms in Isaiah 40:9-10 are a poetic personification of Jerusalem and do not refer to women. Jerusalem is personified as a woman with Hebrew feminine forms referring to it in Psalm 116:19; 122:2; Isa. 51:17; etc.
  - a. But in Isaiah 40 and other passages in Isaiah with the verb “proclaim good news” Jerusalem is the recipient not the announcer of good news:
 

Isa. 40:2-“Speak tenderly TO Jerusalem”  
 Isa. 41:27-“I gave TO Jerusalem . . . one who proclaims good news”  
 Isa. 52:3-“How beautiful . . . are the feet of those who proclaim good news . . . TO Zion.”
4. So Isaiah 40:9-10 refers to a woman, standing collectively for women, that God is calling to proclaim the gospel to Jerusalem, Judea, and to the ends of the earth!
5. These women are commanded by the Lord in Isa. 40:9 “Lift up your voice loudly; lift it up and do not be afraid!” These women must obey the Lord’s call on their lives before the issues are worked out theologically and women leaders are broadly accepted in the Body of Christ!
6. These women evangelists will be proclaiming the gospel in the power of the Lord, with signs and wonders—Isa. 40:10 “See, the Sovereign LORD is coming with power, and his strong-arm rules for him.”

- C. Psalm 68:11-12 projects the same theme as Isa. 40:9-10 and uses the feminine verb form of the Hebrew verb “proclaim good news.”

**Psalm 68:11-12**

The Lord is giving a word,

And the *women who proclaim good news* (fem. pl. participle) are a great army!

Kings of armies flee in haste,

And *she who is dwelling* (fem. sing. participle) at home *is dividing* (3<sup>rd</sup> fem. sing. imperfect) the spoil.

1. As the Lord speaks His Word in the last days, He is raising up an army of women who will faithfully proclaim His Word!
2. Tremendous spoils will be taken from the enemy through women intercessors “at home” while they divide the spoil by wresting souls out of the Kingdom of Darkness into the Kingdom of God through intercession and proclamation!

## Women Alongside Men in Ministry Leadership

Women and Destiny Conference  
Founders Inn, Virginia Beach, VA  
April 1999

Dr. Gary S. Greig

Transcript of Dr. Greig's teaching through the Outline  
(For all references see the Outline above in this syllabus)

Before I get into it, let me just say that I used to teach Old Testament here at Regent University. Many of the prayer team members that are ministering to you here are Regent students. Now I am professor of Biblical Languages and Old Testament at Wagner Leadership Institute at the World Prayer Center in Colorado Springs.

As Cindy and I worked through the biblical material with some other people, my wife and I began to realize that this is a really hot issue. Without going into detail, in 1997 we almost lost our lives after working through a work session with Cindy. We were almost electrocuted in our hotel room. That's another story for another time. I paused for a moment and thought "Hum, it's interesting. The enemy is really threatened by this." As I was praying about this issue working through the outline that you have, I wondered why Satan is so threatened by this. I would think that warfare prayer and identificational repentance are more of a threat to the Kingdom of Darkness. But in fact, Satan sees all the souls that are going to be robbed from hell when he sees men and women working together in ministry. That is why he is threatened. That's why he hates the idea of men and women getting together and working as teams—apostolic, prophetic teams.

I would like to walk us through part of this outline. I put together just basic, brief notes on all the major passages. Cindy asked me to address this issue as a biblical scholar, so I did my best to do that in the outline. Many of the concepts are in Cindy's book, *Women of Destiny*, but I also have some new insights. Take a walk with me through the evidence with me in Scripture.

Let's begin by laying some groundwork. God is intent on raising up women alongside men in the Church to advance His Kingdom in team ministry. That's what we are about here. That's what God is doing. He is raising up "mothers in Israel," alongside "fathers in Israel." The problem has been that the mothers in the household of God have been reduced to the position of household slaves in many parts of the Body of Christ. The Lord said that to me two summers ago as I was fasting about this issue. The Lord is saying that it is time to get up. It's time to rise up to the position of spiritual motherhood that He is calling many of you to here in the Body of Christ. This regrettable situation has come through a misunderstanding of what the Scriptures say about men and women in ministry. While the New Testament outlines standards for elders and deacons in I Timothy 3 and Titus 1, the New Testament does not lay out a clear, direct teaching about men and women in ministry. This subject is dealt with incidentally. (And I owe this to my assistant Steve and his insight, along with Pam Sherrer and other students.) The whole issue of men and women in ministry is dealt with incidentally in the New Testament. It is not central to the purpose of the New Testament. The purpose of the New Testament is to mobilize the Church, both men and women, to advance God's Kingdom, and to preach the Gospel. We have to understand that this is the background against which we have to look at the issues. We see it as a central purpose to work out these issues, because God wants us as men and women to get together to advance the Kingdom, right? So that's why I'm here.

Let's start with the Old Testament foundations on page 1 of the outline. The Old Testament sets forth the theology of leadership based on the pattern of the authority of mother and father in the nuclear family. We start with the creation account. I will just touch on certain points for the sake of time. I will go from the creation account to the account of Deborah and then use two prophetic passages that speak about God raising up an army of women in the last days.

Genesis 1-3. A close reading of the text shows that the first man and women were created to be partners. *Both* were charged to rule the earth as God's representatives in Genesis 1:27. You need to understand that Genesis 1 is structured in very formal prose. It is very stiff, so-to-speak, very formalistic Hebrew prose. In Genesis 1:27 the language of the text breaks out in poetry and celebrates the pinnacle of creation

of the first man and woman. These verses stand out in stark contrast to the whole narrative of the creation of the earth in Genesis 1. (These are on the outline and the screen.) Let's read it.

Gen 1:27 So God created man in his own image, in the image of God he created him; male and female he created them.

28\* God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

This is beautiful in the English, but it is also beautiful in the Hebrew. It is very poetic. It is celebrating creation. It is celebrating the fact that God created the man and the woman together. Then He commanded them in verse 28 to be fruitful. It is a plural imperative in Hebrew there. Be fruitful and increase; fill the earth. What does the plural imperative mean? It means that the command is not just to the man, but it is to the woman as well. "Be fruitful" (plural). "Increase" (plural). Fill the earth (plural), "you all." Both of you. Subdue it. The central verb in the Hebrew text, "rule" *redu*, is also a plural imperative. Both the man and the woman were to rule the earth. Somehow in the church we got the idea that just the men are to be ruling. That is not true according to the Hebrew of Gen. 1:28.

In Genesis 2:18 the term *ezer kenegdo* means a helper equal to him; a helper corresponding completely to him. It expresses the partnership of the man and the woman. This is a reference to the Standard Hebrew-English Lexicon of Brown, Driver, Briggs, p. 617. *Ezer kenegdo* does not mean a "helpmeet" that the man pats on the head. It means a partner who is equal to him; a partner who corresponds completely to him. They were created as partners.

There are two levels of identity from Genesis to Revelation in Scripture. There is the level of individual identity, responsibility, authority, and corporate identity responsibility and authority. We have to distinguish those two because while they were created as partners, and while God held them each individually responsible for their actions as individuals, on the corporate level, the language of the text of

Genesis 2 and 3 makes it clear that God held the man responsible on the corporate level for what he and his wife did. In Genesis 2:16-17 the Lord said to the man, "You must not eat from the tree." In Genesis 3:6, it is the woman who actually took from the tree and ate from the tree. Eve ate from the tree. Adam "ate from Eve." The text says that Adam was standing there with her. He was passive. He didn't act to warn her or stop her from listening to the serpent. He ate from his wife. In 3:17 the Lord nails Adam and says, "Because you (masculine, singular) ate [*'akhalta*] from the tree." God is referring to Adam allowing the whole thing to happen to himself and his wife. So Adam is held responsible on the corporate level first for what he and his wife did together. This is essence of the husband's headship over his wife that Paul teaches explicitly in Eph. 5:22-23. It is an issue of leadership responsibility on the corporate level of the marriage. This is simply a reflection of the fact that God holds us believing husbands responsible on the corporate level for what happens in our marriages and our households. And on the individual level, God holds us each, husband and wife, accountable for our individual actions. Paul says in 1 Corinthians 7:14 that if your husband is not a believer then you are the spiritual head of your household and that your faith makes your husband and children clean.

I had to learn this the hard way. When I was an elder of prayer at a Presbyterian Church USA on the West Coast. We were on a prayer team of about 20 people and saw some of the greatest healings and miracles in that little church I've ever seen in my life. My wife Catherine and I were living in Ojai, CA, which has a heavy concentration of witches-- the largest concentration of witch covens in the county. We lived down the street from a Hindu temple. It is a beautiful place, and that's why all the New Age people flocked there. We were under spiritual attack there daily. Freaky things. On a day off from work one morning I decided to sleep in, but the Lord woke me up and told me to start praying for protection over my family. I thought, "Oh, God, is that you or is that just me?" I made the bad mistake of going back to sleep for about 10 more minutes. The next thing that woke me up was Catherine's phone call from the hospital emergency room with my daughter who got a deep gash in her knee and was bleeding profusely. The Lord told me that I must learn to obey Him when He speaks to me. God held me accountable as husband and father for what happened in my household that day.

If you have a passive husband and he is a believer, as Jane said last night, God has given you spiritual authority to deal with that. He gave authority in I Samuel 25 to Abigail whose husband was Nabal (which means “fool” in Hebrew). She had a fool for a husband. She came out to David before God and David and said, “Lord forgive me for my husband’s sins.” So there are ways to deal with passive husbands.

So God holds men accountable as heads of their households. And as mentioned earlier, this is reflected in the creation account and in what Paul teaches in Ephesians 5:22-23 that the husband is the head of the wife on the corporate level.

Beyond the level of the nuclear family, the Old Testament shows women alongside men in leadership at the national level in ancient Israel. This is what I want to focus on. We have got to get our houses in order, and the Body of Christ must get in place. The Lord must put us in our place in the Body. You’ve got to understand this to find your place. The theology of national leadership in ancient Israel is based of the fifth commandment of The Ten Commandments which is “Honor your father and mother so that you may live long in the land.” The Ten Commandments in Exodus 20 and Deuteronomy 5 are a foundation, or table of contents, to all covenant law in the Old Testament. They are still in force in the New Covenant, according to Paul in Romans 13: 8-9. The fifth commandment of honoring father and mother is important because it is a pattern for all human authority in the Old Testament. Old Testament scholars recognize almost unanimously that the fifth commandment represents mothers’ and fathers’ authority as the pattern for all human authority in Scripture and in ancient Israel and in the Church—religious authority, civil authority and state authority.

Furthermore, the laws of Deuteronomy are arranged topically according to the order of The Ten Commandments. In the spread of legal topics covered in Deuteronomy 6-26, laws about religious, civil and state authority in Deuteronomy 17-18 which cover judges, priests, kings and prophets, all fall under the category of the fifth commandment: “Honor your father and mother, so that you may live long in the land.”

So the laws in Deuteronomy about the authority of judges and prophets fall topically under that category of the fifth commandment. The

image of the father and mother was the paradigm or pattern of all human authority in ancient Israel. It is against this background that we need to understand passages like Proverbs 1:8 and its command about fathers and mothers in a different way. It takes on a new significance.

Prov. 1:8 Listen, my son, to your father's instruction and do not forsake your mother's teaching.

We have gotten the first half of the teaching right in the Church. We have listened *sometimes* to fathers' instructions on the corporate level and to church fathers and to fathers in the Body of Christ. But we have totally failed at the second half. We have totally forsaken the instruction--the teaching--of our mothers, the mothers in the Body of Christ. That's why we're here today to talk about that.

Most of us have read this passage as just applying to individual families. However, this is not the only way it was read in ancient Israel. Why am I bringing this Old Testament material up? First of all because it is the Word of God. Secondly, it is because I'm an Old Testament professor. But thirdly, because when Paul said in I Timothy 3:16 that all Scripture is inspired of God, he meant *all* of the Old Testament. This Old Testament is inspired by God and is useful for teaching, correcting, training in righteousness. The early church did not have the New Testament from about AD 35 to AD 60 when we see the Church in the Book of Acts. The Old Testament was their Bible. The books of the New Testament were not collected until the late first century AD. God is releasing keys to the Body of Christ through the Old Testament, and this is one of them:

Prov. 1:8 Listen, my son, to your father's instruction and do not forsake your mother's teaching.

In ancient Israel, the Book of Proverbs and all Old Testament wisdom literature--Job, Ecclesiastes, Proverbs--are not only for individual families in ancient Israel, but also for the nation and its leaders. They were used to train the nation and its leaders in the royal court. Proverbs 15:1 and Ecclesiastes 12 make this point very clearly. This instruction was not just for individual mothers and fathers and families. This was for the nation as a whole. The nation as a whole

was to listen to the instruction of national father figures--Moses, Elijah, Elisha. The nation as a whole was not to forsake the teaching of national mother figures--Miriam, Huldah, Deborah, Esther. This truth has been here all along. We've missed it all along, men--most of us men anyway.

The noble wife of Proverbs 31 is a leader. She manages property. Jane Hansen mentioned her last night. Proverbs 31:26 says the noble wife "speaks with wisdom, and faithful instruction is on her tongue." Where did we ever get the idea that women shouldn't teach men in the Church or that women shouldn't teach or preach? One of the reasons we are in this situation is that we are ignorant of the Old Testament. This explains the national application of Proverbs 1:8 and the related passages in ancient Israel.

While most of Israel's leaders were men, Deborah was recognized, for example, as a "mother in Israel" in Judges 5:7—*'em biyisrael* "a mother in Israel." Deborah is described as a prophetic leader judging and leading the nation in Judges 4 and 5. She was referred to--this is important--along with the male judges in the Book of Judges with the masculine plural form of the Hebrew title "judge"--*shophetim* "judges," Judges 2:16. Judges 2:16 introduces the fact that God sent "judges" (*shophetim* masculine plural) to lead His people. It included Deborah in the mix. That is very important as a pattern when we look at the New Testament evidence.

Judges 4-5 gives no evidence whatsoever for the oft heard claim that Deborah's leadership represents an exception because of lack of proper male leadership. Some Old Testament scholars have claimed that, but it is simply not true. There are a couple of reasons. Barak comes onto the scene after Deborah's leadership is already recognized in Israel. On the contrary, Deborah is presented as a model judge and a godly leader who is without obvious fault or sin. She is recognized as a functioning judge and a prophetess in Judges 4:4-8.

Judges 4:4 Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.

In verse 4, Deborah is called a prophetess. The Hebrew is *'ishah nevi'ah* "a female prophet," and it means that she was recognized as a prophet

under the standards of Deuteronomy 18:4ff. She was recognized as a prophet. She was recognized as one called and anointed by God. Deborah "was judging Israel at that time." She was recognized as a judge. We have no sense in the text that there is something wrong with her. Verse 5:

Judges 4:5 She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes decided.

6\* She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you: `Go, take with you ten thousand men of Naphtali and Zebulun and lead the way to Mount Tabor.

7 I will lure Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands.'"

Now here comes Barak's timidity, which is after Deborah has already been recognized as a judge and prophet.

Judges 4:8 Barak said to her, "If you go with me, I will go; but if you don't go with me, I won't go."

So she is a model judge and prophet. In Judges chapters 4-15 we have a literary pattern of a downward moral spiral of the judges from the model judgeship of Othniel in chapter 3 down to Sampson in Judges 13-16, who was powerfully anointed by God and was chasing foreign women in absolute disobedience to God's law. Total contradiction on the one end and model judges on the other. Deborah is toward the front, toward the model judges part of the book of Judges. So it just won't do to say that she was in place because there wasn't a man available. In fact, God used Deborah to call Barak to his place in leadership, as just noted. In Judges 5:1-2 we see a picture of the kind of teamwork in Deborah and Barak that God desires from you and me as men and women in the Body of Christ.

Judges 5:1 On that day Deborah and Barak son of Abinoam sang this song:

They lead worship together. Even though Barak was timid and had trouble going to battle without Deborah, they got it together in the end and they led God's people into worship together to celebrate the victory. Now this is fascinating: the opening words apply to Deborah and Barak at the beginning of the song in verse 2.

Judges 5:2 "As the leaders in Israel take the lead, so the people willingly offer themselves--praise the LORD!

3 "Hear this, you kings! Listen, you rulers! I will sing to the LORD, I will sing; I will make music to the LORD, the God of Israel.

I want to focus on the phrase in verse 2, "As the leaders in Israel take the lead" the Hebrew is *biphroa' pera'ot*. It literally means "in the breaking of the breakers." You heard of the breaker anointing here last night. It is those who break through, you see? Deborah was not afraid. That is one of the reasons she got to the place that she was and was recognized as a judge and a prophet. She broke through. Barak recognized that so much that he wanted to stay close to her because he needed a breakthrough too. So *biphroa' pera'ot* is speaking of the leadership that breaks through. I say that because there are many of you here, as Cindy Jacobs said, whom the enemy has been keeping down for months and years because of fear of rejection and criticism that is going to come to you when you begin to follow God's call on your life.

It is not the same for me as a man. I understand that. But I got a picture of the dynamic when I spoke at a healing and deliverance conference at Bayview Baptist Church here locally. There were many people there who wanted more of God but there was one person who did not want more of God and was there just to monitor me and the worship and healing going on. My son and I prayed over one man named Sey, a Filipino man. He had had intense back pain for months. As we prayed we recognized that his pain was demonic. There were two spirits on him: idolatry and divination. He was the first Christian in his family line so we asked him to confess the sins of his family in the areas of idolatry and divination. When he did that those spirits lifted

off immediately and he was healed. He began to dance around the church and praise God. The person "monitoring" us saw this and questioned me about it. So I explained it all to him as he grilled me. I had gone through enough of that at Regent when I was there. I said to the Lord, "Why do I have to take this every time you send me out somewhere? There is always someone who wants to squash what you're doing, Lord." I was tired of my heart being wounded. I repented. The Lord said that He wanted to wound my heart again and again and again and again. The Lord said to me, "That is the only way I will produce My heart in you, son." Do you hear that? We can't do it ourselves. We need the heart of Jesus. When we experience His pain and we are broken with Him, that is the place when His Spirit comes and rises up in us and helps us continue ministering and extending our hand to our enemies and blessing them. I will walk in your power and your purpose, O Lord!

There are other women leaders in the Old Testament: Miriam, Huldah, the daughters of Zelophehad, and Esther.

There are two prophetic passages that prophesy God raising up an army of women in the last days. Turn to Isaiah 40:9-10.

Isaiah 40:9 You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!"

10 See, the Sovereign LORD comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him.

Cindy showed me a reference that made the point that this passage and Psalm 68:11 were speaking to women. Sure enough, when we went to the Hebrew text, we saw that the Hebrew, which distinguishes feminine and masculine gender, is in the feminine gender here. These words are being spoken to a woman who is figurative and collective for women among God's people. This passage is the beginning of what the Old Testament scholars call the Book of Comfort in the prophet Isaiah. It is a book about God restoring His people after judgement. The rest of Isaiah focuses on God's restoring Israel and His people who

have been broken through His judgments. It begins with the well-known phrase “comfort my people.” We begin at verse 9 and see that the text does a little switch on us and the Hebrew verb forms of the verb “to proclaim good news” *levasser* are in the feminine form, and not in the more usual masculine form which we find in other parts of Isaiah (Isa 41 and 52).

Isaiah 40:9, “go up” *’ali-*—that is a feminine singular imperative speaking to the figurative women collectively representing women among God’s people. “Up unto a high hill” God is saying, “Don’t hide.” This is not a time to hunker down. This is not a time to fade into the woodwork. It is a time to rise up! It is a time to come forth!

*Mevasseret (Tzion)*: this is a feminine singular participle. It literally means “O woman who proclaims good news” to Zion, or “O female evangelist” of Zion. So God is calling many of you to preach the Gospel. This is not a time to fade into the woodwork, but a time to come forth! A time to get healed and get free and come forth. The second part of verse 9, *harimi bakkoackh qolekh*: This is very interesting. You’ll love it. “Lift up your voice loudly.” Remember what Cindy was saying about the eyes, intimidation, insecurity—those are “me”-centered problems. They are pride and insecurity problems. They are problems that are “us”-focused or self-focused. We need to get rid of the false humility, the pride that keeps us from “yelling forth” when God is calling us to speak. “Lift up your voice loudly, oh female evangelist, oh woman who proclaims good news to Jerusalem.” Jerusalem is figurative here of God’s people. *Harimi ’al-tira’i*: listen to that. “Lift it up and do not be afraid.” When I read this in the Hebrew, I asked the Lord, “what are you saying to your women leaders?” He said to me, “They must lift up their voice. They must follow my call. They must come forth, and they must not be afraid of the men who will be in opposition and the women in some cases who will oppose them before these issues are worked out theologically.” You must obey the Lord.

If you are standing in the place of Peter in Acts 4 who had to choose between serving God or man, you must choose to serve God. *Harimi ’al-tira’i* “Lift it up and do not be afraid.” *’Imri “Say!”*: this is another feminine singular imperative, *’Imri le’are Yehudah* “Say to the cities of Judah”: Here we have this prophetic word calling on women to speak to the cities of Judah. We began with Jerusalem, and now we’re

moving out to the cities of Judah. We have a natural progression here that is reminiscent of Acts 1:8-9 where Jesus said "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, Judea, Samaria and to the ends of the earth." The point is that the Gospel is going forth to the ends of the earth. This is a call to the army of women evangelists who will go to the ends of the earth. *Imri le'are Yehudah hinneh 'eloheykhem* "Say to the cities of Judah, here is your God."

Isaiah 40:10, "See, the Sovereign Lord comes with power." This is what the women are supposed to be saying: "the Lord is coming in power and His strong arm rules for Him." The term "strong arm" comes directly out of the book of Exodus. It is used as a metaphor of God's power, signs and wonders. This is the anointing that God is releasing to you if you will come into it. It is what you see in Cindy Jacobs. It's what you see in Ana Mendez in Mexico. It is what you see in Jane Hansen. It is what you see in women evangelists in China who go throughout the countryside preaching the gospel with signs and wonders.

We have a touching phrase in Isaiah 40:11. "He is shepherding his flock like a shepherd." He is going to shepherd you. He is going to take that lanced heart of yours--that broken heart--and He is going to heal you. "With his strong arm He is gathering the lambs." He is going to gather His lambs--His sheep--through you. Satan is threatened by you, because of the souls that will be robbed from Hell, if you follow His call. "He carries them on his chest." He is going to carry you close to His heart. "Those with young he is leading." He wants to birth many sons and daughters through you women into the Kingdom of God. He is going to lead you into it.

Psalm 68:11-13 is another significant prophetic passage.

Psalm 68:11 The Lord is announcing the word, and great is the army of women who proclaim it:

This text follows the same theme of women evangelists. It uses the feminine Hebrew verb form, the same Hebrew verb we saw in Isa 40, "to proclaim good news." In verse 11 the Lord is giving a word. I am translating the Hebrew literally here. It is something that is

happening right now--the imperfect tense in Hebrew poetry has its basic imperfective aspectual meaning. It means that He is giving the word right now. It is something He is speaking to you right now as you are listening to us. "The women who proclaim the good news": this is the feminine, plural participle here. The great army! That's His purpose. Jane was saying last night: it is not about us. It is about Him! It is His purpose. He is going to raise you up, dead or alive! He is going to do it! It is better to do it while you are alive. Follow His call and don't be afraid. Here are the results: "Kings of armies flee-flee. They flee in haste." I believe that this refers to the principalities holding the nations captive (principalities are called "world-rulers," Greek *kosmokratoras*, in Eph. 6:12). Further on in Isaiah 49:24-25 we see the language that is the source of the New Testament "strong man" imagery in Matthew 12 and Luke 11. These principalities are going to be fleeing as you follow your call and the destiny God has for you. Verse 12, "She who is dwelling at home is dividing the spoil." Isn't that wonderful? You can divide the spoil at home. As you wrestle with the enemy and arrest souls out of the Kingdom of Darkness and into the Kingdom of God, as the Lord speaks His Word in the last days, which we are in right now, He is raising up an army of women who will faithfully proclaim His Word. Take your place, sisters, among that army. We must all take our place in that army. Tremendous spoils will be taken from the enemy through women intercessors at home while they divide the spoils by arresting these souls out of the Kingdom of Darkness into the Kingdom of God. Take your place.

The Lord is showing me right now that there are about 70 sisters here whom God has called to be intercessors. Seventy of you; you are not quite there yet. The Lord is calling you to press in and come into the throne room and begin to arrest souls. Your prayers will make the difference between people going to hell and coming into heaven. Come Holy Spirit. Press in. Don't give up. He is calling many of you to preach the Gospel, It is proclamation and it's intercession that are pictured in Psalm 68:11-13.

I know that many of you are broken. The Lord is showing me that there are several of you who have been beaten by your husbands. The Lord is giving me two names: Elaine and Sherry. Elaine, you have been beaten recently. You are broken and you need healing. He wants to release you. Sherry, your situation was a number of years ago, but He wants to heal

you. The Lord says to Elaine, "I know the trouble that you have been through, my daughter, and I am going to heal you." There are others here, at least one of you, considering getting an abortion. For God's sake, let someone pray and minister to you before you leave this session. The Lord does not want you to go through the trials and troubles you think are coming. He does not want you to have that abortion.

The other thing the Lord is saying right now is that the left arm of the Church is lame. The left arm represents intercession. The left arm is the strength of the Church. The left arm of the Body of Christ is lame until the women arise. Many of you here that have tennis elbow, carpal tunnel, bursitis are going to be healed. How many of you have that condition? Come forward and the Lord is going to heal you right now!

## Session 2 Tape 1

Page 5 of the outline. To set the background, when I teach the historical books of the Old Testament, I make the point, well-known to Old Testament scholars, that the book of Deuteronomy was deliberately written as a background and introduction to the historical books following it in the Hebrew Bible—Joshua, Judges, Kings. When we look at prophets and prophetesses in Scripture, especially Huldah the prophetess and Deborah in Judges, they are operating against the background that has been laid out in the book of Deuteronomy. In fact, the entire work of Deuteronomy through Kings is called the Deuteronomistic History, because it was compiled by someone in Israel's history called the Deuteronomistic Editor who brought it all together. He used the language of Deuteronomy throughout the historical books to point out where Israel obeyed God's instructions in Deuteronomy-- final statement of the law—so that Israel was blessed, and where Israel disobeyed God and his instructions in Deuteronomy, so that Israel came under the curse of the law (Deut. 28).

Open to Deuteronomy 18 and we'll look at God's promise about prophets.

Deut 18:18 I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will speak to them all that I command him.

19 If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.

What we have here is the Lord promising to raise up a prophet. He is speaking to Moses. He is promising "a prophet," referring to the line of prophets that will arise in Israel after Moses, so that Israel will keep on hearing God's voice. The language that is used here to describe this prophet or line of prophets is entirely masculine. I want to make a point about that. We begin in verse 18. The Hebrew word *navi'* "prophet" in verse 18 is masculine. "His mouth" refers collectively to the line of prophets that would arise in Israel. "He will speak to them [Israelites] all that I command *him*." We must understand that it is masculine language that gives the overview of God's promise to raise up prophets in Deut. 18:18ff. And we must understand that when Deborah was raised up by God in Judges 4 & 5, she came under the same prophetic paradigm of Deut. 18:18ff., even though the language describing her and other male prophets was all masculine. That is a very important point, when we get to the New Testament. Miriam the prophetess in Exodus 15:20 was also recognized as a leader in ancient Israel under Moses and alongside Aaron, according to Micah 6:4.

Micah 6:4 I brought you up out of Egypt and redeemed you from the land of slavery. I sent Moses to lead you, also Aaron and Miriam.

I sent Moses to "lead" you, literally "before you", also Aaron and Miriam. In 2 Kings 22, Huldah the prophetess was recognized as a prophetic leader and advisor to King Josiah during the revival that Josiah ushered in under his reign in the second half of the seventh century B.C. She was a prophetic leader. She spoke God's word to the king. She too came under the description of the prophet in Deuteronomy 18 that was all in masculine terms. The picture we have is that there was a whole line of male prophets that came under the paradigm in Deuteronomy 18. Also, women prophets came under the same paradigm, which was framed in masculine language.

In Numbers 27:7, the daughters of Zelophehad were given an inheritance, and by implication, a place among the elders of their clan, since no male heir was born to their father. So they stood among the elders to inherit the allotment of land that their father had inherited in the Promised Land.

We already looked at Psalm 68:11 and Isaiah 49. Now let's look at the New Testament evidence. We could extend these references quite a bit. There are many unnamed women I didn't even mention in this outline. I didn't mention Esther. Quin Sherrer is working on a book on unnamed women in the Bible. There are many women who are exercising wisdom in Scripture. The outline lays out the main points we need to understand to get at God's heart today.

In the Gospels, Jesus included women on his teaching ministry team, according to Luke 8:1-3. "Jesus traveled about proclaiming the good news of the Kingdom of God. The twelve were with him *and also some women.*" The text specifically names Mary Magdalene, Joanna and Suzanna. As you know, women were among his best disciples. In Luke 10:38-42, Mary sits at Jesus' feet to learn of him. The woman at the well in John 4:28-42 runs off and is an eager evangelist. She provokes the response from Jesus, while the whole town was coming out to meet Him: "Lift up your eyes. Look at the fields, they are ripe for the harvest" (Lk 4:35).

This whole theme of women disciples was in stark contrast to early Judaism. According to New Testament scholar Ben Witherington, *Women and the Genesis of Christianity* and many other sources, in early Judaism, women were allowed to *hear* the Word of God in the synagogue, but were never disciplined, taught, or mentored by a rabbi, unless the rabbi was their own husband. They were not taught the meaning of God's Word as rabbinic disciples were. So Jesus not only taught them, but they were a part of His ministry team. You would be hard put to prove that the women were not among the 70 that went out who healed the sick and preached the Gospel. They were some of His closest disciples, as Mary was. A lot of the evidence is indirect, but you have to "put two and two together" to get to where God is, I think.

Not only did Jesus teach women and include them on his ministry team, but He sent them out to proclaim the Gospel. Chuck Pierce referred to

John 20:17-18. The first person Jesus sent to announce His resurrection to proclaim the Gospel was Mary Magdalene. In Luke 24:9-11 we have a similar passage where the women are evangelizing the twelve apostles. This is very significant from a typological standpoint.

Page 6 of the outline. In Acts 1:14 the same women disciples are explicitly mentioned along with Mary, the mother of Jesus, and Jesus' brothers, as leaders among the original 120 believers praying for the outpouring of the Spirit. Let's go to Acts 1:14. This passage tells us that they all joined together constantly in prayer. When people are mentioned in Scripture, it is usually because they are leaders. They warrant a special mention because they are significant. So this passage says that they all joined together constantly in prayer, along with the women and Mary, the mother of Jesus, and with his brothers. The fact that Luke singles out the brothers and Jesus' mother and the women disciples suggests that they were recognized leaders in the community of believers. It is confirmed that the Lord's brothers are also mentioned as leaders as late as I Corinthians 9:6. One of the Lord's brothers, James, who wrote the Epistle James, became the chief leader of the Jerusalem church. So we have a significant group of women leaders, including Mary, the mother of Jesus, in the early church in the original 120 fellowship.

Moving on to Acts 18:24-26.

24 Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures.

25 He had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John.

26 He began to speak boldly in the synagogue. When Priscilla and Aquilla heard him, they invited him to their home and explained to him the way of God more adequately.

Apollos is mentioned as a thoroughly knowledgeable man and a great teacher. However he only knew of the baptism of John. Then Priscilla

and Aquilla heard Apollos preach and invited him to their home to explain the truth to him more adequately. Now given the position of women in that day, this is significant. All New Testament scholars worth their scholarly salt recognize the fact that the text mentioning Priscilla first is very significant. It shows us who is the prominent member of the couple in terms of teaching Apollos. In the words of Dr. Witherington, again, "Both she and Aquilla instructed Apollos. Luke indicates that Priscilla is the primary instructor by mentioning her name first." This is very significant. Keep your eyes on these hints in Scripture. Priscilla was teaching a major apostolic leader. Apollos is not called an apostle in the New Testament, but he was a major teacher in Ephesus and is mentioned alongside the apostles Peter and Paul in 1 Cor. 1:12; 3:4-6, 22.

In Acts 21:9 Luke mentioned Philip's daughters who are recognized as prophetic leaders in the church of Caesaria. They were unmarried, and the suggestion is that they had taken some sort of vow and committed themselves to the ministry of prophecy and whatever other leadership roles they had in their church.

From Paul's epistles we see a number of women mentioned. Twenty-four percent of Paul's co-workers were women. Have you ever heard it like that before? A full quarter of his workers were women. We have 54 men mentioned in his epistles and 13 women by name. David Scholer, professor of New Testament at Fuller Seminary, says "that 13 women are known by name to have been leaders in Pauline churches. Paul in his letters names 54 men within the churches, presumably all of them had some leadership role." The point is that before we get to the prohibition passages in I Corinthians 14 and I Timothy 2, we have to understand that a quarter of the man's co-workers were women.

Turn to Acts 16:14. In the outline I mention on page 7 women leaders who had churches in their homes: Lydia (Acts 16:14-15, 40); Chloe (I Cor. 1:11); Nympha (Col. 4:15); Apphia (and her husband Philemon, Philem. 2); Priscilla (and Aquilla, Rom. 16:3-5).

So, this will become important.

In Romans 16:10, a full 10 of the 29 people mentioned by Paul are women. That is 35 percent--that's over a third. Again, the general

rule in Scripture is that when someone is mentioned by name, they are usually among the leaders of God's people. In Romans 16:1-2 Phoebe is commended by Paul as a *diakonos*. That is the Greek word we conventionally translate as "deacon." Deacon is just an anglicized version of the Greek word, *diakonos*. The word means "servant" or "minister." The standard New Testament Greek-English lexicon states that *diakonos* corresponds to the Latin "minister." Under the elders of the early church, these *diakonos* ministers were like associate pastors, or other ministers doing the work of God under the oversight of the elders in the churches.

This is the same office that Paul mentioned in I Timothy 3:8-13. That women were *diakonos* ministers in the early church is confirmed by a letter from a Roman official named Pliny the Younger. In the early second century Pliny was the governor of Bithynia in Asia Minor. He wrote a letter to the emperor Trajan about those crazy Christians. He mentions two female slaves tortured for their faith in Christ. He says that they bore the Latin title of *ministra* or "ministers," which is the common translation of the Greek word *diakonos*. Very, very interesting. They were slaves, yet they were *diakonos* ministers.

In the first four centuries of the Church, we have good evidence that women were included with men in the office of *diakonos*. In the second century we have Pliny the Younger's letter. And we have other evidence throughout the first four centuries of the church that this office was filled by both men and women. The one Greek word, *diakonos*, referred to both men and women until a separate order of deaconesses is first attested in the Syrian church about 380 A.D. This is significant because in the Old Testament we saw that women prophets were included with male prophets under the masculine title, *navi'*, "prophet," in Deuteronomy 18:18ff. We saw that Deborah, the female judge, was included with the male judges in Judges 2:16 under the masculine plural title *shophetim* "judges." Here we have women included with men under the usually masculine Greek title *diakonos*, and that's the word used to describe Phoebe in Rom. 16:1.

In Roman 16:1 you will find commentaries and scholars that say the Greek word *diakonos* should be translated "servant"--the generic sense of that word--and that Phoebe was a servant, not a *diakonos* minister. The problem with that is that we have good evidence that

women were *diakonos* ministers in the early second century AD from Pliny's letter, as well as evidence from other sources that women were *diakonos* ministers alongside men through the first four centuries of the early church. As mentioned earlier, we didn't have a split of women deaconesses from male deacons until we get to the fourth century church in Syria.

Another interesting thing: *diakonos* ministers in the early church were not simply like our deacons today doing visitations and administrative work in the church. We have good evidence that the *diakonos* ministers functioned as prophets and teachers. This comes from a second century A.D. document called The Didache (page 8 of the outline) which means "The Teaching" and refers to the teachings of the twelve apostles. In this document, section 15:1, we read: "Appoint yourselves, therefore, elders, deacons worthy of the Lord, for unto you they also perform the service of prophets and teachers." There are very few ways to escape the meaning of this text. Both the elders and the deacons were performing the service of prophets and teachers in the early church in the second century. So it is not difficult to see Phoebe teaching and the other women leaders teaching and acting in a fully pastoral way in the early church. It is important to say these things because there are plenty in the church that will admit that women may become deacons, but say that they should not preach or teach. So it is very important to understand that our concept of deacon today was not the concept of the *diakonos* minister in the early church.

Page 8 of the outline. I would like to focus on the Greek title *prostatis*. Phoebe is also called *prostatis* by Paul in Romans 16:2. The meaning of the word is "patroness" or "guardian". The Greek verb related to this term is *proistemi* which means "to manage or conduct." This suggests that Phoebe exercised some level of leadership as a *diakonos* minister in the early church. The same verb is used of men in managerial or administrative positions in Romans 12:8, 1 Thes. 5:12, and 1 Tim 3:4, 5, 12. We need to build up this picture to understand the prohibition passages.

In Romans 16:3, Paul greets Priscilla and Aquilla in this text.

3\* Greet Priscilla and Aquilla, my fellow-workers in Christ Jesus.

4\* They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.

Paul, like Luke who wrote the book of Acts, mentions Priscilla first. He recognized her prominence in the early church. He not only says that, but he says that they risked their lives for him and that they were fruitful co-workers. Certainly he had in mind that they were the ones that taught Apollos, his co-worker, and that Priscilla was taking the lead in that process. This is important when we get to passages where people think Paul is saying that women can't teach or exercise authority.

Paul mentions Junia and Andronicus in Romans 16:7. He says that they are prominent among the apostles. There has been confusion about this passage too.

7\* Greet Andronicus and Junia, my relatives who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.

Paul doesn't say that just Andronicus was outstanding among the apostles, he says "they" Andronicus and Junia were "outstanding among the apostles." The name Junia was a common Latin female name in the Roman Empire. Some scholars have claimed that "Junia" is actually a hypothetical Greek abbreviation with the "s" on the end—Junias--and many translations reflect this. This is *hypothesized*: that means it doesn't really exist. It is just a hypothesized Greek abbreviation of the Latin male name "Junianus." The problem with this is that there is no evidence whatsoever that there ever was a masculine name "Junias," with the "s" on the end, in the Roman Empire. Big problem. Negative evidence is evidence of nothing. That Junia as a woman was recognized among the apostles in the early church is understandable if the early church had a Deborah as a prophet, senior judge, and a mother in Israel; if the church had Miriam as a prophetic leader under Moses and alongside Aaron; and also if it had Huldah as a prophetic leader and advisor under King Josiah; and Esther as a leader in the late period. This wouldn't have been a problem in the New Testament Church with this history of women in leadership in the Old Testament.

Dr. Peter Lampe is professor of New Testament in Richmond, Virginia at the Union Theological Seminary. He says in an article that, “without exception, the church fathers in late antiquity identified Andronicus’ partner in Romans 16:7 as a woman, as did Minuscule 33 [which are manuscripts of the New Testament written in cursive Greek] in the ninth century which records Junia with an acute accent [that means it was written as a feminine name]. Only later Medieval copies of Romans 16:17 could not imagine a woman being an apostle and wrote the masculine name Junias with the “s’ on the end. This later name did not exist in antiquity. It’s explanation as a Greek abbreviation of the Latin name Junianus is unlikely.”

It was not until the 14th century A.D. that church commentators began to understand the name Junia as a masculine name, Junias. You have to understand that the first biblical commentator who switched over the spelling of the name as a hypothetical shortened form of the Latin name Junianus was Aegidius of Rome. That is a very, very late view, which is not supported by any evidence whatsoever. In fact, the church father, John Chrysostom, who was bishop of Constantinople in the 4th century and died in 407 A.D., had a negative view of women. Nevertheless, in his commentary on this passage he understood Junia to be a woman. He marveled at the fact that a woman could be called an apostle, probably because he didn’t know his Old Testament that well. Just a joke, but probably the truth.

Were women among the elders in the early church? Again, if Deborah as a female judge was included with men with the masculine plural title *shophetim*, and if Phoebe and others were included with men under the usually masculine title *diakonos* in Romans 16:1, and if Junia was included with men under the masculine plural title *apostoloi* “apostles,” then it is not inconceivable that women were included with men under the masculine plural title *presbuteroi* “elders” in the early church. We have no direct evidence of it. You have to understand that the early church used the Hebrew Bible—what we call the Old Testament--as their Bible. The New Testament as we know it did not exist. It was not collected and canonized until the end of the first century A.D. So the church that we see in the book of Acts represents a period of time from about 35 A.D. to about 60 A.D., and they did not have the New Testament at that time. When they asked the question,

“What does the Bible say about women in leadership?” they went to Deuteronomy 18, Judges 4-5, etc. They went to the examples that we covered. That was their locus point, their reference point. We have to keep that in mind.

In the Old Testament as well, the daughters of Zelophehad were among the elders of Israel standing before Moses on the plains of Moab. In Deuteronomy 29:10 the elders are standing before Moses to renew the covenant. Because they represented the clan among the elders and the heads of tribes, they were there too. 1 Kings 8:1-3 is a primary passage that defines elders in the Old Testament as heads of tribes and heads of families in Israel. The daughters of Zelophehad were exactly in that place on the Plains of Moab. They were included among the elders there, implicitly.

In the book of Hebrews 11:2 we see that at least sometimes the Greek term for elders *presbuteroi* included women. In Hebrews 11:2 the literal meaning is “This faith is what the *elders* were commended for.” In many translations translators use words like “the ancients” or “the men of old.” But the problem with this is that it is the same word that is translated elsewhere in the New Testament as “elders.” Hebrews 11 lists the elders and among them we find Sarah, the wife of Abraham in verse 11; Moses’ mother in verse 23; the women among the people who crossed the Red Sea in verse 29; Rahab the Harlot whose faith saved her and her family in verse 31; Deborah, Miriam and Huldah were implicitly among the prophets. The woman of Zaraphath and the Shunnamite woman who received back their dead (verse 35), raised to life again. These elders, then, are the same ones who surround us in the great cloud of witnesses according to Hebrews 12:1. They clearly included women. In the broader usage of Hebrews 11:2, the term “elder” clearly includes women.

1 Timothy 3:1 introduces the requirements for elders and overseers with the words:

1\* ¶ Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task.

This is a good translation because some translate it as “If any man...” We have the Greek word *tis* which is a feminine and a masculine word.

It is indifferent to gender like other third declension nominal and pronominal forms which have the "s" nominative case ending for both masculine and feminine gender. That is a lot of linguistic jargon, which points out that both men and women are referred to by the word *tis*. An example is found in John 3:3 that the scholar Goetchius pointed out: "Unless one is born from above" (Jn. 3:3)--this hardly refers only to men rather than women being born again. Paul is saying if *anyone*, man or woman, desires to be an overseer, they sets their heart on a good thing. The fact that the language that follows in I Timothy 3 is framed in masculine terms—e.g., that the elder must be the husband of one wife-- again takes us back to Deuteronomy 18, where we had masculine terms laying out the description of what it meant to be a prophet. In Israel's understanding, the prophets were men, as well as women coming under the same masculine descriptions. And the same would have been true here in 1 Tim. 3, because their Bible framed it that way with all the other offices that are mentioned in the outline.

Does this make sense? Good.

In 2 John, this is striking. I love 2 John. A great book. The apostle John addresses the elect lady as a gatekeeper over her household and her children. I am adding the word gatekeeper. It is not in the text. She is being addressed by John as a gatekeeper over her household and her children, most likely referring to the house church that met in her home. We already saw that there were women like Lydia in Acts 16; Chloe in I Corinthians 1; Nympha in Colossians 4; Apphia and Philemon in Philemon 2; and Priscilla in Romans 16 with her husband Aquilla, who were over house churches. These were women leaders in whose homes churches met. We have to keep that in mind as we look at this passage.

1\* ¶ The elder, To the chosen lady and her children, whom I love in the truth--and not I only, but also all who know the truth--

2\* because of the truth, which lives in us and will be with us for ever:

3\* Grace, mercy and peace from God the Father and from Jesus Christ, the Father's Son, will be with us in truth and love.

4\* It has given me great joy to find some of your children walking in the truth, just as the Father commanded us.

5\* ¶ And now, dear lady, I am not writing you a new command but one we have had from the beginning. I ask that we love one another.

6\* And this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love.

Notice that they are dealing with the same issues that we are dealing with here: coming together in love. The language suggests that there was division in the churches of Ephesus at this point. If men and women can come together in love to obey the command of the Lord, then we can make it through the terrible trials that are coming on the earth.

7\* ¶ Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.

8\* Watch out that you do not lose what you have worked for, but that you may be rewarded fully.

9\* Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son.

10\* ¶ If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him.

11\* Anyone who welcomes him shares in his wicked work.

The point here is that she is responsible in verse 10 to discern false teachings from true teachings. She is responsible for keeping false

teachers and false prophets out of her home from influencing her children. The fact that she is responsible to discern true teachings from false teachings suggests that she was responsible for teaching in her home and likely was teaching like Priscilla did with her husband in Acts 18:26. How could someone be held responsible for discerning true teaching from false teaching, if they weren't active in teaching? That would be very difficult. Some New Testament scholars think that this letter refers to only the women's own home and her own blood children. But why would a letter for someone's own household and their own children be preserved in the New Testament, which is a book which preserves teachings for the whole Church? It doesn't make sense, unless this is for the whole church. We are talking about a house church that we see five examples of elsewhere in the New Testament with women leaders over them. That these instructions for her children are for the disciples in her house church is suggested by the fact that the term children is often used in John's letters and in the New Testament to refer to disciples or members of a church. I have listed the passages there for you in I Corinthians, Galatians, I Thessalonians and especially in the letters of John.

She herself is being addressed as a gatekeeper over her house church. John didn't address the elders of her church or the deacons, but he addressed her. All right? It is hard to see this if we have tradition-colored glasses on. We must understand that this is the weight of the evidence. We see men and women working together in leadership in teams in both the Old Testament and the New Testament. Sure, the majority of the believers are men, but we see women being called by God alongside the men, and this is the background we have to keep in mind. Paul certainly knew all these passages in the Old Testament. He was a scholar! He knew these passages when he mentioned women and men in connection to marriage and ministry in the epistles. He certainly knew women who were leaders like Phoebe, the *diakonos* minister, and Priscilla, who with Aquilla, taught Apollos. He certainly knew all the women leaders he mentioned in his own letters. In I Corinthians 11:5, Paul assumes that women are prophesying and praying in public worship, therefore the prohibition passages concerning women must be interpreted in light of the abundant Old Testament and New Testament evidence that advocates women in leadership roles and in teaching roles. Scripture must interpret Scripture--Old Testament and New Testament together.

The first prohibition passage, page 11 of the outline, is I Corinthians 14:33-35. In view of the time, I just want to make a couple of points. It appears to forbid women from speaking in public worship. But a close reading of the Greek text shows that this passage forbids wives, not women in general, from speaking out disruptively in the context of their husbands' judging prophecy. Greek *gune* can be translated "woman" or "wife." It requires the translation "wife" in this passage, because "husbands" are mentioned in 14:35. The sense "wife" is the clear connotation of the Greek *gune* in 14:35. So we are talking about husbands and wives in this passage. We are not talking about women in general. The picture we get in I Cor 14:29-39 concerns judging prophecy. These wives were apparently speaking disruptively over their husbands who were the recognized authorities to judge prophecy. Let me tell you something. This certainly could not be referring to Philip's daughters who were prophets in the church of Caesaria in Acts 21:9. They would be crazy, if they didn't allow them to judge prophecies, because they were prophetesses themselves. Luke goes out of his way to mention that. What we are talking about here are women who were not recognized with this authority speaking disruptively. It is a matter of *order*. It is not a matter of *gender*. It is a matter of respecting their husbands, who were responsible for this function in the church of Corinth. The passage then suggests that husbands were involved in judging prophecy, and that they were responsible for that, and that the wives of these men were speaking out of turn.

### 1 Timothy 2:11-15

1 Tim. 2:11 A wife should learn in quietness and full submission.

Quietness does not mean absolute silence, but as in verse two of the same passage, which gives instructions about intercession, it means having a peaceable spirit. It means having a peaceable attitude. Quietness and peaceableness is the idea here.

1 Tim. 2:12 I am not permitting a wife to teach or to domineer a husband; she must be silent.

Paul says literally, "I am not permitting." Many translations translate the Greek present active indicative verb as if it were a gnomic aorist "I do not permit (ever). . . ." It is not. Many translations translate "I do not permit." But a more accurate translation of the Greek present indicative is "I am not permitting." The Greek present active indicative is a primarily a progressive tense--it denotes action in progress *now*. It is not forever and ever, amen. "I am not permitting a woman/wife (Greek *gune*, "woman" or "wife") to teach or to domineer a man/husband." The Greek word *aner* can be translated "man" or "husband." "To have authority over" is not what the Greek verb *authentein* means. If we turn to the standard New Testament Greek-English Lexicon of Bauer, Arndt, Gingrich, and Danker, page 121, we find good evidence for the fact that *authentein* means "domineer." It does not mean simply exercising authority. Paul could hardly say that women were not permitted to exercise any authority over men, if he was aware of Priscilla with Aquilla teaching Apollos, and if he was commending Phoebe as a *diakonos* minister that exercised a certain amount of authority in the church of Cenchrea. What we are talking about in 1 Timothy 2:12 is domination. The use of Greek *authentein* refers to a domineering spirit that these women had.

The context in this passage speaks of Adam and Eve, the first husband and wife. This fact should condition our translation of Greek *gune* and *aner* to be translated "wife" and "husband" rather than "woman" and "man" in this passage. I think the sole translation of 1 Timothy 2:12 required by the context is "I am not permitting a wife to teach or to domineer a husband. She must be silent." She must stop domineering her husband and forcing her teaching on him. Paul could *not* have meant all women in Ephesus, since Priscilla had been his co-worker along with Aquilla, and Paul certainly knew Priscilla and Aquilla had taught Apollos fruitfully in the very place that Paul is referring to, Ephesus. Also, Paul cannot be referring to all women in Ephesus or in the church in general, because Paul no longer is speaking of women in the plural as he was earlier in the chapter in verses 9 and 10.

1 Tim. 2:9 I also want *women* (plural) to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes,

10\* but with good deeds, appropriate for *women* who profess to worship God.

11\* A *woman* (singular) should learn in quietness and full submission.

He is speaking of "women" in the plural in 1 Tim. 2:9-10. However, in verse 11 he switches the number by referring to one woman, *gune* "a woman" in the singular. Thus the singular "a woman" refers to either one woman or a restricted number of women in Ephesus. He is not talking about women in the plural or all women everywhere on the planet! He's talking about one woman in Ephesus--either one single woman that was causing problems, or a restricted number of women causing problems in Ephesus.

The language of the prohibition, then, reflects the original problem. A woman or a restricted number of women in the church of Ephesus were being contentious and argumentative. The language suggests contentiousness in this woman or restricted number of woman. The woman/women were also domineering her/their husband(s), trying to teach them in a contentious, overbearing way. This is suggested by the use of the Greek verb, *authentein* meaning "to domineer." This scenario and Paul's correction of it are a far cry from the idea that Paul was issuing a blanket prohibition against all women everywhere teaching or exercising godly authority to which God is calling them in the Body of Christ.

This section of Scripture is reaffirming that the husband is the head of the wife and of the household, which Paul teaches in Ephesians 5:23. According to Ephesians 5:23 there is only one head of the Church, so when we talk about the head of the Church and we are concerned about whether it should be a male head or not, let's get it straight, Ephesians 5:23:

Eph. 5:23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.

There is one head, count them! One! One head, Jesus Christ. The church in Argentina that Betty Freidzon represents that is going to be

ministering to us tonight has discovered the truth of the presiding Christ, the presiding Jesus in the midst of the congregation. Jesus is trying to get into the Church in America. He is still the head and He wants to preside. So there is one head and that is Jesus Christ.

Psalm 68:11. God is calling you women to arise. I will translate it briefly again, "The Lord is giving a word. The women who proclaim the good news are a great army." That's His purpose. Where are you going to fit into that? Here is the result: "The kings of armies are fleeing in haste and she who dwells at home is dividing the spoils." Where do you fit into this picture?

Isaiah 40:9-10. To encourage you sisters as you face opposition, the Lord would say to you, "Go up onto a high mountain, she who proclaims the good news to Zion. Lift up your voice loudly and do not be afraid."

Isaiah 40:9 You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!"

10 See, the Sovereign LORD comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him.

11 He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.

The Lord is coming in power. He is going to come with you or without you. You need to be in front of him ministering with signs and wonders. You are going to be demonstrating signs as his power flows through you and the ministry God is calling you to. Verse 11 is what you need as you go through the opposition, as we lock shields together, men and women, standing and ministering together for Christ in His purity and His power: "He is tending His flock as a shepherd. It is His strong arm that will gather the sheep." Not your strong arms, not mine, but His strong arms. There are many young that He wants to bring to you sisters to raise up in Christ, as you rise up and follow His call and He will lead you.