

# **The Public Ministry of Women**

John P. Rothacker

# **The Public Ministry of Women**

A message of essential truths for the body of Christ for proper function, pursuing maturity, and victorious spiritual warfare.

**“Make every effort to present yourself approved to God as a workman who does not need to be ashamed,**

**HANDLING ACCURATELY**

**THE WORD OF TRUTH.”**

II Timothy 2:15

By

**John P. Rothacker**

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# INTRODUCTION

When we look at the “Church World” today, it is plainly evident that there is a great need for some clear teaching from God to be brought forth to dispel the confusion, errors, and ignorance that prevail throughout the body of Christ concerning the proper role of women in the church. After returning from several months of traveling ministry in 1969, the Lord directed me to write this book on the public ministry of women; that is, the part women are to have in the public ministry of the church. In the groups I had visited on that trip, it was revealed to me that the main reason for the problems, confusion, deceptions, and errors within many of these groups was because the church was not in proper order regarding men and women. Now, ten years later, after observing ministries ruined, congregations divided, and lives damaged, the awareness and confirmation that the same lack of divine order persists is painfully present.

When the first draft of this book was completed about the end of 1972, the Lord confirmed again prophetically that this teaching should be presented with apostolic authority. Because of additional revelation, I believe it best to review briefly that calling of apostleship by the Lord Jesus Christ.

On Sunday evening, May 28, 1967, after much fasting and prayer, the Lord moved through the manifestations of His Spirit, namely: tongues, interpretation of tongues, prophecy, and visions with the laying on of hands of a presbytery in the presence of the church to ordain me and give me revelation and direction concerning my ministry.

I have been endeavoring since that time to fulfill the ministry that I have received of the Lord Jesus, and the Holy Spirit has continued to lead, prompt, nudge, confirm, compel, and even chasten me to continue in the preparation and presentation of this teaching which is such a vital part of that ministry.

Because of the need for growth and development both personally and in my ministry, the book has not been published until now. Presenting it now to the body of Christ, knowing it will accomplish that for which God intends, I wait expectantly upon Him to use it as one more means of His great work of establishing His church in divine order before the soon return of our Lord Jesus Christ.

I suggest that it be read in the same spirit and attitude in which I attempted to write it, prayerfully and humbly, with the one desire to please and obey God above all else and see His church come into full maturity and to defeat Satan's work within God's glorious kingdom.

Therefore, by prayer and supplication with thanksgiving, I offer this to you.

Your servant in Jesus Christ our Lord,  
John P. Rothacker

# OUTLINE

As one can observe from the Table of Contents that follows, this treatise is divided into three main parts:

Part I is a thorough teaching of the subject from the scriptures with various other teachings included which are necessary for one to understand more clearly the function of women in church.

Of major importance is the summary which lists the many different ways that the scriptures teach the truth so consistently.

Part II is teaching that discusses the various objections to the truth of scripture. First, is a section concerning the women that are most often falsely used as examples of pastors, preachers, or church leaders and the problems associated with women who do function as such. Second, is a section dealing with the scriptures that people wrest in order to teach or support erroneous positions concerning the ministry of women. Third, is a section discussing the major arguments people use to oppose or reply contrary to the truth.

Part III is a brief consideration of significant historical facts and certain fundamental truths necessary in order to understand and apply the Word of God.

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## PART I

# THE PUBLIC MINISTRY OF WOMEN

One of the most important fundamental truths that any Christian should know is proper church order. **“God is not the author of confusion,”** it is written, **“but of peace, as in all churches of the saints”** (I Cor. 14:33). Yet, so much confusion still exists in regard to this most important subject. Since **“All scripture is given by inspiration of God and is profitable for teaching, for reproof, for correction, for instruction in righteousness”** (II Tim. 3:16 rev.), we must examine the whole of scripture on any particular subject if we are to have the revealed truth concerning it. By taking only one or two statements, and those usually out of context, many have been misled. Some, when examining the writings of one, like Paul, find **“some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other scriptures, unto their own destruction”** (II Pet. 3:16).

Others, because of pressure of one sort or another, or personal gain and glory, have allowed themselves to be blinded to particular truths. Others, for similar reasons, have refused to walk in the light after having first received and walked in the light concerning some particular truth. Therefore, not having their eye single, they have fulfilled the scripture, **“If therefore the light that is in thee be darkness, how great is that darkness!”** (Mt. 6:23). Also, **“Where envying and strife [Greek: *eritheia*, selfish ambition] is, there is confusion and every evil work”** (Jas. 3:16).

With hidden sin in our hearts, Satan can get an advantage over us and cause havoc. We must go on to be like Jesus who could say, **“For the prince of this world cometh and hath nothing in Me”** (Jn. 14:30). Then John said, **“He that saith he abideth in Him ought himself also so to walk, even as He walked”** (I Jn. 2:6), thereby verifying not just the possibility of, but that the Christian life is walking in the light and above sin. For **“whosoever is born of God doth not commit sin”** (Greek: is not practicing sin, I Jn. 3:9).

To begin this study then, we must start at the beginning of the creation of woman and proceed from there. In some of the first words of scripture, we read,

**“And God said, Let Us make man in Our image, after Our likeness. . . . So God created man in His own image, in the image of God created he him; male and female created he them.”** (Gen. 1:26, 27)

In the next account of creation, we read,

**“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”**  
(Gen. 2:7)

Then,

**“And the Lord God said, It is not good that the man should be alone, I will make him an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, builded He into a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: She shall be called Woman, because she was taken out of Man.”**  
(Gen. 2:18-24 ARV)

Here we find then that the man was created in the image of God and is His glory, but the woman was created out of the living man for his helpmate; thus, she is the glory of the man (Hebrew: *Iysh*) and thus, also, she is called woman (Hebrew: *Ishshah*; I Cor. 11:7; Gen. 2:23).

Next, we have the fall of man. Satan sought to further his rebellious kingdom against God's kingdom and destroy God's new creation. He attacked through Eve, the weaker vessel, by appealing to Eve's selfhood (Gen. 3:1-6; I Pet. 3:7).

First, he caused Eve to doubt God's word by questioning it. Then he deceived her with a lie by saying that she and Adam would not die, the direct opposite of God's word, and he made it enticing by adding, **“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil”** (I Tim. 2:14; Gen. 3:5). The way Satan presented it to Eve implied that God was holding back something that would be good for them, thereby making eating the fruit appear as a blessing instead of the curse that it was.

Eve started thinking, and her unfallen nature was allured through the desires of the flesh and of the eyes and of the pride of life which are of this world and are not of the Father (Gen. 3:5; I Jn. 2:16). Is it or is it not God's will is the criterion that determines whether our seeking pleasures, relationships, or material or spiritual blessing is good or not. God, whose wisdom and knowledge is infinite, always wants what is ultimately best for us because He loves us, He really does. But we, in our finite understanding, cannot always see the ultimate, thus we often disagree with God until we undergo His training to correct our arrogant, presumptuous, and rebellious thinking. Our carnal minds must become spiritual. We must think God's thoughts according to His word, both His written and His spoken word to us, and not lean upon our own understanding (Pro. 3:5).

Eve's having wanted the fruit because it was good for food was not bad; neither was it bad because it was a delight to the eyes, nor that it could make one wise like God, but because it was against God's word which is the expression of His will.

Eve disobeyed God's word that had been given to Adam before her creation (Gen. 2:16-18). Adam was with her at the time, and he hearkened unto her word instead of stopping her and obeying God's word (Gen. 3:6).

When Paul wrote to the Romans stating that "**By one man's DISOBEDIENCE many were made sinners,**" he used the word *parakoe* as opposed to the obedience of Jesus Christ (Rom. 5:19). The word literally means "a failing to hear, a hearing amiss."

Thus, it is very significant to note that the whole human race was plunged into sin by one man not listening carefully and attentively to God when He spoke. So also today, most sin is the result of not giving an attentive ear to the word of God, both the scriptures and the personal word He speaks to our hearts and minds.

**"The fear of the Lord is the beginning of knowledge;" "The instruction of wisdom;" and "to hate evil; pride and arrogance and the evil way, and the perverted mouth, I hate."**

(Pro. 1:7; 15:33; 8:13 NAS)

Oh, how we need the fear of the Lord!

After the fall, we find the judgment of God upon Adam and Eve as well as upon Satan (Gen. 3:14-19). The judgment upon the woman was to bear much pain and sorrow in childbearing. Her desire toward her husband and his authority over her were not part of the fall and the resulting judgment, but were part of the plan and purpose of creation (Gen. 2:18, 20; I Cor. 11:8-10). The judgment of Adam was the curse upon the ground resulting in hard labor. This was because Adam hearkened unto the voice of his wife, rather than unto the word of God, and so he ate of the tree that God told him not to. Truly, "**there is nothing new under the sun**" (Eccl. 1:9 NAS).

Here, then, in God's historical account of creation and the entrance of sin, we find in regard to woman, first, that she is placed under the headship of man by God Himself and secondly, a proneness to spiritual deception. In regard to the man, we find a proneness to hearken unto the voice of another rather than God, particularly his wife. This divine order persists throughout the scriptures and is confirmed by Paul, an apostle, when writing to Timothy, another apostle, in regard to proper conduct in the assembly (I Tim. 3:15).

Therefore, contrary to the "tradition of the elders," First and Second Timothy are not Pastoral Epistles, but Apostolic Epistles, that is, letters to a young apostle. They are filled with instruction and encouragement, teaching and exhortation, some of which are very prophetic, especially for the "Apostasy" which is coming now into its fullness. In First Thessalonians, we find the salutation or greeting given by Paul, Silas, and Timothy in verse 1. In chapter 2:6, we find all three referred to as apostles of Christ, an apostle being one sent forth with a commissioning and calling of the Lord Himself through the ministry of the Holy Spirit to evangelize and then disciple the converts; he is one who plants the church, in Christ, in love, and in the faith; he has the authority and responsibility of setting the church in order (I Cor. 3:5-15; Col. 1:23, 2:7; Eph. 3:17; I Cor. 11:34). We find at least nineteen men designated as apostles in the New

Testament and find that the office of an apostle is the first in the church (I Cor. 12:28).

An apostle will usually also have another ministry gift of either being a prophet or a teacher; and these two ministries often accompany one another (I Tim. 2:7; Acts 13:1; Acts 14:4, 14). He will also have manifestations of the Holy Spirit, some of which are referred to as "Gifts of the Holy Spirit" (I Cor. 12:1). These gifts are "*pneumatika*," or "spiritual things," sometimes referred to as "*charismata*," another Greek word meaning literally "gifts of grace" (I Cor. 12:4). The list of "*charismata*" includes not only the spirituals, but also includes many other gifts (I Cor. 12:8-10, 28-31; Rom. 12: 6-8). They are manifested through an individual as he yields himself to the Holy Spirit, and the Holy Spirit directs, controls, and divides to every man severally as He wills instead of the man directing, controlling, or choosing the manifestations as he wills (I Cor. 12:7). They are gifts in the sense that certain people have been given the privilege and responsibility of ministering definite ones of them to others, but not gifts in the sense that they are ours to manifest any time or manipulate in any way we choose (I Pet. 4:10, 11; I Tim. 4:14; II Tim 1:6).

In Paul's letters to Timothy, he states he was ordained as a preacher, an apostle, and a teacher (I Tim. 2:7; II Tim. 1:11). So with the exhortation of a preacher, the authority of an apostle, and the expounding of a teacher, Paul writes to Timothy in his first letter:

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

(I Tim. 2:8-15)

In verse 11, Paul writes that a woman in the assembly is to learn in "**silence**" (Greek: *heruchia*, meaning silence with stillness or restfulness, thus quietness is the better one-word translation) and in "**total**" (Greek: *pase*, meaning all manner of, in every way) "**subjection**" (Greek: *upotage*, under orders, in submission) to man's headship. Note this quietness is while learning; not of course, when she is exercising gifts or praying, as the scripture says, "**Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head,**" indicating the woman can and should exercise these gifts (I Cor. 11:5). In verse 12, we find several very interesting points when we examine it carefully. First, the sentence could begin with "And" rather than "But" from the simple Greek connective "*de*." It is a natural continuation of

thought here, as we shall see. Second, the phrase **“to teach”** from the word *“didaskain”* is in the Greek present tense. It means simply “to teach” and not “to teach over the man.” A woman, even though directly under a pastor’s authority, is not to teach an assembly of men and women. Third, the phrase **“usurp authority over”** is from the word *“authentein,”* which means, “to govern” or “exercise authority over” or “domineer.” Thus the idea of usurping is not at all indicated. Also, the usual word in scripture for authority is *“exousias,”* which means “the power or right to determine, adjudicate, control, or command,” but here it is *“authentein”* which from a root source means, literally, “to use one’s own armor,” and in later Greek means “one who acts on his own authority.” From this we can state then that the woman is not to govern the man nor to use her gifts in a way that makes her dominant over the man in the assembly. The excuse that a woman did not usurp her authority, meaning she did not seize it or force herself over the man, but that it was given to her by God or a man is invalid, both from this scripture and from the entire testimony of the rest of the scriptures. God does not act contrary to His word. When a church is seen as the entire body of Christ in a city, and not just a small portion of it, the errors of history can more easily be understood.

Now please note Paul’s reasons for this: (1) The man was formed first. (2) The woman was deceived by Satan, but the man was not. There is a slight difference in the words used for Adam not being deceived and Eve being deceived. The root is the same, but the one for the woman has a prefix that gives a meaning of being thoroughly deceived. This susceptibility to spiritual deception continues today, and is why the woman needs the headship of the man. Without it, she always will be led astray. Paul’s argument is from the creation account, and thus he ends with a promise regarding God’s judgment on women given in Genesis 3:16. The New American Standard for these verses is a very good translation.

Before we proceed, let us make a few statements of conclusion of scriptural facts. First, a woman may pray and exercise spiritual gifts in the assembly, but she is not to be in any position of authority over men (I Cor. 11:5; I Tim. 2:11-12). She may and in fact should teach other women as exhorted in Titus 2:3-5, but this is not to be the custom in the assembly when men are also present in order to teach them. She may teach children, both boys and girls, whether men are present or not (Pro. 1:8; 6:20).

Next, let us verify this further by looking at several of the offices of authority and ministry given as gifts to the body of Christ. In Ephesians 4:11, we find that after Jesus Christ arose on high,

**“He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”**

Their ministry is given in the next verse,

**“for the equipping of the saints for the work of service, to the building up of the body of Christ.”**  
(NAS)

The Greek construction here makes it clear that the ministries in Ephesians 4:11 are to specialize in equipping the saints, and then the equipped saints can do

their Christian service in building up one another. Also, these gifts in 4:11 are to be in the church until Jesus returns because there will always be those being "born again" into God's family and in need of maturing and equipping. Verses 13 through 16 make this very clear.

First, concerning the apostles under the new covenant, we do not find any women apostles of the nineteen listed. The original "**twelve apostles of the lamb**" are "**Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot,**" who also betrayed Jesus and was replaced by Matthias; these are all men (Rev. 21:14; Mt. 10:2-4; Acts 1:26). The post ascension apostles are Paul, Barnabas, James, the Lord's brother, Apollos, Silas, and Timothy (Acts 14:4, 14; Gal. 1:9; I Cor. 4:6-9; I Thes. 1:1, 2:6). All these are men. However, we do find women traveling with them on occasion, such as sisters in the Lord and wives as given in I Corinthians 9:5.

All the post ascension prophets listed by name are also men. They are Agabus, Judas, and Silas and probably Barnabas since he is first in a list of prophets and teachers, plural, which means there was at least one more there at Antioch (Acts 11:28, 21:10; 15:32; 13:1). However, we find women who prophesy such as the four daughters of Philip, the evangelist, who is the only evangelist given by name (Acts 21:8-9). There are no pastors by name given as examples in the New Testament. Elders named, such as Peter and John, are also both apostles; the rest are unnamed (I Pet. 5:1; II Jn. 1). Teachers named are such as Paul, James, and at least one other listed as part of those in the church in Antioch (Acts 13:1; Jas. 3:1). All these are men. The deacons listed by name are also all men. They are Stephen, Philip, who was also an evangelist, Prochorus, Nicanor, Timon, Parmenas, and Nicolas (Acts 6:5).

Let us look now at the verses in Paul's first letter to young Timothy in regard to proper order in the house of God. We read that a "**bishop**" from the Greek word "*episkopos*," which is another name for an elder indicating the fact he is an overseer, must necessarily be a man (I Tim. 3:1-6; Titus 1:5, 7). This is because only a man can be "**the husband of one wife,**" permitted to teach in the assembly, and the ruler of his own house, since men are the heads of the household (I Tim. 3:2-5; I Tim. 2:11-12; Titus 1:5-9). This is very clear from Paul's writing to the Ephesians in which he says,

**"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."**  
(Eph. 5:22-24)

**"Children, obey your parents in the Lord: for this is right. Honour thy father and mother."**  
(Eph. 6:1-2)

Paul also gives us these same instructions again when to the Colossians he writes,

**“Wives, submit yourselves to your own husbands, as it is fit in the Lord.”**  
(Col. 3:18)

Also, Peter writes in his first letter,

**“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word [of God], they also may without the word [Greek: “a word,” therefore, no exhortations even with “the word.”] be won [to obedience] by the conversation [Greek: *anastrophes*, behavior, conduct, manner of life, including talk] of the wives; while they behold your chaste conversation [behavior] coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.”**

(I Pet. 3:1-6)

Paul also stated this in his first letter to the Corinthians when he wrote,

**“Now I praise you, brethren, that ye remember me in all things, and keep the ordinances [traditions] as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.”**

(I Cor. 11:2-3)

Also, we can see from the preceding scriptures that man is not only to be the head of the household, but that it is one of the qualifications for an elder that he rule his own household well. Now we also find that it is a qualification for a deacon when we read, **“Let the deacons be the husbands of one wife, ruling their children and their own houses well”** (I Tim. 3:12). That a deacon, therefore, must be a man agrees with the qualifications given for the original seven deacons of the church in Jerusalem when we read, **“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business”** (Acts 6:3). We should take note here that the deacons were men set over; that is, in charge of the material realm, not necessary the ones to do all of the work. With the large task in hand, they undoubtedly needed other men and women to help. These, then, were also servants of the church, but not in charge. In First Timothy 3:11, the word *“gunaikas”* is correctly translated “wife” as it is in the next verse and First Corinthians 7:3, 10, 13; Ephesians 5:22, 28. It also can be translated “woman” but never “deaconess.” We find, therefore, that for a man to rule in the church, his

wife, children, and household, which may contain others under his authority, must first be found obedient to him with all respect.

Not only were all the New Testament elders men, but throughout the centuries of Israel's history, all the elders were men. When Moses selected the elders to rule over the children of Israel, the qualifications were that they were to be "**Able men such as fear God, men of truth, hating covetousness**" and were to be "**rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens**" (Ex. 18:21).

When Moses needed help in bearing the burden of the people, God said, "**Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring then unto the tabernacle of the congregation, that they may stand there with thee**" (Num. 11:16, 17).

Each city had its own elders who worked together and made up the local presbytery, for it is continually written, "**the elders of that city**" (Deut. 19:12; 21:3, 4, 6, 19, 20; 22:18; 25:8). God's original plan was always for His people to be one. This was the "**old wineskin**" Jesus talked about in the days when it was "**new**" (Luke 5:33-39). He that hath ears to hear, let him hear!

Also, the priests were the official teachers of the law, and they were all men. It is repeatedly written, "**the priests, Aaron's sons**" or "**the sons of Aaron**," referring to the Levitical priesthood (Lev. 1:5, 8, 11; 1:7). Also, they had specific qualifications whereby not all of the male Levites would be eligible for the priesthood (Lev. 21).

Now that we have examined the truth of God's word that all positions of authority and the ministry gifts involving teaching were by qualification to be given to men, and as we have seen by examples that they were, let us study carefully a portion of scripture which will further clarify the extent of the woman's ministry in assembly.

While teaching about the gifts of tongues and prophecy, brother Paul writes, in I Corinthians,

- :26 **"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.**
- :27 **If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course [in turn]; and let one interpret.**
- :28 **But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.**
- :29 **Let the prophets speak two or three, and let the other [Greek: plural, others] judge.**
- :30 **If any thing be revealed to another that sitteth by, let the first hold his peace.**
- :31 **For ye may all prophesy one by one, that all may learn, and all may be comforted.**
- :32 **And the spirits of the prophets are subject to the prophets.**
- :33 **For God is not the author of confusion, but of peace, as in all churches of the saints.**



- :34 **Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.**
- :35 **And if they will learn any thing, let then ask their husbands at home: for it is a shame for women to speak in the church.**
- :36 **What? came the word of God out from you? or came it unto you only?**
- :37 **If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.**
- :38 **But if any man be ignorant, let him be ignorant.**
- :39 **Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.**
- :40 **Let all things be done decently and in order."**

(I Cor. 14: 26-40)

Here one can readily realize that the Lord is teaching us through Paul that women in assembly are not to have the same liberties in regard to speaking that a man has. We now need to know, then, just what Paul means and why.

In verse 27, Paul is limiting the number of utterances that persons may speak in unknown tongues as messages to the assembly. The number is unlimited for individual worship or prayer in the assembly or in private (Acts 2:4). The Greek word for "speak" is "*lalei*" and means to speak audibly or to express oneself orally. The Lexicon reveals to us that the emphasis of this particular word is "to the sound and pronunciation of the words and in general the form of what is offered" while "*lego*" (another word for speaking not used in this passage) refers "to the meaning and substance of what is spoken." Anyone desiring to give a message in tongues is told in verse 28 that if there is no interpreter, he is to be silent in the assembly. Here the word is "*sigato*" and means to keep still, be silent, with a root meaning of concealment. In this case, he is told not to speak out so as to address the assembly with this message, but please notice he can "**speak [*laleito*, speak audibly] to himself, and to God"** and also speak out as the Spirit leads in other ministries.

Next, in verse 30, the phrase "**hold his peace**" is again "*sigato*." This tells us that the man had been addressing the assembly, but is to stop when another receives a revelation. We understand clearly, then, the instruction to be silent is not all inclusive, but only in regard to this portion of ministry.

Now then, let us examine verses 34 and 35. Here, women are instructed to "**keep silence [*sigato*] in the assemblies: for it is not permitted unto them to speak [*lalei*]."** And, "**it is a shame for women [Greek: a woman] to speak [*lalei*] in the church."** We realize then that what God is instructing us here is that women are not to speak out audibly so as to address the assembly.

I might add that the word "*lalei*" also is used for "chatting or prattling." However, it does not imply here that women cannot participate in the assembly in the areas which are legitimate for them such as singing, playing musical instruments, praying, and any of the nine spirituals listed in First Corinthians 12:8-10 (I Cor. 11:5-6; Psa. 68:25). Areas that are specifically not permitted in the assembly with men are ministries of authority, teaching, preaching, discussion, and asking and answering questions (I Tim. 2:12; I Cor. 14:34-35).

Paul wrote these instructions in reference to the small assemblies in the homes although they also apply to the larger meetings as well. We can realize this because Paul addressed this letter principally **“unto the church of God which is at Corinth”** (I Cor. 1:2). The word church is singular (Greek: *ekkleesia*, meaning called-out ones) and could be translated “assembly.” It refers to all the saints in Corinth, the entire group of local Christians, which is the one true local church. This group of believers could not have been very large at this time for Paul says that if **“the whole church be come together into one place”** and then **“if all prophesy”** an unbeliever could find the reality of God (I Cor. 14:23-25). Again Paul writes, **“ye may all prophesy one by one, that all may learn, and all may be comforted”** (I Cor. 14:31). When referring to their misconduct at the Lord’s Supper, which was an actual supper meal plus the communion of the Lord’s Table, he stated **“When ye come together therefore into one place...”** (I Cor. 11:20). This, of course, did not prevent them from having a common meal or communion in the smaller assemblies as scripture reveals they did (Acts 2:46).

However, when Paul gives instruction about women not being permitted to speak in church, he writes, **“Let your women keep silence in the churches [assemblies]”** (I Cor. 14:34). Thus by the plural, Paul is referring primarily to the numerous small groups meeting regularly in the believers’ homes. When Paul then writes, **“it is a shame for women to speak in the church,”** the definite article “the” is not present and, therefore, the literal translation should be **“in church”** or **“in assembly,”** meaning any assembly of Christians meeting together to minister unto the Lord and have Him minister unto them directly by His Spirit and through the members of His body (I Cor. 14:35).

Most Christians are so indoctrinated by the “synagogue system” in which a man, the chief ruler of the synagogue, most often today called pastor, determines most of the time who should speak, and in which the other rulers of the synagogue, today usually called elders, perform most of the official duties, that they have no concept of how the assembly is to function as part of the body with our Lord Jesus Christ as its head leading by the direct “innervation” of the Holy Spirit in each member.

Instead of functioning properly as a true theocracy, an assembly often functions as a constitutional monarchy in which the king has only the title and the officials elected by the people decide what shall be done, and what shall be law and order. However, the Lord Jesus never relinquishes His authority. He just withdraws Himself and may even place some of the sheep in another fold. He may remove His presence and “write **Ichabod**” over the assembly (I Sam. 4:21).

The fact is, this **“old wineskin”** is so old by now that anyone desiring to get up in a “Christian synagogue” and address the congregation like Jesus and the early disciples did in the Jewish synagogues would be considered highly “out of order.” It is so brittle that any new life of the Spirit would tear the structure, and the new wine would be lost.

How different is this system from the one Paul describes here in which every member participates substantially, for he writes:

**“How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.”** (I Cor. 14:26)

Paul then goes on to give further instruction indicating that each one should speak as inspired by the Spirit and directed by the Lord, observing certain rules the Lord has given. This is in contrast to being motivated by the flesh and directed by man.

To confirm this practice of the church meeting in the homes of believers more thoroughly, we need to consider that in the record of the New Testament church, the original and authentic pattern for the body of Christ, we do not find any scripture supporting the fact that the church ever established or built a special structure for the purpose of worship, prayer, preaching, or teaching. Throughout the scriptures we find the disciples going from house to house: praying in the upper room; experiencing the outpouring of the Holy Spirit at Pentecost; praying for the healing and the infilling of the Holy Spirit for Paul in the house of Judas; converting the Gentiles in the house of Cornelius; praying of the church in Jerusalem in the house of John Mark's mother, Mary; and elsewhere the scriptures refer to meeting in the private homes of people (Acts 1, 2, 9, 10, 11, 12; Rom. 16:5; I Cor. 16:19; Col. 4:15; Phile. :2). Only when the early apostles taught and evangelized in the traditional Jewish synagogues, which were patterned after the temple but are believed to have originated during the Babylonian captivity (he that hath ears to hear, let him hear), were they in larger structures specially designed for these purposes. The church very pointedly did not establish "Christian synagogues" until it had lost the reality of the living Christ leading in their midst by His Spirit. There is no record of a special church building until the third century. However, even then it was neither substantial nor costly. Then when Constantine became emperor of the Roman Empire in the 4<sup>th</sup> Century, he made Christianity the official religion of the state. This merger of church and state resulted in the pagan halls of justice, the ancient basilicas, being turned into "church buildings." Christian architecture then became an art that appeared primarily in two different forms, the Basilican, which is oblong, and the Byzantine, which is square and has a large dome as the principal feature. Pews did not become a regular feature until many centuries later. The cathedrals are huge edifices where for hundred of years the people stood for the entire service.

The state-church leadership was extremely carnal at best and often unregenerate. Pagans came into this state church by the thousands by merely being baptized with water without being baptized by the Spirit into the body of Christ, the true church (I Cor. 12:13). Since the natural man cannot receive spiritual truth, he can only see the law, which is given to bring us to Christ (I Cor. 2:14; Gal. 3:24). Thus, the organization of an early "church building" was patterned after the law in its religious ceremony, and after what was repeatedly referred to as "**the synagogue of the Jews**" in its physical arrangements (Acts 14:1; 17:1, 10). With this merger of church and state at Rome, spiritual Babylon became firmly entrenched in Christianity.

However, in the first century most assemblies were held in the private homes of believers and were, therefore, relatively small groups. Also, the church gathered in the fields, catacombs, and in the Jewish synagogues until they were ejected by the unbelieving Jews. It is written of the twelve, "**daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ**" (Acts 5:42). Paul reminded the Ephesian elders that he had declared the gospel to

them and had taught them **“Publicly, and from house to house”** (Acts 20:20). Let us look at what the scriptures reveal about Paul’s public ministry in Ephesus:

**“He went into the synagogue, and spake boldly for the space of three months, disputing [Greek: *dialogomenos*, meaning reasoning, arguing without contention or strife] and persuading the things concerning the kingdom of God. But when divers [certain ones] were hardened, and believed not [Greek: *apeithoun*, meaning, were unpersuaded] but spake evil of that way [Greek: “the way”] before the multitude, he departed from them, and separated [Greek: *aphorisen*, meaning literally to mark off from others by boundaries, therefore, I interpret this to mean that Paul limited the believing Jews and did not allow them to return to the synagogue among the disobedient Jews, and then he turned to the Greeks, the Gentiles, with the message of Christ] the disciples, disputing [reasoning] daily in the school of one Tyrannus.”**

(Acts 19:8-9)

Some western Greek texts add “from the fifth to the tenth hours” indicating that at the customary noon recess of Greek schools from 11:00 A.M. until 4:00 P.M., Paul used the lecture room. This is the indicated extent of Paul’s public ministry for two years in Ephesus. He did not gather the converts together to erect a building and place himself behind a pulpit. In fact, we never find a pulpit mentioned in any church. The city had many converts and was very wealthy. Many of the converts had books on magic that they destroyed which were valued at 50,000 pieces of silver. Some scholars estimate this at \$10,000. But when we consider that a piece of silver, a Greek *denarius*, was the payment for one day’s labor in the vineyards, we realize the value was considerably more (Mt. 20:2). If we counted a day’s wage at only \$20.00, this would equal \$1,000,000.

Paul had very rich friends, some of whom were “Chiefs of Asia” (Acts 19:31). These were the ten “honorable and opulent nobles,” who gathered annually in Ephesus for the public games and religious rites, chosen from among the delegates, one from each city of proconsular Asia. Certainly with all the available wealth and influence, Paul would not have had any difficulty in ‘building himself a church’ if he had wanted to. But his plans were to follow God’s plan, which was and still is to build His church only, of which each believer is a **“living stone”** (I Pet. 2:5). Much of this wealth was given to the poor saints, many of whom were in other countries, particularly at that time, Judea (I Cor. 16:1-3; Acts 11:28-30). Also, those spreading the gospel and teaching the word from house to house had to be supported (I Cor. 9:14; Gal. 5:6).

Not only are there numerous references in the scriptures to the church meeting in homes, but there are four specific occasions where it is called **“the church in thy house”** (I Cor. 16:19; Rom. 16:3-5; Col. 4:15; Phile. :2). When Paul wrote the Corinthians from Ephesus, one of his closing remarks was:

**“Aquila and Priscilla salute you much in the Lord, with the church that is in their house.”**  
(I Cor. 16:19)

Later, when he wrote to the Romans from Corinth, we find Priscilla and Aquila had moved to Rome, and the disciples were gathering together in their home again where we find Paul giving them this greeting:

**“Greet Priscilla and Aquila my helpers in Christ Jesus . . . Likewise the church that is in their house.”**  
(Rom. 16:3, 5)

In the same letter, we find Paul sending greetings from Gaius of Corinth with whom he stayed and where the whole church assembled. He wrote,

**“Gaius mine host, and [host] of the whole church, saluteth you.”**  
(Rom. 16:23)

Many churches such as the church in Jerusalem were much too large to be all in one home at one time and so were meeting in many different homes all over the city (Acts 11: 22; 12: 5, 12, 17).

God’s rules of order for the church are the same whether it is assembled as small congregations in homes, as was usual in the early church, or as larger congregations in specially designed buildings which are so traditionally sought after today. In fact, when Christians start seeking God more, they will find the smaller meetings not only better, but an absolute must for edifying and creative fellowship, spiritual growth, maturing in love, and for learning how to experience more thoroughly Christ as head of His body, the church (Eph. 1:22-23).

Now that we have established the type of assemblies that Paul is referring to here, let us take note of the reasons why women are not to speak in the assembly:

1. **“It is not permitted unto them”** (I Cor. 14:34). This would be from Paul’s personal understanding as an apostle and teacher, and we can count his gifts as having proven their authenticity throughout the centuries as well as Peter’s own words confirming Paul’s letters as scripture (I Tim. 2:7; II Pet. 3:16).
2. **“But they are commanded to be under obedience”** (I Cor. 14:34). Greek: *upotassesthai*, literally “to be placed under,” therefore meaning “under subjection.”
3. **“The law”** which is the first five books of the bible and in this case refers primarily to Genesis (I Cor. 14:34). Women were told by God that the man **“shall rule over thee”** which Paul interprets, along with other scriptures, **“to be under obedience,”** or it could be translated **“in subjection”** which is here equated with not speaking (Gen. 3:16; Gen. 1, 2, 3; 18:12, 19).
4. **“It is a shame for women to speak in church”** (I Cor. 14:35). For this reason, if she has a question, she is to ask it at home of her own

husband. If she is unmarried, then it would be her father, guardian, or an elder or minister that she could go to outside the assembly.

One might say, "I feel no shame." But that is only because of conformity to our perverted culture and our unrighteous training. It is apparent that half-nakedness, immodesty, and outright vulgarity also cause no shame to most Christian men and women today. Conviction of conscience only comes as one is taught and enlightened by the Word of God working together with the Spirit of God. Therefore, a lack of shame, rather than proving the righteousness of any conduct, is often indicative of the sad moral state of that individual. If that individual is a Christian, it can also be a reflection upon the quality of his spiritual training and teaching, which in turn is a reflection upon his family, his pastors, or the older Christian men and women who are to teach the younger such matters of conduct (Eph. 6:1-4; Titus 1:9; 2:2-5). There are too few preachers today like Noah, who was a "**preacher of righteousness**" (II Pet. 2:5). But God is raising them up!

5. These instructions are "**the commandments of the Lord**" (I Cor. 14:37). Paul realizes that because of pride, many will object to the truth he is writing. Therefore, he asks them if they think the Word of God originated with them or if it came to them alone (I Cor. 14:36). Paul writes that if someone really thinks he is a prophet or a spiritual person, he is to understand that Paul is not writing his own thoughts, but has received personal revelation from the Lord Himself. This is what He commands and Paul confirms and delivers these orders as an apostle, the first position of authority under Christ Himself, not that of a prophet which is second (I Cor. 1:1; 12:28). Concerning women's position in the church, there is no place for pagan backgrounds or church traditions to assume spirituality or to influence God's children against His expressed desires and explicit commandments. God's divine order must be recognized, respected, understood, and obeyed if we are to be effective in building a unified and mature body (Eph. 4:11-16).

The next statement Paul makes is a very significant one.

**"But if any man be ignorant, let him be ignorant."** (I Cor. 14:38)

Here we find in some manuscripts that the form of the second "**ignorant**" is given in the Greek present tense, indicative mood, and either the middle or passive voice since both have the same form. The witness of the Spirit is with the middle voice, which is very distinctive and means one acts in some way for himself. Some translators use the passive voice which has Paul saying that the person "is being ignored," but that also is not at all in keeping with Paul's heart in which he often says, "**I would not have you ignorant, brethren**" (Rom. 1:13; 11:25; II Cor. 1:8; I Thes. 4:13). In fact, he uses this very phrase in starting this teaching on the understanding, purpose, function, and proper order of many of the gifts of the Spirit when he says, "**Now concerning spiritual gifts**

[*pneumatikon*] **brethren, I would not have you ignorant,**” and so he would not end this teaching with a statement to the contrary (I Cor. 12-14).

Paul’s whole purpose is to inform the ignorant, not to ignore him. His desire is always to “**present every man** (Greek: *anthropon*, person) **perfect in Christ Jesus**” (Col. 1:28). Also, this verse begins with a simple Greek connective “*de*” meaning “and”; thus the verse should be translated to read:

**“And if any man be ignorant, he is ignorant for himself.”** (I Cor. 14:38)

Here then in this scripture which actually is in regard to the proper ministry of women in the assembly, as well as to preceding remarks on the gifts of the Spirit, Paul gives a clear statement that some people will be ignorant or not knowing the truth because they are acting for their own personal interests and not for the Lord’s. By their teaching, they are building up themselves at the expense of the Lord’s body, the church. It brings judgment from God of varying severity, such as chastening or withholding spiritual growth, fellowship, ministry, or blessing, depending upon the circumstances involved (I Cor. 11:29-32; Heb. 2:2; 6:1-3).

Next, Paul in summary gives an exhortation similar to the one which we find at the beginning of this fourteenth chapter. First, Paul exhorts us to pursue love and to desire earnestly the spirituals, preferring to prophesy above all other manifestations. Notice that love, a fruit of the Spirit, is not set against the gifts of the Spirit, but both are to be zealously sought after together. Also, of all the spirituals, and he lists nine of them previously, prophecy is the most important for the building up of the church, the goal of true love. Love without gifts or gifts without love indicate immaturity.

Notice, also, that we are to desire “to prophesy” not “the gift of prophecy” as some translators render it (I Cor. 14:1). There is an important distinction. You see, we can seek and receive a gift of the Spirit, and then through neglect or bad theology, not use it (I Tim. 4:14). We are stewards of these gifts and graces of God and someday will give an account as to how we have used them or whether we have abused them (Mt. 25:14-30; I Pet. 4:10; II Cor. 5:9-11). We are to seek to receive and exercise our gifts, especially those of prophecy and tongues, to which we have most of this fourteenth chapter devoted, for the purpose of building up the body (I Cor. 14:1-6, 12, 19, 26, 31; Eph. 4:12, 16).

Next, Paul writes that no one is to forbid the exercise of the gift of tongues, and we might add that this is true for all other gifts as well. Thus, the doctrine concerning tongues of “seek not, forbid not” is half-wrong, half-right, like Satan’s lie in the garden. The consequence is a refusal to seek the gift which results in its not being received, and, therefore, not functioning (I Cor. 14:39, 1, 5; Gen. 3:1-5; Jas. 4:2). We may at times have to discipline a member of the body, but we must not hinder the free exercise of the gifts themselves. Satan has always stirred up opposition to the supernatural manifestations of the Holy Spirit since they are the life of Christ being manifested and effectively drawing men unto the Lord Jesus (I Cor. 12; II Cor. 4:10, 11; Jn. 12:32). Tongues are perhaps the most vigorously opposed since it involves a believer’s communication with God, and that in perfect harmony with His will (Rom. 8:27; I

Cor. 14:15). It is not understood by the unlearned or the carnal mind (I Cor. 14:23; Rom. 8:7). It is for many purposes, not the least of which is for one's own personal strengthening (I Cor. 14:4). Prayer and intercession, praise and thanksgiving, signs and messages are of supreme importance, also (I Cor. 14:15, 16, 22, 5, 13). We are forbidden by God to stop or hinder speaking in tongues whether by ignorant instruction, incorrect orders, false teaching, or bad examples (I Cor. 14:39). Some have received the gift and then not used it because they sought it for wrong reasons. They were told it was "the evidence" of "the baptism of the Holy Spirit," power for witnessing, instead of a gift to be sought, used, enjoyed, and nurtured (I Cor. 14:1, 15; 12:26; Rom. 14:17; III Jn. :4; I Tim. 4:14-16; II Tim. 1:6-7). All true Christians have been baptized by the Holy Spirit into the body of Christ, but not all of us are sufficiently filled with or gifted by God's Spirit (I Cor. 12:13; Eph. 5:18; I Cor. 14:1, 12). Nor, we might add, are most taught by, walking in, or led of the Spirit, which is so needed for effective service (Jn. 14:26; Gal. 5:16, 18; II Tim. 2:21).

Next, Paul concludes this important section on the gifts of the Spirit by instructing that "**all things be done decently and in order**" (I Cor. 14:40).

The "**all things**" is self-explanatory. It includes all singing, praying, preaching, teaching, or ministry of any type.

The "**be done**" is the imperative form of the Greek word "*ginomai*" which means "to become, to appear, to come into existence, to be born." It is a beautiful description of how ministry is performed when totally dependent upon God. It is brought forth spontaneously as a gift from God's own heart and mind.

The word "**decently**" (Greek: *euschemonos*) has a prefix meaning "well" and the root meaning "everything striking the senses, that is, the figure, bearing, discourse, actions, or manner of life." It includes, therefore, our appearance in actions and dress, our manner of speaking, both as to the style and the spirit. He is not referring here to what is ministered, but to how we are to minister.

The phrase "**in order**" (Greek: *kata taxin*) means literally "according to proper arrangement." *Taxin* means "a fixed succession observing a fixed time." This tells us that not only does God have a proper order for the various ministries, but also that each one of us must wait on God's timing to bring it forth. There are many reasons for this, such as that the continuity of thought is to be maintained; a proper spiritual atmosphere must be kept; the congregation must be prepared for certain types of ministry; and when we have a flexible meeting of extended length with people entering and departing at various times, a word from the Lord must be given at the Lord's direction in order for it to be received by those for whom it is intended, and not for those it may not be.

This fourteenth chapter has a wealth of information that enables us to learn many of God's methods of truly building up the body of Christ (I Cor. 14:4, 5, 12, 26).

It will be His life expressed in His order and not our life expressed in our preconceived and preplanned order. This freedom will insure that the life of Jesus Christ Himself is expressed through His body. We can then say with conviction, "Jesus is Lord!" Some of the life brought forth may indicate spiritual sickness or even death, but this will give opportunity to bring healing and life to those members in need.

The only alternative to the strength of God's Spirit and ordinances is the weakness of man's flesh deceived by Satan and his rituals, or a compromising



mixture. We can either look forward to our gatherings with exciting anticipation not knowing what God will bring forth, only knowing that it will be satisfying because it will be God Himself, or we can expect the drab monotony of a programmed play in which God may not even have a part or even be allowed to express Himself in the audience except from a cue on stage.

Oh, how the traditions of man make the commandments of God “**of none effect**” (Mt. 15:6).

The last and final proof that all offices of spiritual authority for the church have been given to men by Christ is that taken from the clear and definite meanings of the Hebrew and Greek words for “**elder**,” the name given to those who have authority along with but under the apostles.

The Hebrew word for “elder” is “*zkn*,” all Hebrew words being written without the vowels. It is pronounced “*zahkehn*.” The word for “beard” is “*zkn*” also, only pronounced “*zahkahn*.” The word translated “for age” in reference to Jacob is “*zkn*” also, only pronounced “*zohken*.” We can see from this, the masculine nature of the root words from which all three words come, which are spelled the same, but pronounced differently. In fact, putting the three together, we would have an “aged,” “bearded,” “elder,” who, of course, would be a man.

The Greek word for “elder” has both a masculine form, “*presbuteros*,” and a feminine form, “*presbuteras*.” Both appear together in First Timothy 5:1, 2 where we find that the “*presbutero*,” the dative singular masculine form translated “elder,” is to be treated as a father, and that the “*presbuteras*,” the feminine plural form translated “elder women,” are to be treated as mothers. Now then, whenever we find the word for elder used in the Greek New Testament scripture in reference to the elders of the church, or the ones in authority, it is always in its masculine form. Also, we find from its use that the elders (Greek: *presbuteros*, Acts 20:17) are the ones made overseers (Greek: *episkopos*, Acts, 20:28), often translated “bishop.” And elder and bishop are found to be synonymous in the qualifications given to Timothy and Titus, two young apostles given responsibility to ordain then in “**each city**” or “**each church**” (I Tim. 3:1-7; Titus 1:5-9; Titus 1:5; Acts 14:23). The elders here in Acts 20:28 are told to “**feed the church of God.**” It is from the Greek verb *poimaino*, which means to tend or shepherd and is translated “rule” and “feed”. The noun form *poimeen* is translated seventeen times “shepherd” and only once “pastor,” and that is in a list of ministries in Ephesians 4:11, thereby making it impossible to compare it usage unless these facts are known.

The same combined usage of the words for elder, bishop, and pastor are found in First Peter 5:1-2 where the elders, “*presbuteros*,” are told to “**feed** [Greek: *poimano*, to shepherd or pastor] **the flock of God which is among you, taking the oversight** [Greek: *episkopontes*, acting as a bishop] **thereof...**” When we see the true revelation of the one local church and have the will to practice this truth, we see that an elder, pastor, or bishop are all the same person. The first descriptive word refers to maturity usually gained by age; the second refers to his working as a shepherd in feeding, guiding, and protecting; and the third refers to the ministry of a watchman and superintendent over the flock or church in any city.

Now that we have examined the Hebrew and Greek independently, we shall also add that the "Septuagint," the Greek translation of the Old Testament scripture, used the masculine form of the Greek to translate the Hebrew word "elder" when used as pertaining to those in authority.

In conclusion, therefore, we find that the gender of the word "elder" when referring to an office in the church is always masculine throughout the Word of God from Genesis through the Revelation of Jesus Christ.

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## SUMMARY

In summary, we have found that the man is specifically appointed to the positions of authority and teaching in the church, and that the woman is specifically not appointed to these positions. This has been verified by every conceivable means:

1. Specific statements of the scriptures, both Old and New Testaments
2. Examples, both Old and New Testaments scriptures
3. The creation of mankind supported by Old and New Testament scriptures
  - a. Purpose of creation
  - b. Order of creation
  - c. Manner of creation
  - d. Nature of creation
4. The fall of mankind
5. Word derivation and gender, both Old and New Testament scriptures
6. The Septuagint Greek translation of the Old Testament scriptures
7. Required qualifications, both Old and New Testament scriptures

We can add here that not only do the scriptures teach thoroughly these truths, but also centuries of experience invariably confirm them as the Word of God. Not only has the church consistently practiced these truths from the creation of man until the Lord Jesus Christ came in the flesh, but during the twenty consecutive centuries of the New Testament, the church has consistently done so as well. Not until this century, and particularly the past few years, have these truths been so perverted. But this we must expect as God reveals the creation of Babylon the great, the great harlot church that would be filled with every form of false teaching and demonic practice (Rev. 17, 28; I Tim. 4:1-2). But God is building and preparing His true church, the bride of Christ, which will be in order and prepared for her heavenly bridegroom, without spot and without

wrinkle (Rev. 19, 21, 22; Eph. 5:27). When Christ is submitted to as Lord, and meetings flow under the freedom of the Holy Spirit allowing God to operate as He chooses, the church will come “**unto the measure of the stature of the fullness of Christ**” (Eph. 4:13).

To the degree that we deceive ourselves or allow Satan to deceive us, to that degree we devitalize the ministry of the body of Christ to which we all must look for edification, maturity, and perfection in our Lord Jesus Christ (Eph. 4:11-16).

This is the end of The Public Ministry of Women, Part 1  
For Part 2 A, visit [www.JohnRothacker.org](http://www.JohnRothacker.org)