

## LESSON ONE: INTRODUCTION

The subject of women in ministry immediately raises eyebrows in some circles and even the mention of this controversial subject elicits emotions and reactions of anger in many. Even though I stand firmly for women ministering, it is with love for those who are opposed that I pen these words – with prayers that sensitive hearts will investigate the subject in the Word of God with open hearts, applying the same principles of interpretation used in general study of the scriptures.

Though the conflict in this area has caused pain in the Body of Christ, the greatest pain is that experienced by thousands of women who know they are called of God to serve Him in ministry roles, but are not allowed to because of existing church doctrine and structures.

This study will examine how we arrived where we are, what Jesus has to say, what Paul REALLY said, and what the whole counsel of God reveals concerning this issue.

### WHO IS THIS STUDY DESIGNED FOR?

1. For the church at large; that brothers and sisters may learn to work together as God intended.
2. For the woman who has yielded herself to God...who believes that God has called her to preach, teach, or otherwise lead and minister, and is willing to wait on the timing of God.
3. For the fathers, husbands, and sons of these women who share Jeremiah's heart ("Then I said, 'I will not make mention of Him, nor speak any more in His name. But His word was like fire shut up in my bones; I was weary of holding it back, and I could not.'")

## NOTES

4. For pastors and other church leaders who desire for the women under their leadership to be released into ministry, but have been dismayed or even confused, by feminist interpretation of scripture.

### WHO IS THIS STUDY NOT DESIGNED FOR?

1. Those whose minds are already made up; those who are not seeking for a balanced understanding of what the scripture says.
2. Those women who, like the feminists, desire being in ministry in order to prove something; to make a statement, promote a cause, or fill some void in their lives.

### THE BASIC PREMISE OF THE STUDY

Women may be used of God just as men are...in every area of ministry. Because of a few misunderstood verses by the Apostle Paul, women have been shut out of ministry roles which are clearly open to them in the Word of God.

### FOUNDATIONAL PRINCIPLES

We will begin our study by laying a foundation to which we will return as we study this subject. This involves rightly dividing the Word of Truth – 2 Timothy 2:15.

### NOTES

#### 4 Basic Principles for Interpreting Scripture:

- 1) \_\_\_\_\_.
- 2) \_\_\_\_\_.
- 3) \_\_\_\_\_.
- 4) \_\_\_\_\_.

Today, the great debate centers primarily around two passages of scripture which have been misunderstood and have brought great confusion to the issue. Yet, dozens of other scriptures supporting women in roles of ministry have been ignored.

These principles are especially important as we study our subject. For years a male-dominated (andocentric) world has grabbed onto a couple of verses by Paul and tried to make everything else in the Bible fit into their assumptions concerning those verses.

In order to do this, they have had to clearly ignore these facts:

1. God used women in Old Testament times, even placing them in positions of \_\_\_\_\_.
2. When we understand the culture and the times, we find that Jesus went against a deeply ingrained religious and cultural bias against women. When Jesus spoke publicly to the woman at the well, He was coming against all Jewish teaching concerning a woman's place in society!
3. Contrary to what many have taught, Paul did not restrict women in general or prohibit them from public ministry and/or places of authority. In fact, \_\_\_\_\_  
\_\_\_\_\_ for women in these areas.

#### NOTES

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4. The prophecy of Joel, quoted by Peter on the Day of Pentecost, very clearly mandates women to preach and teach.
5. The New Testament includes many examples of women leading and doing the work of ministry.
6. The early church historically testifies that women were used in roles of ministry until the time of Constantine, when they were gradually shut out of these roles.
7. Many great men of God whom we have respected in their biblical scholarship and ministries, have supported women preaching, teaching, and serving as leaders, including:
  - \* John and Charles Wesley
  - \* Hudson Taylor
  - \* Dr. G. Campbell Morgan
  - \* D. L. Moody
  - \* Charles Finney
  - \* Adam Clark

A FINAL OBSERVATION:

It is amazing the inconsistency of those who have prohibited women from places of ministry. For example:

- 1) The pastor who will allow a female missionary, home from the field, to stand before his congregation and testify to what God is doing on the foreign field, yet, will not allow one of his own churchwomen to preach, teach or lead.

- 2) Those who are against female preachers and teachers, yet, allow women to teach Sunday School or women's groups.

The truth of the matter is this: Those we mentioned above are on shaky ground at best; if they believe that all women are to be silent in the assembly (as they believe the scriptures say) then they must remove women from all positions of teaching/ leadership...such as Sunday School teachers, singers, choir leaders, music directors, etc.

So join us as we begin this liberating look at the Word. May God bless His daughters who desire to serve Him.

— Pastor Mark Hillis

**NOTES**

## LESSON TWO: BACK TO THE GARDEN

## NOTES

### A. The Perfect Creation – Genesis 1

#### Genesis 1: 26-27

- \* “Let Us make man”
- \* “Let them have dominion”
- \* “God created man in His own image”
- \* “Male and female created He them”

“Man” is in the generic, universal sense, including the man and the woman. (MANKIND)

#### Observations:

- a) God does not say man was lonely, only \_\_\_\_\_.
- b) Mankind (male and female) was given \_\_\_\_\_ over the earth. They were to be sovereigns under a Sovereign, lords under a Lord. (“Let THEM have dominion.)
- c) Before the fall, there is NO MENTION of male superiority or dominance. Adam and Eve were to be \_\_\_\_\_ in rulership, “governors” of the earth.

### B. The “Help-Meet” (KJV) Genesis 2:18

God saw that man could not reach an ideal state in solitude.

\* *Help-meet: observe, this is not a compound word. He says, “I will make a help, meet for him.”*

NKJ says “a helper comparable to him.”

NOTES

Literally “one over against him”...that is his \_\_\_\_\_,  
\_\_\_\_\_, or \_\_\_\_\_.

Their equality is made plain in the formation of Eve. “The Lord God made (“buildded into”) a woman from the rib He had taken out of man, and He brought her unto the man.”

Woman was thus of the same flesh and blood, and of the same constitution in all respects...consequently, she had equal powers, faculties, and rights.

*“A helper fit for him” has the force of “equal and adequate to.”*

**C. A Shared Responsibility**

To man (male and female) was given a definite commission:

- a) \_\_\_\_\_
- b) \_\_\_\_\_

Male and female oneness has been clearly set forth in the creation account in Genesis. Therefore any demeaning of woman – enslaving her, subjugating her, or treating her as inferior, goes contrary to God’s original purpose.

**D. Sin and Its Consequences – Genesis 3**

Satan so beguiled Eve by his craftiness (**II Corinthians 11:3**) that she was thoroughly deceived and fell into transgression.

Eve was deceived, but Adam sinned with his eyes wide open. Paul reiterates that Adam was not deceived; he chose deliberately.

She was a victimized sinner; he was a deliberate sinner. His was the greater guilt...the Word of God is clear (**Romans 5:12**).

If scripture lays blame anywhere, it lays it on Adam.

- \* “In Adam all die” (**I Corinthians 15:22**)
- \* When God went searching in the Garden, His challenge was to Adam, not Eve. (**Genesis 3: 9, 11**)
- \* Then Adam sought to excuse himself by laying blame on Eve, and even on God.

### **E. God Pronounces Judgment And Announces Consequences**

- 1) He turns first to the serpent.
  - a) enmity
  - b) prophesy of Messiah
  
- 2) Consequences for Adam and Eve.
  - a) Eve – sorrow and conception multiplied
  - b) “Thy desire shall be to thy husband, and he shall rule over thee.” **Genesis 3:16**

Adam and Eve were created to be \_\_\_\_\_ of the newly created world. They were to have dominion together, in perfect harmony with each other and God. Adam, by order of creation was \_\_\_\_\_. (We will talk about “headship” later.) Before sin came, there was no mention of hierarchy or subservience. Even though man and woman were certainly created with uniquely different physiques and qualities, bringing different roles to the relationship, woman is of equal worth and value and the two together serve and complement one another.

### **NOTES**

## NOTES

The fall of man was not God's perfect will, though some cults have taught it was in God's plan for man to sin and fall. The sin of Adam and Eve resulted in a curse upon \_\_\_\_\_, and a judgment upon \_\_\_\_\_.

Adam (man) would now be subject to \_\_\_\_\_, as the cursed ground would no longer willingly cooperate with him. Eve (woman) would now have a tendency to \_\_\_\_\_ rather than total dependence upon the Lord. These are the \_\_\_\_\_ of sin, which God foretold.

If these results were God's prescription, then today man should not work in a comfortable environment, using the help of machines and technology, since God said man would earn his living by the sweat of his brow.

Even though our physical bodies are still under the curse (Paul said all creation groans), we are \_\_\_\_\_ by the blood of Christ and are free from the curse and judgment of sin. God is restoring His creation to His original plan and purpose.

### **F. The Consequences Seen Beyond The Garden**

- \* Misunderstanding of "help-meet" and the "curse" has led to centuries of polygamy, harems, seclusion and abuse of women, capricious divorce and adultery.
- \* Satan's intense hatred for women seen in the history of the societies of the world.
- \* We'll see later that this affects future interpretation of scripture.

**LESSON THREE: AFTER THE FALL: THE  
TRAGIC EFFECTS OF SIN**

Throughout the Old Testament you will find this tragic effect which God had foretold: you see women being demeaned as satan seeks to destroy the promised seedline. You see woman turning to man, rather than to God, and in turn being ruled by man. Occasionally you have glimpses of God's will as a woman (such as Miriam or Deborah) gives her heart (turns) to the Lord. In those cases you see God raising the woman up to a place of respect and even leadership.

This low view of women in society gives birth to some tragic customs and practices, often resulting in gruesome events which perplex today's Christian.

- a) \_\_\_\_\_ – **Genesis 19:8**
- b) \_\_\_\_\_ – **Judges 11:29-33**
- c) \_\_\_\_\_ – **Judges 19:22-29**

These passages do not represent either God's will or His leading. These are the results of sinful, fallen humanity acting out the dictates of the heart.

By the time of Christ, this degrading view of women had reached an all-time low in Jewish society (not to mention Greek and Roman societies). The Jews had twisted scriptures and added to God's law to the point of absurdity. We are well aware of Jesus' attitude towards these man-made burdensome laws as He challenges Sadducees and Pharisees.

**NOTES**

## JEWISH TRADITION AT THE TIME OF CHRIST

1. Households headed by males unless the male head had died
2. Women were supposed to be silent unless spoken to, and then not to strangers or in public.
3. They were to learn domestic skills and did not attend school.
4. Males were taught to thank God daily that they were male.
5. Boy babies were regarded as a sign of God's favor, as opposed to girl babies.
6. Men avoided speaking to women in public, even those in their own families, because tradition taught that a woman's voice was sexual enticement.
7. Women were not allowed to pray aloud at their own table.
8. Divorce was easily accessible to men, difficult for women.
9. A woman who appeared in public without a head covering or spoke to men in the street or even spoke too loudly at home was not entitled to a financial settlement at the time of divorce.
10. A woman was not considered a complete person until marriage.

The Talmud (Sanhedrin 22b) declares:

“A woman is a shapeless lump and concludes a covenant (of marriage) only with him who transforms her (into) a (useful) vessel, as it is written (**Isaiah 54:5**) “for your maker is your husband.””

Such was the culture the Jews brought to the table.

## NOTES

## THE INFLUENCE OF GREEK THOUGHT

When Paul came on the scene, not only was he a product of this culture (though he brought positive change), but the culture of his day was also saturated with Greek ideas about the subservient role of women.

It is ironic that such ideas of inferiority should arise within a city (Athens) named after the lovely goddess of wisdom (Athena).

Yet here in the capitol of ancient Greece, with the brilliant minds of her philosophers and teachers, lies the source of the western world's formalized conviction that women are inferior to men.

It was \_\_\_\_\_ who immortalized the Athenian disdain toward women...he argued that being born a woman is a divine punishment, since a woman is halfway between a man and an animal. He argued that in the ideal society, marriage would be abandoned; he felt it would be in the greatest good of society for men to have women and children in common and for the children to not know who their parents are.

In real life, respectable Greek wives led completely secluded lives:

- a) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- b) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- c) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## NOTES

All of this Greek thought highly influenced Judaism. We will examine this a little deeper when we look at Paul's directions to the churches concerning worship.

**NOTES**

**LESSON FOUR: OLD TESTAMENT GLIMPSES  
OF GOD’S HEART**

**NOTES**

Before we draw any closer to looking at the New Testament, I want us to carefully look at the Old Testament with this in mind:

- A. An inferior covenant – The Bible teaches that the New Covenant in Christ is a \_\_\_\_\_ than the old. If God allowed women to have positions of authority/ ministry under the old (lesser) covenant...how much more would He do so under a \_\_\_\_\_, where the curse and penalty of sin is removed?
  
- B. God’s Righteousness – God does not violate His own will and law. He is guiltless. If it were God’s law and command given in the garden, placing women in silent submission, then He would have to violate His own law in order to establish a woman in authority.

So, with that in mind, let’s look at examples of women whom God established under the Old Covenant.

1. Sarah

2. Abigail

3. Miriam

4. Deborah

5. Hannah

6. Huldah

7. Esther

NOTES

8. A Great Host

9. Anna

IN ALL THE OLD TESTAMENT, THERE IS NOT ONE SENTENCE FORBIDDING WOMAN TO SPEAK PUBLICALLY.

NOTES

**LESSON FIVE: JESUS SETS THE  
CAPTIVES FREE**

Now that you have some historical information concerning Jewish and Greek culture and thought, let's bring Jesus to the scene. Born into this turbulent and often cruel era, the \_\_\_\_\_ steps forward to reclaim that which was lost and to restore \_\_\_\_\_ to his proper relationship with God. Even in His ministry, though He said little to address the issue verbally, He showed a radical departure from the attitudes of His culture and lifted women up to a place of respect.

1. Mary. Mother of Jesus

2. The woman of Samaria

3. Mary of Bethany

**NOTES**

4. Caring women

5. Daughters of Jerusalem

6. At the cross

7. First witness and \_\_\_\_\_ of the Resurrection

8. The Great Commission

NOTES

**LESSON SIX: YOUR SONS AND YOUR  
DAUGHTERS**

**NOTES**

**A. What is Prophecy?**

a) \_\_\_\_\_

b) \_\_\_\_\_

In its simplest biblical usage, prophecy is linked with the declaration of God's truth - His will and purpose.

A true prophet, then, is one so in communication with God as to be able to reveal His mind and will to others.

**B. The Great Prophecy of Joel – Pentecost –  
Acts 2:14-22**

Peter quotes this prophecy from Joel, showing that it is being fulfilled (even if partially) on this great eventful day.

a) \_\_\_\_\_

b) \_\_\_\_\_ (Acts 1:13, 14)

“In light of the above facts can we think for a moment that women were kept in silence in the early days of the church? Of course not. According to the scriptures the preaching of the Gospel after Pentecost was done not only by the apostles but by scattered church members manifestly inclusive of both sexes...”

L.E. Maxwell.

“If we look into the history of the Primitive Church we shall find that women labored very abundantly in the Gospel...After the disciples were engaged in preaching the Gospel to all nations, we find from the annals of Christianity that they were among the most constant and devoted fellow-laborers of the Apostle Paul and his compeers.” - E. R. Pitman

### **C: Leading Ladies In The New Testament Church**

1. Dorcas (**Acts 9:36-42**)
2. Lydia (**Acts 16:13-15**)
3. Euodia and Synthyche (**Philippians 4:2-3**)
4. Philip's four daughters (**Acts 21:8-9**)
5. Phoebe (**Romans 16:1**)

### **NOTES**

6. Priscilla (**Romans 16:3-4**)

7. Junia (**Romans 16:6**)

8. Others

NOTES

**LESSON SEVEN: PAUL, THE GREAT**  
**LIBERATOR OF WOMEN**

- 1) Paul’s statement, found in **Galatians 3:28**, was so revolutionary as to be astounding, considering the culture of his day.

“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ.”

Remember our history of the effects of “the fall”? Every Jewish male was taught to thank God daily that “God had not made him ‘a Gentile, a slave, or a woman.’” Now Paul comes along and declares that these categories have been done away with in Christ.

a. Literal Greek = male and female

Jew nor Greek     >     alterable social  
slave nor free     >     conditions  
male AND female - unalterable –  
become ONE, an unity,  
supplementing one another

Difference of sex makes no difference in Christian privileges. Under the law, males had great privileges. Males alone had body circumcision, the sign of the covenant. (Baptism applies to male and female alike.) males alone could be priests. (N.T. all of either sex are now kings and priests to God.)

**A: The Subject of Slavery**

**NOTES**

Throughout the New Testament we find a harmonizing of the sexes, a balance,

“A realization of the complementary qualities of male and female. This balance between the sexes is to be found throughout the Gospels: the song of Mary is followed by the song of Zacharias. Both Simeon and Anna welcome the infant Jesus in the temple. The conversation with Nicodemus is followed by Jesus’ conversation with the Samaritan woman. Peter’s great confession is balanced with Martha’s “Lord, I believe that Thou art the Christ, the Son of God.” Women as well as men accompanied Jesus on His journeys. In the synagogue, the man with the withered hand and the woman bowed with an infirmity were both made whole on the Sabbath. Jesus, in His teaching, addressed Himself to both men and women.

—Aaron Judah Klingerman

Paul clearly sanctions the right of women (and men) to pray and prophesy publicly.

**B: I Corinthians 11:4-5**

Paul is speaking of a social custom here, indicating appropriate dress, but clearly he portrays women participating along with men, in public worship. Surely Paul would not explain to women HOW to do something which he has forbidden!

**I Corinthians 14:3, 31** says that prophesy speaks \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. And this kind of prophesying or teaching was predicted by **Joel, 2:28**, and referred to by peter, **Acts 2:17**.



“The question with the Corinthians was not whether or not the woman should pray or prophesy at all: that question had been settled on the day of Pentecost; but whether, as a matter of convenience, they might do so without their veils.’

—*from The Ministry of Women, an unpublished manuscript of Salvation Army principles.*



NOTES

## **LESSON EIGHT: THE PERPLEXING PASSAGES OF PAUL**

We have already established, according to **I Corinthians 11** that Paul was supportive of women prophesying in public. We need to keep that in mind as we study the following passages.

### **A: I Corinthians 14: 34, 35**

“Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.

And if they want to learn something let them ask their own husbands at home; for it is shameful for women to speak in church.”

Paul has already given guidelines as to how a woman may speak (prophetically) in the church (publicly). Obviously, this passage must refer to a different type of speaking; Paul must be addressing a problem.

- 1) Previous passages have been responses to disorder
- 2) The context of \_\_\_\_\_ passage is \_\_\_\_\_,  
not speaking under divine inspiration of the Holy Spirit.
- 3) Two Greek words:

Laleo

Lego

## **NOTES**

## **B: Silence For Women?**

### **I Timothy 2: 8-15:**

“I desire therefore that men pray everywhere, lifting up holy hands, without wrath and doubting;

In like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold, pearls or costly clothing,

but, which is proper for women professing godliness, with good works.

Let a woman learn in silence with all submission.

And I do not permit a woman to teach or to have authority over a man, but to be in silence.

For Adam was formed first, then Eve.

And Adam was not deceived, but the woman being deceived, fell into transgression.

Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.”

- a. Exhortation to men...evidently addressing a problem of dissension. (vs. 8)
  
- b. In like manner
  
- c. The change from “women” to “woman”
  
- d. Usurping authority

## **NOTES**

A pastor or teacher is a \_\_\_\_\_...his/her authority is derived from God in the area to which he/she is called. This authority is also allowed by those to whom they minister. So if a church voluntarily asks a woman to teach or pastor, they are \_\_\_\_\_ her the authority to serve. She has usurped nothing.

**NOTES**

**LESSON NINE: NEW ROLES FOR HUSBANDS  
AND WIVES**

**NOTES**

**A: Ephesians 5:21-33 -**

The Ephesians 5 syndrome—Where husbands rule over their wives.

**B: A Radical Departure From The Traditions of the Day**

Key Word #1: Head

Key Word #2: Be Subject To

Key Word #3: Love

NOTES

**LESSON TEN: A GREAT MYSTERY...**  
**THE BRIDE AND BRIDEGROOM**

**NOTES**

**A: Ephesians 5: 22-33:**

Paul speaks to husbands and wives (nothing about public ministry) and then says in verse 32 that this is a great \_\_\_\_\_...he is speaking of Christ and His church.

- a. The allegory: The body of Christ (the Church) is the \_\_\_\_\_

\_\_\_\_\_.  
Do you truly believe this?

- b. Jesus is not a \_\_\_\_\_. He is a \_\_\_\_\_

(legally, binding, espoused) man.

Do you believe that?

- c. **2 Corinthians 11:1-3**

- d. Traditional interpretation of our subject:

God

Christ

males

females

in that order.

- e. **Ephesians 5:24:**

“Therefore, as the church is subject to Christ, so let the wives be to their \_\_\_\_\_ husbands in everything.”

See also: **Ephesians 5:22; Colossians 3:18; Titus 2:5;**

**I Peter 3:1**

- f. Christ has one Bride...she is subject to Him alone as her husband...she is not subjected to \_\_\_\_\_ gods... In fact she exercises authority over all others. Yet much of the church world would have a woman be subject to \_\_\_\_\_ never exercising authority.
- g. **Luke 10:19**—Christ gives His Bride all authority outside of their one-to-one “marriage” relationship.

**B: Marriage: A “TYPE” Of Christ:**

According to scripture, marriage is an example of \_\_\_\_\_ (the Church). Paul calls this typology “a great mystery.”

**“Wherefore, my brethren, you also are become dead to the law by the Body of Christ; that you should be married to another, even to Him who is raised from the dead...” Romans 7:4**

**“I have espoused you to one husband, to Christ...”  
2 Corinthians 11:2**

So, if the marriage is a \_\_\_\_\_, we should find perfect harmony and similarity in the type of interactions between husband and wife, and between Christ and His church. What kind of example, then, do we find the church to be as the Bride of Christ?

**NOTES**

**C: Is Christ's bride in subjection to ALL, or only to Christ?**

The Church:

1. \_\_\_\_\_—**Luke 24:49**

2. Is given \_\_\_\_\_  
which even the angels do not have—**Acts 10:1-6**

3. \_\_\_\_\_—**Luke 10:17-20**

Outside the “type” of marriage, Christ's bride has \_\_\_\_\_  
\_\_\_\_\_.

**D: And what does the scripture say of the husband's role?**

**Ephesians 5: 23-28**

**I Peter 3:7** (Note that it says vessel, referring to her physical body, and doesn't say women are weaker in mind or character...)

**E: Christ's Example**

How does Christ \_\_\_\_\_ His Bride, the Church, and set an example for husband to follow? **Luke 22:25-30.**

† He \_\_\_\_\_... **John 13:5**

† He came to her as a \_\_\_\_\_... **Philippians 2:7**

† He promised to \_\_\_\_\_... **Matthew 18: 18-20**

† He \_\_\_\_\_ His life for her... **Ephesians 5:25**

† She \_\_\_\_\_ at His side... **Revelations 22:5**

† He empowered her with \_\_\_\_\_... **Luke 10:19**

**NOTES**

**F: I Timothy 2:12:**

This has NOTHING to do with any relationship outside of the marriage.

**G: I Peter 3:7: Says husbands and wives are HEIRS TOGETHER.**

The Bible doesn't command men to \_\_\_\_\_, or \_\_\_\_\_ their wives—that is not Christ's commandment to husbands.

**NOR DOES THE BIBLE SAY ANYTHING AT ALL ABOUT ALL WOMEN BEING IN SUBJECTION TO ALL MEN.**

And this verse sums up the commandments to women: "Wives, submit yourselves unto your \_\_\_\_\_, as unto the Lord." **Ephesians 5:21, 22.**

These commandments are different because men and women are different, and therefore they need to be exhorted from different angles or aspects, IN ORDER TO BE BROUGHT TO THE SAME CONCLUSION, WHICH IS... "submitting to one another in the fear of God..." **Ephesians 5:21.**

LOVE is this: "Be kindly affectionate one to another with brotherly love, in honor PREFERRING ONE ANOTHER" - **Romans 12:10.**

Since marriage is a TYPE of Christ and His Church, we see that, scripturally, women are far more than submissive property which must be silent. We are \_\_\_\_\_.

**NOTES**

If women should be kept silent before all men, would you also quiet the church in the world? Would you have the Bride of Christ be powerless? Would you not have Christ's Bride, the true church, rule and reign AT HIS SIDE? One is a TYPE of the other!

Now, going back to the beginning, in Genesis 3: What changed the woman's position in marriage? Was it not sin?

**And, have women not been redeemed to God from the curse of sin?**

**H: A New Creature:**

**2 Corinthians 5:17-19**

**Galatians 3:27—4:12**

In Spirit, \_\_\_\_\_.

In Spirit, \_\_\_\_\_.

Yet, we still suffer the effects of the fall in our bodies. **Romans 8:23** says we are waiting for the redemption of our bodies.

**Romans 7:18—8:14** speaks of being led by the Spirit of God, and being Sons of God (even the women).

So, are women to walk after the outward, carnal nature, or the inward spiritual man?

**I Peter 3:1-4** \_\_\_\_\_

**Galatians 3:28** (once again!) \_\_\_\_\_  
\_\_\_\_\_

**NOTES**

You see, in the spiritual, there is no male and female (Jesus made this clear in **Matthew 22:30**). In the spiritual, male and female should not be the consideration. **“That which is born of the flesh is flesh, but that which is born of the Spirit is Spirit.” John 3:6.**

Keeping these things in mind, let’s see to whom Paul was writing in **I Corinthians 2:14; 3:1-3; 14:34, 35:**

1. Paul \_\_\_\_\_ speaking to spiritual Christians  
(Let YOUR women keep silent)
2. Every verse that speaks of subjection always uses the singular, referring \_\_\_\_\_  
Even **I Timothy 2:11-15**

The passage in I Timothy refers directly back to **Genesis 3:16**. Does Genesis, or any other scripture, say women are to be in subjection to all men, or only to their husbands?

**Colossians 3:18**—”Wives, submit yourselves UNTO YOUR OWN HUSBANDS, as is fit in the Lord (or ‘as unto the Lord’)”.

What does it mean “as is fit in the Lord”?

**Acts 4:9 and 5:29:**

“Whether is be right in the sight of God to hearken unto you more that God... We ought to obey God rather than men.”

## NOTES

1. A wife is not expected to do anything \_\_\_\_\_  
\_\_\_\_\_
2. Her husband is not \_\_\_\_\_.
3. She is not \_\_\_\_\_ from keeping God's commandments in order to "submit" to her husband.
4. She is, therefore, free to withhold from her husband anything which is \_\_\_\_\_.
5. She is not commanded to submit to \_\_\_\_\_  
\_\_\_\_\_. (**Romans 12:18**), for then she would be a partaker in his sin. **2 John 1:9-11; I Timothy 5:22.**)
6. According to **Matthew 18: 15-17** she is \_\_\_\_\_  
\_\_\_\_\_ of Christ to make known to the church (and the authorities) any abuse which is taking place.

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# **Your Sons...**

# **And Your Daughters**

**God's Pan for Women in the Roles of Ministry,  
Leadership and the Home**

*In honor of my wife, Maggie Hillis*  
*And in loving memory of my mother, Billie Hillis*

**Pastor Mark Hillis, B. Th.**



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