

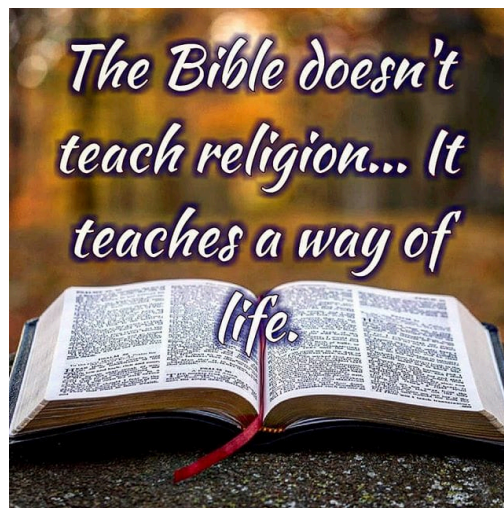
WOMEN TEACHERS/PROPHETS (Deborah, Huldah, Mirium, & Anna)

The traditional view is that all church leaders should be men. This is based primarily on 1Tim. 2:12, 1Cor. 14:34-35 and the various texts on submission. In contrast, Paul tells us that in the Messiah, "*there is no male and female; you are all one*". **Gal. 3:28** "*There is neither Jew nor Greek, there is neither slave nor free man, **there is neither male nor female; for you are all one in Messiah***"

As with any of the other spheres in which human authorities operate, there are limits of application to women in leadership roles. Authorities in each sphere must understand these limits, and only apply their authority in the roles for which Yahveh has appointed them. If they overstep the boundaries of their proper sphere, they are not to be obeyed. The important responsibilities and contributions that the different sexes have in the Body of Messiah are outlined for us throughout many of the Re-newed Covenant letters, to include Corinthians, Ephesians, Colossians, 1Timothy, Titus, and 1Peter. A careful reading and study of these books will yield more information than I have space here to list.

An important fact for the believer to remember about the role of the Torah in their lives is that it doesn't nullify their respective roles in the community, i.e., Jew to non-Jew, slave (employee) to free (employer), male to female. These Yah given lines of definition still remain effective and valid.

I find no Biblical evidence prohibiting women from holding leadership positions within the Community of believers for specific areas of expertise, provided the leadership is carefully and collectively selected and tested by the consensus of the Body. The key to all leadership roles (especially with women) is maintaining Yah's proper order.



Something we must all keep in mind is that in those days men were the educated people. Men spent many years of their lives in yeshiva's, whereas women stayed home and looked after the raising of the family. When a typical educated Rabbi spoke at a synagogue, often the women present could not understand the depth of his drash (teaching), simply because they were not as educated as their husbands.

There is no doubt that Yah has set things up in His Kingdom with an order in mind. We know that men are supposed to be the spiritual leaders in their families first and foremost. Then, after they have things truly in order at home, they can proceed outside the home into public servanthood. There are to be leaders of tens, hundreds, and so forth according to their anointing. This order is very important to Yah and that is exactly why Satan has been attacking it over the years more and more through the feminist women's rights groups. If Satan can, and he has to a great part, cause disorder in the homes of Believers, the disorder will and does carry over into society as a whole. This is exactly what has happened over the years and it seems many men refuse to see it for what it really is. It seems many men think that if their wives want to take control of the things in their family then they in turn would have more time to do things they desire to do with their time. This attitude is very common and it feeds Satan's method of disfunction in the home. Too many men out there have shirked their responsibilities in order to further their personal goals with little or no regard for the big picture. Because of this and other factors over the years men have lost respect as a whole and have managed to shirk their responsibilities. They are to blame without a doubt.

Let's see what the bible says about women prophets and teachers like Deborah, Anna, and Miriam who served in the Temple and Assemblies.

Jgs. 4:4 *Now D'vorah, a woman and a prophet, the wife of Lapidot, was **judging** Isra'el at that time".*

If you look into Deborah's situation you will find that she became a judge because none of the men at that time would take their responsibility seriously. None of the men at the time and place of Deborah that were

supposed to share Yah's word or prophetic message, were man enough to step up to the plate, so Deborah did. It was not Yah's perfect will to have a woman give the message to the people but it was certainly His permissive will. There are rare exceptions to the rule, but generally speaking men are to be teaching and prophesying to the body of Israel, those who Believe in Yah and honor His instructions.

2Kgs. 22:13-14 "Go; and consult ADONAI for me, for the people and for all Y'hudah in regard to what is written in this scroll which has been found. For ADONAI must be furious at us, since our ancestors did not listen to the words written in this scroll and didn't do everything written there that concerns us." 14 So Hilkiyahu the cohen, Achikam, Akhbor, Shafan and 'Asayah **went to Huldah the prophet, the wife of Shalum the son of Tikvah, the son of Harchas, keeper of the wardrobe — she lived in the Second Quarter of Yerushalayim — and spoke with her.**

Exod. 15:20 **And Miriam the prophetess, Aaron's sister, took the timbrel in her hand, and all the women went out after her with timbrels and with dancing.**

Luke 2:36a "And there was a prophetess, **Anna the daughter of Phanuel, of the tribe of Asher.**"

1Cor. 11:5a "But every woman who has her head uncovered while praying or **prophesying,**"

Acts 2:17 'AND IT SHALL BE IN THE LAST DAYS,' Yah says, **THAT I WILL POUR FORTH OF MY SPIRIT UPON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS;**"

1Cor. 14:34-35 "Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, **let them ask their own husbands at home; for it is improper for a woman to speak in church.**" Paul's opinion about a women not talking in the church is also in regards to this authority of a vow. This verse is tied together with the husbands authority over his family. This verse is relating to a woman speaking against the authority of her husband, which is an embarrassment to the husband. This is simply contrary to the commandments of Yah.

In the days of old, as in many Orthodox Jewish synagogues of today, there is a dividing wall between the men and the women in the assembly. The men do not sit with their wives. The issue Paul was dealing with in 1Cor. 14 was one of impropriety within a service where the women and men were separated during the service and the women would call out to their husbands to explain what was just said during the preaching. I believe that here Paul was dealing with a particular issue of that group. Perhaps there was a complaint brought forward that women were talking during the service which made it hard for others to hear the teacher.

This very blunt instruction has been interpreted in various ways as follows:

- (1) It decisively rules out female participation.
- (2) It was added by someone other than Paul.
- (3) It is an example of Paul's inconsistency and reflects his culture-bound, anti-feminine view.
- (4) Paul's statements in chapter 11 are misunderstood, and women are not to speak in church.
- (5) The prohibition in chapter 14 must be seen in a narrow view, as dealing with some specific problem rather than reflecting a pattern in church meetings as a whole.

This last option is most in keeping with a high view of Scripture and with careful attention to the text.

In 1Cor. 14:26-40, Paul is dealing not only with disorderly meetings but also with the question of prophetic revelation (14:30). Paul has indicated that "two or three prophets should speak, and the others should weigh carefully what is said" (14:29). The Greek verb rendered "weigh" is diakrino ("judge," "discern"). It is in this immediate context that Paul gives his instructions about the silence of women. Thus, it is best to take the passage to mean that in the process of weighing prophets, (assessing the prophetic word spoken), women are to remain silent and not participate. This interpretation is in harmony with an understanding of the other critical passage, **1Tim. 2:11-12** In writing to Timothy, Paul again turns to the congregational meeting. Here he says of women, "A woman should learn in quietness and full submission. **I do not permit a woman to teach or to have authority over a man; she must be silent**".

Paul then gives a theological argument from Creation and the Fall as basis for his ruling (2:13-14). There is a difference between this and the 1Cor. 14 passage. Here "quietness" and "silent" are both translations of hesychia, whereas in 1Cor. 14 the word is sigao. This latter word is used nine times in the Renewed Testament (Luke 9:36; 20:26; Acts 12:17; 15:12-13; Rom. 16:25; 1Cor. 14:28, 30, 34) and means "Be silent", with the force of "Shut up" But hesychia is used only four times in the Renewed Testament (Acts 22:2; 2Th. 3:12; 1Tim. 2:11-12) and indicates a restful but attentive receptiveness. That attitude, which promotes learning, is further set in contrast with "teaching" or "having authority" over a man. It is best not to separate the concept of teaching and authority, though this is possible grammatically. Rather, we need to see in the whole discussion the issue of "authoritative teaching". Authoritative teaching in the church is thus viewed as incompatible with the woman's appropriate role of attentiveness and submission.

The parallelism between the two passages is thus made clear. Women did participate to some extent in the gatherings of the church at Corinth in the form of prayer and prophesying. Women who were well taught by their husbands or Rabbis were allowed to teach other women and the children. On occasion, if a woman had a specialized area of expertise and the Rabbi knew exactly what they taught and understood, he would allow a

woman to share her drash with others. But any prominent or dominant role was specifically forbidden, especially the judging of prophets and uttering of authoritative teaching for the church body.

A verse that says volumes is found in the Book of Timothy. In Paul's letter to Timothy Paul expressed his opinion about women's authority in the assembly. **1Tim. 2:12-13** *"But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, {and} then Eve."*

Yet when we look at Phil. 4:3 we see Sha'ul making it very clear that some women were indeed spreading the gospel alongside him and other men. **Phil. 4:3** *I also request you, loyal Syzygus, to help these women; for they have worked hard proclaiming the Good News with me, along with Clement and the rest of my fellow-workers whose names are in the Book of Life."* I think it's safe to say proclaiming is teaching.

Rom. 16:1-4 *"I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; 2 that you receive her in Adonai in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well. 3 Greet Prisca and Aquila, my fellow workers in Messiah Yeshua, 4 who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; Again, I believe "fellow workers" qualifies as a form of teaching in the body of the Believers.*

EMOTIONS

YAH MADE MEN AND WOMEN TO BE DIFFERENT.



DEAL WITH IT!

In my humble opinion the reason Yah has men as His spiritual leaders is because women, in general are simply too emotional. Generally speaking, most women are easily swayed one way or another by soul power and emotions in any given situation. Women tend to let their heart led them and the scriptures make it abundantly clear that we are to be led by our spirit, not our heart. The simple fact is that this vulnerability is known to Satan and he uses this weak spot to cause harm to the body of Messiah. There is no denial that what goes on in our heart needs to be dealt with, but not in spiritual matters. In spiritual matters it is the spirit that should have dominance over our flesh, soul and emotions.

It is a well known fact that most men are raised from childhood to show little or no emotions, to grin and bare it, so to speak. Men are trained to be strong and stand fast in their beliefs. It seems men are simply trained to not react as quickly or emotionally in any given situation. They are more inclined to take time to access any given situation before moving on it, whereas women go in the direction their emotions lead them. Emotions will get us in trouble every time, it's a well known fact. Being

manipulated by those emotions is what the enemies secret agents are well aware of and those individuals working in the enemies camp will take advantage of those types of situations whenever they are exposed.

The reality is, most witches (witches can be male or female), are women. There is a simple reason for that. Women, if they so desire, can manipulate many men using their feminine features, be it sexual or physical attractiveness. They are able to manipulate many men into doing whatever they desire because of sexual desires that many men find hard to control. It is the natural desire of men to desire the opposite sex and women know that. Many take advantage of that natural desire and use it to manipulate men into doing whatever they desire in order to give the men the physical satisfaction they desire in regards to sex.

"Witchcraft is the manipulation, domination, or control of anyone by any means other than the holy Spirit."

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (Mar/23)

Excerpt from the Theme Book.